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A
COMPANION
TO THE
TEMPLE:

Or, A
Help to Devotion

In the Use of the
COMMON PRAYER.

Divided into Four Parts.

PART I.

Of Morning and Evening Prayer.

PART II.

Of the Litany, with the Occasional Prayers
and Thanksgivings.

PART III.

Of the Communion Office, with the Offices of
Baptism, Catechism, and Confirmation.

PART IV.

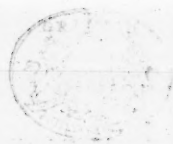
Of the Occasional Offices, viz. Matrimony, Visi-
tation of the Sick, &c.

*The whole being carefully Corrected, and now put into
One Volume.*

By **THOMAS COMBER, D.D.**

L O N D O N,

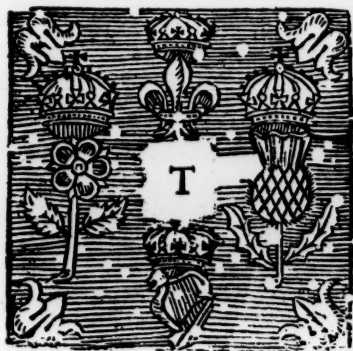
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TO THE
KINGS
 MOST
 Excellent Majesty.

DREAD SOVERAIGN,



HIS Illustration of our Churches Liturgy being now compleat, doth justly address it self to Your Royal Patronage, as to the happy Restorer and constant Supporter thereof. And it is encouraged in this Application, by the late wonderful Discovery which Heaven hath made, that those who with more Noise than Reason, out of Interest rather than Conscience have opposed these Excellent Forms, are not only Enemies to our Divine Service, but also to Your Sacred Person and Government. We now see that Your Royal FATHER, of Blessed Memory, did with

THE DEDICATION.

great Judgment and Truth observe, that *one of the greatest faults of Common Prayer, was its teaching them so often to pray for the KING, to which Petitions they had not Loyalty enough to say Amen.* *Eix. Βασιλ. Chap. 16.* Whereas it is evident to all the World, that none are steadier in their Allegiance than those who daily and devoutly use these Forms, which are composed with the Spirit of Primitive Loyalty, and contain so many affectionate Prayers for Your MAJESTY: that they are not only a blessed Means of Your Safety, by engaging Heaven to defend You from the Designs of Ill men; but make such deep and lasting Characters of Duty on the Hearts of Your Subjects which duly attend them, that their Loyalty is mingled inseparably with their Religion, and no Interest can ever wear off the impression. And since Your MAJESTY is so eminently the Defender of the Faith of this Church, and the Maintainer of its Pious and Primitive Worship, You can never want the Protection of Heaven, nor the Affections of those whose Allegiance is founded upon Principles of Conscience; As it is in all the Admirers of this our Liturgy, to which if by these Discourses I shall gain any true Friends, I am confident I shall make so many Loyal Subjects to Your MAJESTY, and so may with the same labour promote the Devotion of Private Persons and the Publick Peace, the safety of the Government at present, and the salvation of Souls hereafter. And for the better obtaining these blessed Ends, May the King of Kings, who did so graciously restore Your MAJESTY to us, and hath so miraculously preserved You hitherto, continue many and many years Your most desirable Reign over us: which is the unfeigned Request of every due Observer of these Prayers, and his very particularly who is

Your Sacred MAJESTIES

Most Humble, most Faithful,

and most Obedient Subject and Servant,

THO. COMBER.

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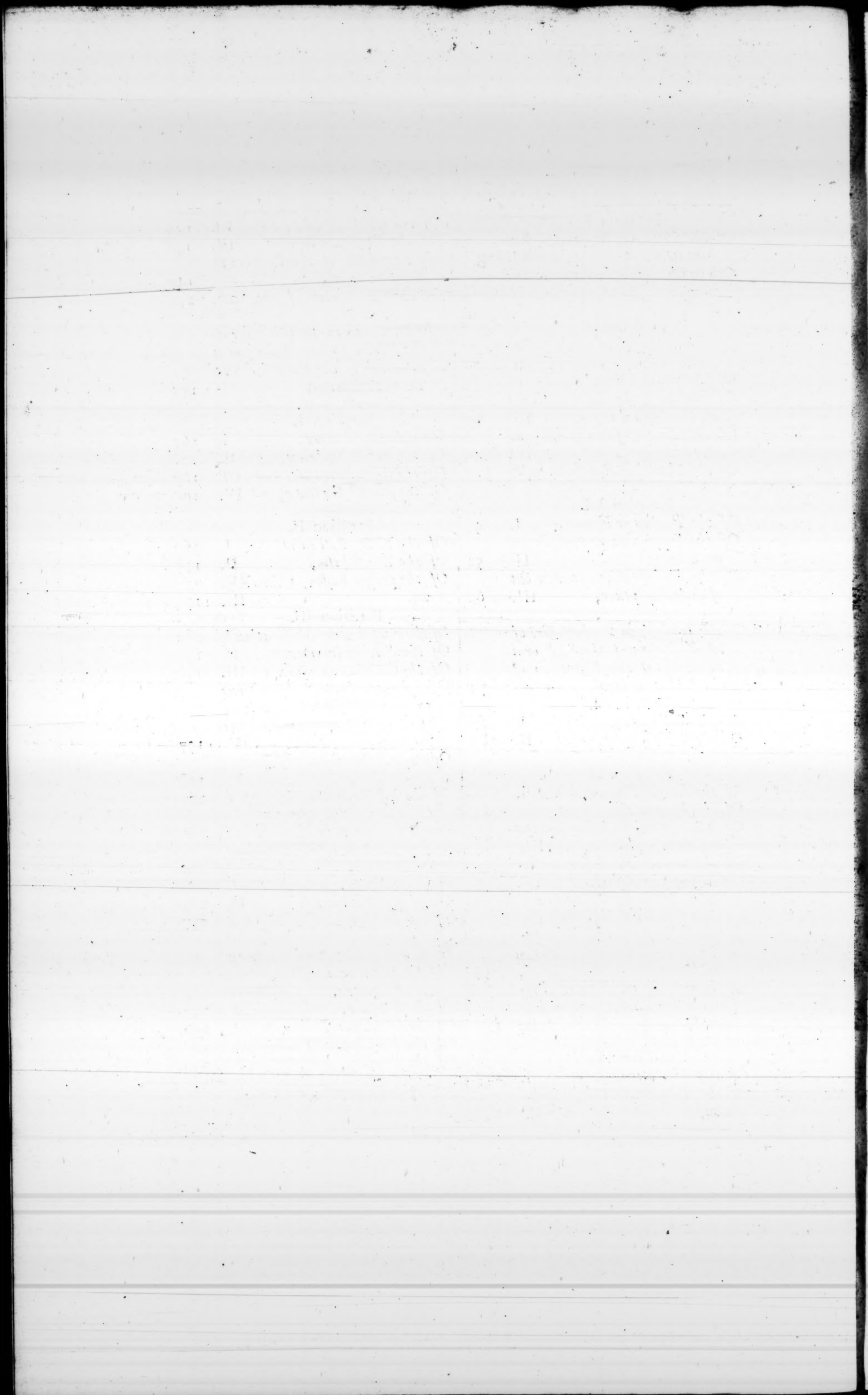
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
P A R T. I.

Of the Morning and Evening Prayer.

SECTION I.

Of the Sentences of Scripture Preparatory to Publick Prayer.

5. I. **P** RAYER is not only an excellent means to obtain all Blessings, but the very act it self is an Elevation of the Soul to contemplate the beauties of the Divine Nature, that by beholding such transcendent Perfections, it may learn to love, desire to please, and delight to imitate so great and exact a pattern; and consequently it is a Duty of the highest concernment: for it is an Honour and a benefit to us, and yet it is accepted by God as our homage, and the testimony of our observance. It is a high favour to be admitted to have familiar converse * with the King of Kings, and a huge advantage to have so frequent access to the fountain of all goodness. But then it is difficult as well as fair, and requires so much attention and serenity, zeal and vigour, faith and love, reverence and humility, that it can neither be well done, nor kindly accepted without some preceding Preparation; for these Souls of ours are so clogged with corruptions, disturbed with passions, and so constantly entertained with the vanities which our senses present us with, that we find our minds pressed down, when we would lift them up to God: But as those Fowls whose wings are not proportionable to the weight of their bodies, do usually run some paces before they can rise from the earth to begin their flight; so the Church directeth us, first to prepare our hearts before we begin to pray. The Jews are taught when they enter their Synagogues, to stand silently a while in the posture of Prayer before they begin their Devotion (a); And one of their Masters told his Scholars, this was the way to obtain Eternal life (b). The Primitive Christians had a preparatory Preface to their publick Prayers (c) as long ago as the time of the famous St. Cyprian. And we are appointed to exercise our Souls in the Meditation of these Sentences of Scripture with the Exhortation subjoyned, that we may thereby become more fit to pray. That illustrious Heathen Temple had this Inscription in Letters of Gold, *Ἰνὸν οὐρανόν*, that the Worshipers, by a true consideration of themselves, might approach with all humility to their supposed Deities. And surely it is more requisite for us who worship the true God, to reflect upon the vast disproportion between our selves and Him, which is as great as between finite and infinite, holy and impure; and so we may be convinced of the necessity of being most lowly and reverent before him. The frailties of our bodies, and the infirmities of our nature, the defects of our faculties, and the misery that cleaves both to Soul and Body, doth command us to be humble in the presence of God. But that which should lay us lowest of all in our own thoughts, is the remembrance of our Sins, which do alone alienate us from God; for he that pitieth our miseries hateth our Sins, and he that caused the Leper to be banished out of the City, admitted the Lame Man to the beautiful Gate of the Temple: *Jeshuab* himself cannot be heard till the Sin of *Israel* was taken away, and he meets with a check in his devotion for presuming to pray before he had removed the accursed thing, *Jesh. vii. 10*. Wherefore our Spiritual Guides present us with these Admonitions to repentance, before we begin to pray, lest we should stumble at the threshold, and pray in vain (d), while we remain impenitent; for there is a moral impossibility such Prayers should prevail. The Petitions of Sinners are either an heap of contradictions, or a contexture of Indignities against the God of Heaven; for such men bewail that

* Job xv. 4.

 Vulg. & Angl.
 Preces.
 Prop. sign. Col-
 loquium fami-
 liar. Drusus
 ὁμιλία πρὸς
 τὸν Θεὸν ἢ
 ἡ δὲ ψυχὴ. Clem.
 Alex. Strom. 7.

(a) Buxtorf. Sy-
 nag. Judaic. c. 5.
 (b) *Quum vultis
 orare cogitate
 prius coram quo
 stetit.* Dict. R.
 Eleaz. Talmud.
 tract. Bera-
 choth.
 (c) *Sacerdos an-
 te orationem
 Praefatione pre-
 misa parat
 fratrum mentes.*
 Cypr. de Orat.
 Dom.

(d) *Psalm. lxxvi. 18.*
 John ix. 31.
 Hail. lix. 2.

(c) *Quæ nisi se-
ductis nequeas
committere di-
vis. Perf. Sat. 2.*

with their mouth, which they love in their heart, and ask forgiveness, where they are neither sensible of an offence, nor will own the pardon as a favour, they accuse themselves for that which they did willingly, and never condemned themselves for, but will reiterate upon the first opportunity: They require things that they hope he will not give, and if they ask any thing seriously, it is either considerable or with evil designs, and so becomes a provocation (c). Now can an All-seeing eye discern this without Indignation? Will not an Almighty hand be lifted up to destroy them, who both delude themselves, and mock the King of Glory? But lest we should experience the truth of this in our eternal ruine: We are advised to a serious repentance, which will be the best Harbinger for all our Petitions; for if we see our Sins, and feel their weight (it is to be hoped) we shall draw near with low apprehensions of our selves, and strong desires after God, with an high opinion of him, and a hearty love to him, with many fears, and yet many hopes; and who can be more fit to pray? What better foundation for those Prayers which must reach as high as Heaven, than Humiliation and Repentance?

(i) *Prov. 1. 24.
Deus S. B. nos
vocat ad seip-
sum, si nos illius
vocem audie-
mus, tum ille
item preces nos-
tras ei oblatas,
Mid. Tehil.
Psalm. cxvi.*

§. II. Now the better to dispose us to pray in this manner, God himself is brought in speaking to us from sundry places of Holy Scripture: The voice of God brought our first Father to repentance, *Gen. iii. 9.* and it will surely have the same effect on us, for who dare refuse when he invites, that can pardon or punish, save or destroy? He begins first to speak to us in his Holy Word, to whom we are about to speak in our Prayers; so that those who expect God should hear their Prayers, must hearken to his Word (f), especially where the matter is so excellent, and of so great concernment to us, as in these invitations to repentance from the mouth of God himself. It was therefore most prudently ordered, that we should begin with Holy Scripture; and for the particular Sentences, I may say, they are the plainest and most pertinent that can be found in the whole Book of God, which though it be divine in every part, yet that care is well bestowed which selecteth such portions thereof as are suitable to the occasion: And thus the Reverend Composers of the *Liturgy*, like skilful Physicians, have walked in this Garden of God, which is stored with remedies of all kinds, and have gathered the choicest and most useful, different in operation, but having the same effect, *viz.* To bring us to Repentance. They have chosen many, yet they leave it to the discretion of the succeeding Physicians of Souls, to use such a Sentence every day, as may suit best with their own and their peoples hearts: Which was done with great reason, both because of the various dispositions of mens minds, and also of the different temper of the same man at several times; some are ignorant, others negligent; some obdurate, others tender; some are confident, others fearful; and that which will pierce the heart of the same man to day, will not enter his skin to morrow; that which will now cure the wound, another time neither will abate the pain, nor stop the bleeding: and it may be worth our while to take them in pieces, and see for what kind of Persons every one of them may be proper; so that if we come (as we ought) before the Service begin, we may entertain the time with a Meditation agreeing to our present disposition, and such as may put us into the best frame for true Devotion.

The Analysis of the Sentences.

These Sen- tences con- tain	1. Support to the Fearful, §. 3.	<i>Psalm LI. 9.</i> <i>Psalm CXLIII. 2.</i> <i>Jeremy X. 24.</i>
	2. Comfort to the Doubtful, §. 4.	<i>Psalm LI. 17.</i> <i>Daniel IX. 9.</i> <i>Luke XV. 18, 19.</i>
	3. Instruction to the Ignorant, §. 5.	<i>1 John I. 8, 9.</i> <i>Ezekiel XVIII. 27.</i>
	4. Admonition to the Negligent, §. 6.	<i>Psalm LI. 3.</i> <i>Matthew III. 3.</i>
	5. Caution to the formal, §. 7.	<i>Joel II. 13.</i>

of

Of the Sentences proper for those who fear Gods Anger.

§. III. **I**F we consider how universally men have deserved the wrath of God, we shall find it necessary for all to fear before him: But if we again observe how exceedingly this Fear dejects and discourageth a tender heart, it will seem necessary to apply a Cordial. Now lest such be swallowed up of overmuch Sorrow, or hindered in their Devotions, let them meditate upon the following Sentences.

Psalm LI. 9. Hide thy face from my sins, &c. Holy David was deeply sensible of his just deservings, and filled with holy Fear: Because though God had promised to remit the guilt of his Sin, yet he declared he would not let him go unpunished, *2 Sam. xii. 13, 14.* however he doth not run away from God, but rather makes a more earnest application to him, that he will please to pass by his offences and to spare him; which is here Metaphorically expressed, (1.) By *hiding his face* from his sins, that is, not considering them (as the phrase signifies (g)) not looking on them so stedfastly as to observe them, or so narrowly as to examine them; for if his pure eyes behold evil, his righteous hand must punish it. (2.) By *blotting* them out, alluding to that Book (h) wherein God is said to note those sins which he hath not forgiven; now David prays that this Debt-Book may be crossed, and the score blotted out, so as never more to appear against him: Let us then in our fears make the same request, and let it be our first and chiefest care to get our sin pardoned, removed out of Gods sight, and blotted out; for when the guilt is once taken away, the punishment shall either be averted wholly, or sanctified and made tolerable unto us, wherefore let us also say,

Paraphrase. O most righteous Judge of all the World, which canst not but hate all the wickedness which thou beholdest. [Hide] I pray thee [thy face from] a strict and narrow observance of [my sins] in this life, lest they provoke thee to punish me here; [and] because all thy Debtors must be called to account at the great Judgment, do thou for Jesus Christs sake [blot out] of thy Book of Remembrance, the debts I have run into by [all my iniquities,] that I may not be condemned to an eternal Prison for them hereafter.

Psalm CXLIII. 2. Enter not into judgment with thy Servant, &c. The same holy man observing God had a controversie with him, takes our Saviours advice, *Mat. v. 25. to agree with his adversary;* and resolving not to stand upon his own defence, he goes in, submits, and makes his peace, not staying till a Judgment was dispatcht to summon him, or witnesses produced to convince him, but rather chusing to supplicate his Judge, *Job ix. 15.* by making application to his infinite mercy; for there is no need of prosecuting where the party doth let fall his cause and plead guilty: David thought this the safest course, and we may well do so too, *1 Pet. iv. 18.* The best in the world, if examined strictly, will be found faulty in many particulars: So that there is no ground for us to contend, who are the vilest and worst of all. Therefore if we fear God will chastise us, we must not pretend we are innocent, and thereupon presume we shall be spared; but rather confess our evil deservings, without a Judgment to force us, and let our hope of sparing be founded on his Mercy, not our Purity: We are sinners, but we may be spared for all that; for if all sinners must suffer, the whole World must be condemned, *Rom. iii. 19.* It is sure God spares many, and though many that are spared are better than we, yet none are altogether innocent, none but must be judged with favour and mercy; and if he please to judge us so, we may escape also; however it is the best way, if we fear Gods anger, to pray the Suit may be stopt, saying in this manner:

Paraphrase. Lord, thou chargest me with many sins, and 'tis likely intendest to punish me for them; I come not to assert my self clear, but before thou summonest (knowing my guilt) I pray thee [Enter not into judgment] neither reckon strictly in justice [with thy Servant] who confess I have deserved punishment;

(g) Prov. xxviii.
17. Avertenti
oculos à paupe-
re. Syriaca ver-
sio.
(h) Dan. vii. 10.
Job xiv. 17. Sig-
natum est in
libro memoria-
rum rebellio me-
a. Targum in
loc.

nishment, but hope thou wilt spare me, who rely only on thy Mercy, and that is my best Plea, [~~for in thy sight~~] who seest so exactly, and hatest sin so perfectly, by defending his innocence [~~shall no man~~] no not the holiest person [~~living~~] in this sinful world be acquitted, nor can any [~~be justified~~] before thee, without a favourable allowance, which I beseech thee also shew to me.

Jerem.X.24. Correct me, O Lord, but with judgment, &c.] We are to consider, that the very corrections of God are mixed with so much Mercy, allayed by such a supply of inward Comforts, and made so tolerable by his gracious purposes in sending them, that we ought not altogether to decline them; for if we feel no smart for our sin, we may more easily run into it again, *Psal. cxix. 67. Ezra ix. 13, 14.* and consequently go on in it, till we pull upon our selves eternal misery: And the poor humbled Soul, who sees the punishment of sin to be the being forsaken of God, deprived of grace and glory, delivered up to be a slave to the basest lusts here, and a companion of the vilest persons and horridest Devils hereafter. This man will account a temporal chastisement (which delivers him from all those) a benefit and a favour, and with *St. Augustine (i)* will pray to be scorcht and scarified, lanced and bound here, that he may be spared hereafter: From whence we ought to learn instead of fearing and flying afflictions, to desire (as the Prophet *Jeremy* here) to have some gentle Correction with Gods smallest Rod (*k*) with which he strikes his own Children; for he is so merciful, that we ought not to be afraid to fall into his gracious hands, only to pray (as the Prophet doth) that he will deal gently with us: Especially if we apprehend some affliction just ready to fall upon us, then we must not absolutely desire God to lay by his Rod, but to use it *with judgment (l)*, that is, gently and in measure, with consideration to our weakness: or in a sober and judicial way; in *judgment (m)*, not as a furious angry person falls on a man, who values not how nor where he strikes, nor cares if he take away our life. Let us pray therefore, that it may please God in his discipline to proceed as a sober and compassionate Judge, to punish us so that we may be amended, and survive the strokes, yea, and be warned by the pain against future rebellions, not so as that we should faint under his hand, and fall into a condition worse than Annihilation.

(i) Domine, l'te ure, feca, liga ut parcas in aeternum.

(k) 2 Sam. vii. 14. Hebr.

וְיִשְׁכַּח
Virga hominum infirmorum.

(l) Cum judicio.] modice Junius. Heb. in modo.

(m) LXX. & νεκρον. V. & Vatabin judicio.

Paraphrase.] My God, since thy Justice obligeth thee to punish sinners, and I have deserved so justly to suffer, and am so apt to go on in sin till I smart for it; I do beseech thee [**Correct me**] here with temporal afflictions [**O Lord**] that thou maist spare me hereafter, but let not this Correction be proportionable to my deserts, nor to thy displeasure; but let it be inflicted moderately [**with judgment**] and consideration of my infirmities, punish me [**not in thine anger**] as thou dost thy enemies [**lest thou bring me to nothing,**] so that I fall under thy hand, and survive not to be amended by it.

A Meditation upon Psal. LI. 9. and CXLIII. 2. and Jer. X. 24. preparatory to Prayer in the fears of Gods Anger.

O My Soul, what fearful tremblings are these have seized on thee, so that the thoughts of God that have been and ought to be thy greatest comfort, are now become thy terror and amazement! Whence is this miserable alteration that thou canst behold nothing but Judgment in the Father of Mercies, and Anger in the Fountain of Love! What hath provoked him that delights to spare, to be resolved to punish! Surely my sins are very many, for it is not a few can incense him; and they have more than ordinary aggravations, for he is not so highly displeased at small offences; and certainly I have often committed them, and long continued in them, for he begins not to frown upon the first misdemeanour. Alas, the case is too apparent! My sins are both very many and exceeding great, frequently repeated and of long continuance. I have despised Mercy, and now I am likely to feel Judgment. Miserable wretch that I am! I have tired out the patience of a Long-suffering Father, and run from the embraces of a Loving Saviour, rejected the offers of a most Indulgent Holy Spirit; so that now I fear I have stopped up the Fountain of his Mercy, *Isai. lix. 2.* and unsealed the Treasures

fores of his Vengeance, Deut. xxxii. 34. And I ought rather to wonder how God could spare me so long, than why he should strike me now, since many have been cut off for fewer and lesser sins: I see I have most justly deserved to suffer the worst of evils, and therefore shall esteem it an incomparable favour to be only corrected with a temporal affliction, if I might be so excused: But it is a fearful thing to fall into the hands of the living God, Heb. x. 31. Therefore, O Lord, my flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. cxix. 129. yet I know no way to escape them. To deny my sins were impudence, to excuse them will be apparent hypocrisie. To be concealed is impossible, to be found intolerable; I am miserably confounded: But was never any in this case before, that I might receive some advice and comfort from them? Yes surely, the Church hath presented me with a King and a Prophet, both dear to God, whose fears were greater though their sins were less, and their danger not so great as mine; yet these (in the midst of their fears) considered their sins as the only cause of these evils, and accordingly they freely confessed them, bitterly lamented, and exceedingly humbled themselves for them; not striving so much to avoid the punishment, as to obtain the pardon of their sins, knowing that the guilt once removed, thou wouldst either totally spare them, or gently chastise them for their good: wherefore they rendered themselves up into thy hands, rather aggravating than extenuating their offences, and yet humbly begging their correction might be in mercy; and they found the benefit of it. Go to then, my Soul, and do thou likewise; thou hast first occasioned Gods wrath by the breaches of his Laws, O do not increase it by distrustful his Gospel: Thou hast forsaken him by Sin, run not farther by Despair; for the faster thou runnest from his Mercy, the sooner thou wilt meet with his Justice. Delay no longer, but go in before he send for thee; deliver up thy self before death or any judgment arrest thee, accuse thy self before thou be indicted, and confess thy sins freely before the Witnesses be called out against thee; pass sentence on thy self ere the Judge condemn thee. I cannot expect wholly to escape, but it will be a great favour, if I meet a Sickness instead of Death; losses in my Estate, instead of losing both my God and my Soul for ever. I will not therefore desire my Heavenly Father altogether to lay aside his Rod, but only to use it gently, that I may by this smart be warned against those future sins that would bring me to utter ruin: O Lord, rather chastise me than disinherit me, and those stripes shall be welcome which come in exchange for eternal Torments. For thou who dost change thy Sword into a Rod, I hope, wilt be so compassionate in thy inflictions, that I shall only feel what my distempered Soul needs to recover it, and my Flesh and Spirit can bear; not what my sins deserve, and thy Justice might exact: Wherefore I will no longer hide my sins, but by an humble and hearty Confession declare, that I hate them more than I fear to fall into thy merciful hands, and I hope hereafter I shall so fear to offend, that I shall be freed from these sad expectations of thy heavy wrath, which wisdom God grant me for Jesus sake. Amen.

Of the Sentences proper for those who doubt of Gods Favour.

s. IV. **N**OT much unlike this is the case of poor doubting Souls, who are discouraged from Confession by misgiving thoughts, as if God were become utterly irreconcilable, and hence they conclude it needless to repent, because they believe the recovery of his favour to be impossible, and truly so it is, if we think it so to be; because while they look upon it to be impossible, they shall never seek after it (n), but it is the design of Satan to make them to think so, that they might never obtain it, nor attempt it: Wherefore to rescue these poor Souls from so dangerous a delusion, and to prepare them to ask a pardon in Faith, the Church hath selected three portions of Scripture more: The first, (o) to shew they are fitly disposed to ask by their contrition: The second, (p) to demonstrate God is inclined to give, notwithstanding their unworthiness: The third, (q) to prove by a pertinent example they are likely to be received, if they will venture to come.

(n) Postquam enim adempta spes est, lassus cura confectus stupet. Arnob.
(o) Psal. li. 17.
(p) Dan. ix. 9.
(q) Luke xv. 18, 19.

Psalms

(a) Heb. נִכְרָה
Fluctus ad scopulum allisos.
Ita signif. Psal.
xciv. 5.

(s) Minus dicitur & sub eo magis intelligitur: ut Johan. vi. 37. & alibi.

Psal. LI. 17. The sacrifices of God are a broken spirit, &c. Let this dejected Soul view Holy *David*, after the commission of his great sin; who being earnestly desirous to be taken again into favour by God, *v. 12.* was surveying his flocks and all his substance, *Micah vi. 6, 7.* to find some acceptable present to offer, resolving that nothing was too great nor too precious to procure a thing so excellent: But while he looks abroad he remembers, he hath something at home, a trembling *broken heart*, which panted in his breast, and therefore is here expressed by a word (r) signifying waves dashed against a Rock: This broken Spirit and contrite Heart was the most acceptable offering in the world. Gods Justice in condemning, and his Severity in executing the Sentence of his wrath upon his Enemies, was a *mighty Rock*, against which his thoughts had beat so long, that his heart was almost dashed to pieces with fear, and now God shews him, that his sighs and groans are pleasanter to him than the melody or the chantings of the Sons of *Asaph*; its pantings and breathings are Perfumes sweeter than the Cloud of Incense; its free confessions and exposing it self to shame, make it an acceptable Heave-offering; its Tears are a precious Drink-offering, and its flaming desires do make it more excellent than whole Burnt-offerings, and all the Sacrifices of the Temple. The Sorrows of our hearts are far more prevalent than the fattest Oxen of our Stalls, or the fairest Calves of our Lips, neither of which without contrition are respected by God, *Math. xv. 9.* The Prayers and Tears of sorrowful *Hannah* can fetch a greater and speedier Blessing from Heaven than the costly Oblations of *Elkanah*, *1 Sam. i. 13.* *David* is resolved to offer this, for this he is sure God will not despise it: which word [*not despise*] is to meet with the fears of a contrite sinner, who because he knows his own heart to be so filthy, deceitful, and vile a thing, cannot believe but God will reject it, as he did the lame and the blind, the sick and maimed Sacrifice under the Law: But he assures you that God will *not despise* it; but there is more intended (s), even that he will accept it kindly, as when Christ saith, *he will not cast them off who come to him*; he means, he will lovingly entertain them; so here 'tis certain, God will not only *not despise* it, but he will look upon it as the best and greatest gift, though it be from the hand of a Publican, *Luke xviii. 14.* wherefore be not disheartned, for your fears shew you have this broken heart, offer that, and be assured God will embrace it lovingly, treat it tenderly, and keep it safely: Say then,

Paraphrase. I have nothing in this world so dear to me, but I would give it freely to purchase Gods favour; but though men be thus appeased, yet he must have something he likes better, and truly [*the Sacrifices*] most likely to be accepted [*of God,*] who needs no outward things, [*are a broken spirit*] which trembles at his anger, and hateth it self for its sins, and is almost dashed to pieces betwixt fear and sorrow. And I hope thy grace hath given me such [*a broken and a contrite heart*] which I humbly offer, and though to me it seems so vile, yet [*O God, thou*] whose favour alone I do desire [*wilt not despise*] nor reject it, but graciously accept and embrace both me and my oblation.

Dan. IX. 9. To the Lord our God belong mercies and forgivenesses, &c. If they shall further argue against themselves, that they deny not Gods gracious nature, but that they fear their Iniquities have turned his love into hatred, his mercy into fury, and his kindness into indignation: Behold in the next place a free discovery of what God is to miserable sinners. The Jews, who were then in Captivity, had so grievously offended, that *Daniel*, who much desired their restoration, scarce knew how to plead for them, till at last he finds an Argument in Gods gracious nature; viz. *That mercies and forgivenesses* (that is, many, nay infinite Mercies and Forgivenesses for numberless sins) were Gods peculiar possession, a principal part of his name, *Exod. xxxiv. 6.* the chiefest of his Attributes, and inseparably annexed to his essence, and therefore the sins of his Creatures cannot make any change in God: Mercy in the Creatures is by communication from him, but he is the Original and Fountain which is never dry: To him *Daniel* confesseth they are Sinners, but will not grant that therefore they ought not to

to hope for pardon, since their evil doings could not rife his Treasures, nor rob him of his Attributes, nor alter his nature, which continues the same still; and therefore there is mercy to be had. He confesses them guilty of all sorts of Sins; that is, Sins of Commission, and that even to an absolute *rebelli*ng against God, and forsaking of him (†) by Idolatry; and then also of Omission, by neglect of *walking in Gods Law*, although they were taught and instructed in it; so that they deserved no mercy: But God is the Fountain of Mercies still, and therefore there is yet hope. Other Translations generally read not [*though*] but [*because we have sinned,*] which is but a further illustration of the same sense, viz. We may see and be convinced, that Mercy is Gods peculiar possession, because we have done such vile things; and yet he hath spared us on purpose that we might by our humiliation give him occasion to forgive us; and this his pity in sparing shews his intention of restoring us, and therefore should quicken us to address to him who hath it solely in his own power.

Paraphrase.] Why should we (because we have formerly sinned, remain without hope of ever being received, since we know that [*To the Lord*] *Jehova*, who is peculiarly [*our God*] as inseparably annexed to his Essence, and as his own proper possession [*belongs mercies*] infinite, [*and forgivenesses*] more than our sins can need: and since they are in him, we hope we shall have them, though we are unworthy; for [*though we have*] sinned by breaking his Laws; and [*rebelled against him*] by forsaking his Covenant, [*neither have we*] done what he commanded us, nor [*obeyed the voice of the Lord our God*] who charged us by his Servants [*to walk in his Laws*] and tread in that plain and pleasant path [*which he set before us*]; though all this be true, we do repent of it, but will not despair, because God can yet restore us.

Luke XV. 18, 19. I will arise and go to my Father, &c.] To enforce both the former, and encourage these humbled Souls whose desires are too big for their Faith, here is a lively example of one, *Luke xv. 18, 19.* whose condition was as miserable, his faults as great, and his reception as unlikely as yours can be; and yet he comes and speeds, that you may take encouragement from him and do likewise. The instance is that of the Prodigal Son, who had voluntarily forsaken his Fathers house, and carried away his full portion, which he wasted and consumed in all manner of riot and excess, never thinking of nor regarding his Father all the time of his madness, till extream want had restored him to the use of his reason (u) and put him into his wits again, and then he blames himself for lying still in his sin (which is, *lapsus anima*, the fall of the Soul,) or in his sorrow (which is exprest by sitting on the ground, *Isai. iii. 26.*) in which posture he sees he may remain disconsolate for ever, and be no nearer to his Fathers house; wherefore he resolves to take courage and arise, and shaking off his ineffective grief, to repent and return home: His Father had not called him, nor had he any assurance he should be received; only he knew if he sat still he must starve, and if he were repulsed he could suffer no more: He comes not to make any Apology, but to bring an accusation against himself, he hoped indeed that his offence could not untie the bands of that dear relation, and therefore calls him *Father*, but confesseth he had forfeited the title of *Son*, and not only broken the Law of Nature, but of Heaven, that is, of the God of Heaven (x), who expressly requireth this obedience: He could have wished a return to his Fathers Table, but that were presumption to expect, only he hopes he will not see him starve, and if he be set with the meanest Servants, they have bread enough. But the Father is readier to hear than the Son to desire, and what his unworthiness made him ashamed to ask, his Fathers bounty made him willing to bestow: and he that scarce hoped to be admitted a Servant, is once more owned as a dear Son: This he found, and so shall they that follow his example.

Paraphrase.] Why do I sit still in my sin, vainly bemoaning my folly while I am like to starve; surely [*I will*] take courage, and [*arise*] by repentance, [*and go*] by faith with prayer and supplication [*to my Father.*] who can relieve me, and perhaps may have pity on me. And to move his bowels toward me, as soon as I see him, I will fall down [*and will lap unto him, Father*]

thou

(t) LXX. ἀν-
τιμαρτυρία Vulg.
& Vatab.

(u) Ver. 17. Εἰς
ἐαυτὸν λαθύνων,
ad seipsum re-
iens. Omnes in-
spicientes igitur
insaniunt.
Tusc. quest. 1. 3.

(x) Caelum pro
Deo ponitur
quoniam est
ejus habitacu-
lum. Elias Tisb:
Psalm. lxxiii. 2.

thou didst beget me that am now so wretched, I here confess that [I have sinned] by my ungodly courses, [against heaven and before thee] the God that dwellest there, being to ungrateful for all thy Love, that I justly deserve to be disowned, and left in my misery, for I have forfeited my relation [and am no more worthy to be called thy Son] yet I hope thou wilt not let me perish, who feedest thy meanest Servants.

A Meditation upon Psal. LI. 17. Dan. IX. 9. and Luke XV. 18, 19. Preparatory to Prayer, when we doubt of the Favour of God to us.

HE that hath a considerable Request to make to an earthly King, must not approach without a Present in his hand; but my Request is to the King of Kings, to whose Laws I have been disobedient, false to his Government, refractory to his Summons, and ingrateful for his former Favours: And what can I offer to him that needs nothing? What can I give to him, whose both my self and all I have are? His favour indeed is so sweet, so desirable, and so universal a comprehension of all happiness, that I could freely give all I have, or may procure, for the purchase of it: But the whole world is vanity to him, neither can such trifles blind his eyes, or bind his hands: buy his mercy to the unworthy, or avert his justice from the sinner. I could methinks expose my Body to the sharpest torments, my Soul to the heaviest sorrows, and my Life to the cruellest Tyrant, and would account it a happy purchase, if I were sure of his everlasting mercy afterwards; but it cost more to redeem a Soul, I can give nothing but it is his already, and I can suffer nothing but what I have deserved. What then? O where shall I have a Peace-offering which may not be despised! I am told nothing is more acceptable than a broken Heart; 'Tis strange! Can an heart polluted with the guilt, and enslaved to the power of sin, slow to begin, and unable to perform any good; but vigorous to desire, and unwearied to pursue all evil? Can a heart shaken with fears, torn in pieces with sorrow, and even a terror to it self, miserable and poor, blind and naked? Can this heart be a fit sacrifice for so glorious and All-seeing, so holy and pure a God, can be like that which I abhor? Alas, it cannot be! but let me recal that hasty word; for he hath said it, who best knows what will please himself, and if he value it, it is worthy, for the true worth of any thing is to be judged by his estimation of it: Who knows but such a broken heart may be a greater evidence of his power and mercy, a fitter instrument of his praise and glory, a plainer table to describe his grace, and draw his image on, than any other? Such a heart I have, and if this serve I am happy, I will give it freely to thee, O Lord, who despisest not the meanest gift, if there be sincerity in the Giver. It was broken before with fear, but it will now be dissolved with love, I am ashamed it is no better, but thy Mercy is the greater in accepting it, and it will become better by being thine. O how am I filled with admiration at the freeness and fulness of thy mercies, in comparison of which the greatest humane compassion seems cruelty; I dare proclaim to all, that in thee are all the mercies of the world united, and thou art mercy it self in the highest degree, if my disobedience and negligence, contempt and ingratitude could have separated thee from thy mercy, I had now met thee in fury, taking vengeance without pity, for I have seemed to live as if I had designed to dare thee to turn away thy self from me, and to try thy utmost patience, the least part of which baseness would have turned my best friends in the world against me; but behold the mercy of my God continues still! O let me have the shame of an ingrateful Sinner, and let thy Name have the glory of an inexpressible pity, even to those who are almost ashamed to ask pardon, yea, let me to whom thou hast shewed such compassion, have the honour to be an instance of thy goodness to all the World: And have I such a Father? Why then do I lie still with this load of guilt upon my Soul, and this heavy burthen of sorrow upon my Spirit? What do I get by these vain complaints, but waste my time, and double my misery by sad reflections? I can neither have help from my self nor any Creature, but from my Father alone, to whom mercies are as proper as misery is to me; and if I through fear or sorrow sit still here and starve, I shew not so much pity to my self as he would have for me, if he saw my great distress. Wherefore I will arise and go to him, though I think I shall scarce have the face to ask more, since I spent the last so ill; I shall be ashamed to tell him how base I have been; but as I was not ashamed when I did evil,

so I must have shame when I suffer the desert of it: I will go barbed in tears, blushing for shame, accusing my self, and (relying on the bowels of a Father,) will beg only so much mercy as will banish despair, and give me some little hope, and if I may have this I will be content, though I be not entertained with assurance and certain expectations, for the least favourable look is more than I have deserved: Yet behold upon the first sight of the returning Prodigal, who came unsent for, driven home by his own miseries, his tender Father runs to meet him, takes the words out of his mouth, and receives him with all the demonstrations of love, and the caresses of a dear affection: And is my God less merciful? He who hath invited me so often, and promised me so largely? I have done ill to stay so long, but I will go now high in my desires, low in my expectations, sorrowing for my offence, and begging his mercy, and I hope, though I carry no Merits of my own to his Justice, yet I carry Misery enough to make his bowels of Compassion yearn upon me, and then I cannot perish. Amen.

Thus we see the Church hath shewed her care of these Contrite ones in selecting the most and choicest of these Sentences for them, who are the best, though the least part of the People, and though such are *vile in their own eyes* (y), yet they are dear to God, highly valued by all good people, and tenderly indulged by the Church, who wishes there were more of this blessed temper.

(y) Psal. xv. 14.
Old Translat.
Chald. Par.
Viles præ oculis suis.

Of the Sentences proper for the Ignorant.

S. V. THE next sort of Men who come to pray, are involved in gross Ignorance, and such are inapprehensive of their guilt and unacquainted with their danger, who know neither what to ask, nor of whom, nor why; so that these had need be instructed before they begin to pray, or otherwise though they come out of custom, yet they will offer nothing but the sacrifice of Fools, in regard they either think they *have no sin*, or else suppose a very slight repentance will obtain their pardon; but here is a remedy for both these mistakes.

I John 1.8,9. If we say that we have no sin, &c.] Those who do not see their sins do need that spiritual Eye-salve, *Revel. iii. 18.* Because they cannot be cured till they know themselves to be sick (z), if they do not discern that they are sinners, they will account it a reproach to be reputed such, and return the summons of God, the exhortation of his Ministers, and the charity of their Reprovers with scorn or anger. There were of old some Hereticks so impudent as to say positively they had no sin (a): So did the followers of *Valentinus*, *Marcus* and *Basilides*, and others who denied that any wickedness was a sin in them, and some in our days have come too near them: But many who hate such gross Opinions, and will not say so with their mouths, yet through Ignorance or Pride say so in their heart (b), which is a language that God understands, and therefore in Scripture to *think* and to *say* are sometimes the same: But the Apostle declares that if we Christians, even the best of us should either say or think so, it is a great error, and both false in it self, and dangerous to him that believes it (c). The Scripture frequently and plainly tells us we are sinners, and if we think we are not, it is because we desire to be deceived, and would gladly seem innocent to our selves: which is so far from making us really so, that hereby we remain guilty for ever (d) because we never seek a pardon: In the Courts of man, Confession is a cause of Condemnation, but if we think it so at Gods Tribunal, we deceive our selves, for before him not he that confesses, but he that denies is condemned. For if we confess our faults, we are here assured that two of Gods Attributes will be on our side: First, his *Truth* will then oblige him to forgive us,

(z) Quibusdam ægris gratulatio fit cum se ipsos ægros esse senserunt. Sen. Ep. 6.

(a) Epiphanius in Hæres. Valent. l. 1. tom. 2. & Marcol. l. 1. tom. 3.

Ὅς ἦτοι ἐχόντων ἐξουσίαν, καὶ τὸ ἀμαρτάνειν διὰ τὴν ἑμῶν ἐκλογὴν. Clem. Alex. Strom. 3.

(b) Ἡ γενομένη διὰ τὴν διδασκίαν πολλὰς ἀπὸ ἡμῶν δεικνύει. Psal. xxx. 6. Hæc. xlvii. 10. Adrian. Hægoge.

(c) Ecclef. vii. 20. Μηδὲ ὁποῦν ἀμαρτάνειν ἐστὶ ἀνθρώπων. Procopius. Quisquis se inculpatum dixerit, aut superbus est aut stultus. Cyprian. de Opere & Eleemofyna. Rom. iii. 20. (d) Sine peccato autem qui se vivere existimat, non id agit ut peccatum non habeat, sed ut veniam non accipiat. Aug. de Civit. Dei, l. 14. c. 19.

C

because

because he hath promised it, *Prov. xxviii. 13.* And if any relying on that promise, do come in and accuse himself, Gods Truth will engage him to pardon him, and perform that, now it is promised, which none could have expected, if there had not been a Promise for it. Secondly, his *Justice* or *Righteousness* will also plead for us; because Justice being satisfied by Christs Death, desires no further vengeance on the penitent sinner, but grants a pardon as the just desert of Christs merits; or in the Hebrew notion of Justice and Righteousness who put it for Charity and Mercy (e). *He is just* may signifie the goodness and kindness of God, which is the foundation of our hopes, when we do confess, and through his mercy we may not only obtain forgiveness of the guilt, but may be cleansed from the filth of our sins also: From all which it appears that he is a fool, who out of laziness, shame or fear doth dissemble or deny his sins, for he is not only deceived, but undone for ever by it, when as by an humble and hearty acknowledgment of them, Gods Truth and Mercy would have been his Advocates, and have procured pardon and peace for him.

(e) Dan. iv. 24.
Prov. x. 2.
Matth. vi. 1.
vide Grot. &
Hammond. in
loc.

Paraphrase.] The Scripture declares, and our own Conscience beareth witness that we all have sinned, so that [*If we say*] out of pride or ignorance, or do but think in our hearts [*that we have no sin*] to confess or repent of, supposing to be excused the sooner before God, because we do not or will not condemn our own ways, [*We deceive*] not God (who sees all things) but [*our selves*] for we lose our pardon by standing on our innocence [*and the truth is not in us,*] because we speak falsely to the Almighty's face.

They therefore that conceal their wickedness, God will discover it and condemn them for it, [*But if we*] having observed our selves guilty deal ingenuously, and [*confess our sins*] with hatred, shame and sorrow, he hath promised to give us a pardon, and we may trust his word, for [*he is faithful*] and since Christ hath suffered the vengeance due to such, God is righteous [*and just,*] so that he will not exact the forfeiture of us, but be ready [*to forgive us*] the punishment due to [*our sins, and to cleanse us from*] the stains of [*all iniquities*] which we had committed.

Ezek. XVIII. 27. When the wicked man turneth away from his, &c. If the ignorant man do discern any of his sins, yet he is apt to think there is no difficulty to obtain a pardon, if he but acknowledge them and cry God mercy for them: before such the Church lays this place, wherein they may see, that their Souls shall not be delivered from death when they confess, but when they turn from their sins, and till then they have not repented: For to *repent* implies a disapproving of what we have done, so as to do it no more, a change of the mind and actions also (f); when we no longer continue to do that which we grieve that we ever did, and this is here plainly shewed to be the condition on which our sins may be forgiven, viz. if first, we *cease to do evil* (g); secondly, *learn to do well*; and surely he that confesseth himself to be in a wrong way and grieves for it, will both leave the path he is in, and labour to find out the right: So must the wicked man, or otherwise he doth in vain expect a pardon from God, who will not forgive one fault to him that intends to commit more, lest his Mercy become the support of Iniquity, and his Goodness the encouragement to the breach of his Laws. And if it seem difficult, that you must forsake all evil, and do the contrary good before you can be accepted; you must consider, the benefit of it is the *saving your souls alive*, this will preserve you from a twofold death (the least of which is worse than bodily death) a dying in sin, and a dying for sin: First, while you go on to practise these sins, you are really dead (h) though you have a name to live, because (so long) you have no sense of any good, nor motion toward it, nor any union with God, whose departure from the soul of the Sinner, is as real a death to the Soul as it is to the Body to have the Soul separated from it.

(f) *Metanoia*
est ut qui erro-
rem suum pri-
stinum intelligit
— ab insania
se reciperet, —
& id maxime
careret, ne in
eodem laqueo
iterum induca-
tur. Lact. inst.
1.6. Munst. Heb.
חשוב
Matth. iii. 2. h.c.
Facito vitæ
conversionem.
(g) *Isai. i. 16, 17.*
(h) *Impii etiam
videantur vivere, mi-
seriores tamen*

sunt omnibus mortuis, carnem suam sicut tumulum circumferentes, cui infelicem infoderunt animam, — quæ intra hu-
manum voluitur, & terrene avaritiæ cupiditatibus ceterisque vitis includitur, ut gratiæ celestis auram spirare non pos-
sunt. Ambros. de Cain & Ab. Eph. ii. 1. 1 Tim. v. 6.

Secondly,

Secondly, by forsaking your sins, God will be moved to pardon you, that so you may not die eternally, whereas the wicked man that lives in his sins, first God forsakes his Soul, and then his Soul forsakes his Body, and so begins his eternal misery (i), where his Soul lives only to feel torments, but never more to enjoy any good:

(i) *Cum anima à Deo desertis deserit corpus.*
Aug.

Turn ye then out of that evil way that leads to both these deaths, and your Souls shall live in glory.

Paraphrase.] Though I might easily and justly revenge my self on the sinner for all his old transgressions, yet through my Son Christ Jesus, I do here promise [**When the wicked man**] who is walking in the ways of death, not only confesseth his fault, but also [**turneth away**] from those paths, and being really grieved for what is past, abtaineth [**from his wickedness**] and never more practiseth those sins [**that he hath**] formerly with so much delight [**committed;**] if this wicked man, I say, amend his life [**and doth that which is lawful**] and allowed by my Word, so that his ways be good [**and right**] in my eyes, I will forgive and set him free; so that though impenitent sinners are dead in sin here, and die eternally for it hereafter, [**he shall save his soul alive**] and attain everlasting glory.

A Meditation upon 1 John I. 8, 9. and Ezek. XVIII. 27. preparatory to Prayer, for the instruction of the ignorant and mistaken.

IS it possible I should all this while be deluded so grossly, as to imagine my eyes open, my way direct, and full of light, when indeed my eyes are shut, my feet are wrong, and my mind is overspread with the Egyptian darkness of a stupid Ignorance? Thy Word (O Lord) is a light to my feet, not only to shew me which is the right way, but to let me know when I am in the wrong. But I have given up my self to false Guides, who lest I should enquire after the right way, would never acquaint me I was wandring from it; had I followed them still, I had stumbled on the threshold of Hell, while I expected to arrive at the gates of Heaven. O blessed be thy Name, I now see I have been straying from thee the fountain of all true happiness, and have been in vain seeking content where it is not to be found, till the disappointment now drives me to seek it where it is: Had I not been a stranger to my own heart, I had not been so far out of the right way. But I have supposed my self clear, only because I never considered wherein I was guilty, and have flattered my self with the pleasing thoughts of my own innocence, so that I have been as secure as if I really had been guiltless. I have been glad to spare my self the labour of a farther enquiry, most foolishly accounting that to be a peace which was no other but want of a sense of my real danger. I find my chief design hath been to seem good, and to persuade my self I was so, that I might be more quiet in the ways of evil, and might neither be accused by my own Conscience, nor alarmed by the dreadful Threatnings, which I supposed did not belong to me. But alas, how miserable would the end of this Self-deceit have been! for thou, O my God, didst see, and wouldst have condemned me for all my blasphemous and repining thoughts against thee, my malicious and envious thoughts against my neighbour; thou heardest all those false and slanderous, vain and filthy words I uttered with my mouth; those deceitful and unjust, cruel and uncharitable works, which I committed with my hands thou sawest; yea, all that formality and hypocrisy, ambition and pride, lust and covetousness that lay in the secret corners of my heart, was apparent in thy sight; and what did it avail me not to see them? Thy vengeance would have come as certainly and more terribly, because it was not expected. It is most strange I should never see this vast heap before; but sure I have wilfully shut my eyes, lest I should discern that which I was loth to believe, and unwilling to amend: But now I see mine iniquities by thy mercy, and I believe I have offended thee as much by my hypocrisy in concealing them, as by my disobedience in committing them. Therefore now I will ingenuously confess them, because the graciousness of thy nature, the truth of thy promises, and the satisfaction of the Lord Jesus, are sufficient to procure a pardon for me, who (dare so far trust to thy mercy, as to) become my own accuser. Yet, my God, since thou hast so graciously convinced me of the evil and danger of those courses I have

taken, I will not rest in a bare confession that I am in the wrong, but by thy grace will turn into the right way, and utterly forsake all these my follies. Thy mercy indeed is great enough to forgive me upon my humble acknowledgment, but to live in my sins is as inconsistent with my happiness as with thy holy Laws: And therefore, O my Soul, he that desires thy felicity, will not forgive the old score, unless thou cease to run further in debt. Dost thou not see, while thou goest on in sin, thou art in the way to eternal death, and besides art dead to all sense of Divine comfort, and buried alive in lusts and pleasures? Thy flesh intombs thy wretched Soul, and the Grave-cloaths of vile affections bind thee hand and foot from moving towards God, or breathing the pure air of heavenly meditations; and canst thou like to stay in this filthy place still? When thou didst not see thy misery, no wonder if thou calledst this dungeon and vault, a Palace; but now thou must abhor it when Jesus calls, Lazarus, come forth. Dost thou not find the more thou followest these, the less thou lovest thy God, and hast seldomer converse with him, slower motions towards him, meaner thoughts of him? Return then from these evil paths, for now thou knowest the dead are there. Do not only seek a pardon from him, but desire a communion with him, who is thy strength and life, thy joy and happiness; and he will be so glad of thy recovery, that forgetting all thy former unworthiness, he will only study how to make thee happy hereafter. There is nothing that can hinder thee, unless thou lovest thy sins too well to forsake them, and carest so little for God, that thou hadst rather die without him, than with him live holily here, and happily hereafter.

Of the Sentences proper for the Negligent.

§. VI. **A** Nother sort of men there are, who know it to be their Duty to repent, and yet do from day to day neglect it, and have more need to be excited than instructed; in order whereunto here is provision made, (1.) of a cogent Example, (2.) of a strict Command, to put them upon the practice of this necessary Grace.

(k) Vita anterior simul cum delicto in estimationem venit, & quia major pars vitæ atque ingenii stetit, ea judicandum de homine. Aſin. Pollio de Perſis.

(l) Pſal. l. ar. ואערכך
tāquā vici-
armatorum diſ-
ponam.

Pſalm LI. 3. I acknowledge my transgression, and my sin, &c.] Such who are great, yet careless sinners may well blush to behold one who had been no customary offender, but being once surpris'd in a deplorable instance, never gives over thinking upon it with shame and sorrow, whereas we that are more guilty never concern our selves. The rest of David's life was a strict observance of God's will; and if the Jewish conceit of good deeds being weighed over against the evil might be allowed; or if after the manner of the Persians (k), his former life had been considered with his present transgression, surely he might have been excused; but he never attempts to hide this one sin in a croud of holy actions, nor goes about to extenuate it, because it was the first, or but one, or not great in comparison of others, but confesseth it to be very hainous, continually laying it open not only before God, but before himself; that he might recollect with grief and sorrow, the guilt and filth of it, the baseness of the act, and the danger of the event, and fully discover the vileness and horridness thereof. It seems he was not without dreadful apprehension of Gods anger, for we fix our eye on what we fear, and cannot get that out of our minds which doth affright us, but it is continually before us. O how doth this reproach our negligence who are guilty of many and great wickednesses, and have no holy actions to set over against them! and yet we either cast them behind our backs, and forget our danger; or if we do sometimes look over them, we do it slightly, and are glad of any occasion to divert us: 'Tis certain God sees them, and will one day set them in array, and muster them up against us (l), unless by looking on them now we learn to abhor and repent of them; for then God of his mercy will for ever hide his eyes from them.

Paraphrase.] Though others be unconcerned when they offend, I must and will publish my baseness in offending thee my heavenly Father: Lord [I acknowledge] with a sad heart [my transgression] of thy most holy Law by this and other wilful acts of wickedness, by which I know I have so justly deserved thy

thy wrath, that my eye and mind are fixed on what I have done, [and my sin] haunts me continually, gives my conscience no rest, because it [is ever before me] and I cannot forget it or cease to fear, till thou hast pardoned it.

Matth. III. 3. Repent, for the kingdom of heaven, &c. If the shame of such an example make no impression, hear that strict and positive summons from God to all the world to repent, which was proclaimed first by the Harbinger St. John in the Wilderness, to those who came to him thither, and after it was published by the Lord Jesus himself in Towns and Cities, to all those that he met with there; this was his first Sermon (*m*), and is our first Lesson in Christs School: to be learned not by some persons only, but by all that will be his Disciples: He speaks to all, and to every particular man, *Repent ye*; for he knows this duty necessary for every one: If any say he will not, he despiseth his Authority; if he plead he need not, he impeacheth his wisdom; and if he alledge he cannot yet, it seems he dare live in a wilful neglect of his commands. *Tertullian* thinks we ought not to enquire what need, or what good there is of Repentance (*n*), because the Commands of God (by whose favour we hope for eternal happiness) are to have weight with us without any appendent reason, but here we have a reason of the precept added, to shew us he enjoyns not this so much to shew his Authority, as because it is necessary for us, and because our interest requires it, viz. because the Kingdom of Heaven or of God (which is all one, *ant. pag. 18.*) is at hand; that is either the Kingdom of Grace, as it is sometimes taken in Scripture, *Matth. xiii. 24.* And when this was spoken by our Saviour he meant it in this sense, viz. that the time being now approaching wherein the Messias and Saviour of the World, was to set up a spiritual kingdom in the hearts of men, it was necessary for all that desired to become his subjects, to renounce those lusts to which they had been enslaved, and to prepare his way by repentance, or else they must remain slaves to Death and Hell still: And this reason urgeth us now as strongly as ever, because our Lord Jesus doth every day now by his Word and Embassadors proclaim liberty to us, and offers to become our King; but in most of our hearts Sin hath usurped his throne, which we must first exclude by Repentance, or else we shew that we love the slavery of Satan better than the liberty of the Sons of God, and will not have Christ to reign over us. 'Tis true, he may for a while connive at this affront; yet secondly, remember there is another Kingdom of Heaven at hand, even the Kingdom of Glory, which is sometimes called the Kingdom of Heaven, *1 Cor. vi. 9.* and *2 Thess. i. 5.* wherein all that have rejected Christ for their King shall be utterly destroyed, *Luke xix. 27.* and condemned to unspeakable and endless torments. Let this fill such lazy persons with fear, because for any thing they know, the end of all is near, however, it is secret, and will be so sudden when it doth come, that if it surprize us we can never repent again; and if the World should last ten thousand years more it is nothing to us, for this Kingdom of Heaven begins with us when we leave this world by death, and therefore who knows how near the Kingdom of Heaven may be unto us?

Paraphrase. You who have committed many sins, and do still go on in them, and so are neither capable of that grace which is offered you here, nor fit to appear in that judgment which must pass upon you hereafter; I charge you all [*Repent ye*] of all your wickednesses, confess them seriously, and forsake them speedily, [*for the kingdom*] of Jesus Christ the eternal Son of the God [*of heaven*] is now to be set up in the hearts of all true Penitents, and they who refuse this Grace, their death is not far off, and the Kingdom of glory [*is at hand*], and will surprize them in their trifling intentions to their utter ruine.

(m) *Matth. iv. 17.*
Μετάνοια τῶν
φίλων αὐτοῦ
ἐστὶν. Hierocles.

(n) *Neque enim
quia bonum est
auscultare debemus,
sed quia
Deus praeceperit,
& ad exhibitionem obsequii
prior est
auctoritas imperantis,
quàm
utilitas servientis.* Lib. de
Pœnit.

A Meditation upon Psal. LI. 3. and Matth. III. 3. preparatory to Prayer for the quickening of such as neglect Repentance.

IT had been well for my Soul, if all this while my safety had been equal to my confidence, for none ever thought themselves more secure, though there was no other ground for it, but only because I was resolved not to take the pains to behold my danger. I have multiplied my transgressions, and lived in sins unamended, yea, unrepented of; and therefore have had the drawn Sword of the Divine vengeance hanging over my guilty head by the slender thread of my uncertain life, which every thing can snap asunder: Yet I have wilfully shut my eyes, chusing rather to feel the eternal smart of it, than to behold this dreadful sight, which would long since have terrified me into amendment, and snatched me from under the approaching ruine. What prodigious folly hath seized on me! What stupid laziness hath benumbed me! Are the pains of escaping greater than the pain of suffering? Or will the blow be lighter, because I resolve neither to see it, nor avoid it? Awake, my Soul, awake, while there is a possibility to prevent thy ruine. Thy sins are so numerous and so hainous, that thou canst not be ignorant of them, the threatnings of Gods wrath are so plain and positive, that thou maist see they aim at thee; thy Conscience cries so loud, that thou canst not but hear it; and Gods Holy Spirit pleads so powerfully, that thou must take as much pains to exclude these Friends, as would serve to turn out thy Enemies: Surely God gave me not wit and understanding to make a plausible cover for the eyes of my Conscience, or to contrive bulwarks of excuses to entrench my sins in safety, and yet I unhappy wretch have been ingenious in nothing so much as in plotting the ruine of my Soul, and designing to perish undisturbed. Behold and blush to see where Holy David lies covered with shame, drowned in tears, and not able through fear and terror to take his eye off from that one offence, whilst thou, a far greater sinner, art careless and unconcerned. He sets his sins before his own face, and God hides his face from them; but I who cast them behind me, and strive to bury them in oblivion, shall have them set before my face, when the sight of them will not conduce to the obtaining of my pardon, but the aggravating my eternal misery: The sight of them indeed is most unpleasant, the object odious and ungrateful; but the benefit will abundantly recompence the trouble, and if I behold them now so as to repent of them, I shall see them no more for ever. I will imitate therefore this Holy Man, and ever view the guilt and danger of them, that I may humbly confess them, and obtain a pardon for them: my wretched heart hath taken pleasure in committing them, and it shall have vexation in reflecting on them, for I will not take my eyes off them, till the horrid aspect of my grievous iniquities have humbled my Soul for them, and turned my heart against them. O blessed Jesus (that knowest the necessities of all) thy universal command of Repentance to all men (methinks) seems peculiarly directed to me, who have neglected this necessary Duty hitherto. Thou, O Lord, seest my danger, and pitiest my approaching ruine; I bow my head and heart, and neither can nor dare disobey so gracious and loving advice, so useful and necessary a warning. Thy bare word had been sufficient to command obedience from me who expect salvation by thee, but thou art pleased farther to convince me: I do believe, dear Jesus, the benefit is great, if I shall turn now while thy grace is so freely offered to all People: I know the danger is dreadful, if I defer any longer, since it is certain thy Kingdom shall come, but uncertain how soon either Death shall arrest me, or Judgment surprize me in such delays; I have cause to bless thee that neither of these have happened unto me, though I have excluded thee out of my heart, and entertained my sins there: Yet, Lord, thou callest still, and now I am making what haste I can, O remember not how long I have stayed, but consider how little time I have left; and by the help of thy grace make my work short and easie, proportionable to my time and strength: I confess I knew before, but I never considered till now, and now I dare not stay; but through thy help I come, O do not cast me off for thy Mercies sake. Amen.

*Of the Sentence proper for the Formal.*s. VII. JOEL II. 13. **Rent your hearts and not your garments, &c.**

Lastly, if any by daily use of these Offices begin to grow careless, and to rest in the outward ceremony and customary observance of this Confession, we do here present them with the summons which God sent to his people, who in their distresses were ready enough at all the external rites of Mourning, covering their head or sprinkling it with ashes, wearing of Sackcloth, or tearing their usual garments, sighing and sitting on the ground like *Job's* Friends (o), yet all this in Gods sight was esteemed but hypocrisie, without that which these signs were to represent, viz. a contrite heart and a broken spirit, of which *David* speaks before. The renting of the Mantle was an Emblem of an Heart torn with sorrow, and was one of the highest expressions of a mighty grief, and therefore *renting the garment* was ordered by the Jewith Doctors, never to be used but upon the death of a Father, Master, Prince, or Judge, or in a common calamity of Fire or Sword, or upon the commission of the most hainous crimes, blasphemy, burning the Law or the Sanctuary (p), and yet this is not sufficient; for if it be separated from a true repentance, it is but like the punishment of the *Persian* Nobles, whose cloaks of silk were torn, their ornaments ruffled, and hair disordered by the executioner, but their bodies untouched. It would be rather acceptable to God to omit the Ceremony, and perform the thing signified; because that is the Principal, this the Accessary. Rent therefore your hearts [and not, i.e.] rather than your garments, be principally concerned about this (q). Though God doth not wholly reject the Ceremony neither, for this phrase [Not your garments] may signifie not only your Garments (r), which is not rejected when it is accompanied with true Repentance (s); think not then to please God by a sorrow that goes no nearer to you than the borders of your garment, it must pierce the flesh, nay, the heart, before you will feel the evil of your ways so far as to amend them (t) and turn to God, which is the next part of our duty; and to encourage us to it, the Prophet repeats all those attributes of Mercy which God is described by, *Exod.* xxxiv. 6. leaving out all that was terrible, lest any should pretend discouragement from those terrors and stay away. Methinks a greater sorrow than Ceremony can express, become us who have offended a God who is [gracious] that is, so apt and ready to do us good, [merciful] viz. so full of compassion and pity when we are in misery: A God [slow to anger] not easily provoked [of great kindness] even to those who have offended, being willing to be reconciled and inclinable to forgive, and one [that repents him of the evil] which we deserve, and which he once resolved to bring upon us (u), not out of any change in himself, but because we change: God always resolved to punish the obstinate, and spare the penitent, wherefore when the obstinate doth repent, no former decree can oblige him to punish him, nay, he is glad of this opportunity to lay by his anger. Who can think he hath ingratiously sinned against such a God, and not have his heart rent with sorrow? And who can behold such a Father, and not run to him with shame for his disobedience, and yet with longing desires, nay, firm persuasions to be accepted?

Paraphrase. When you seek to God for pardon, be chiefly careful to [rent your heart] with a sense of your sin and the fear of Gods displeasure, till you be truly humbled [and not] only resting in the outward ceremony of renting [your garments,] for the main thing is to amend your lives [and turn to the Lord] in your ways, whom you call [your God] with your lips; and then doubt not but you may be received, [so; he is gracious] even ready to do good to those that need it, [and merciful] to pity all that are in misery, and to forgive their offences; he is [slow to anger,] even most unwilling to punish, waiting long, because he is desirous to be reconciled, [and of great kindness,] nay, when he hath resolved to punish, he is more desirous to spare, [and repenteth him of the evil] he purposed to inflict, when we repent of the evil which we have done.

(o) Job ii. 12.
Externè omnia
lucius signa quæ
pessimus faciliè
exprimi possunt.
Codur. in loc.

(p) Drusus in
Job ii. 12.

(q) Matth. xii. 7.
ex Hof. vi. 6.
LXX. Ἐλεῖ
ὁ θεὸς ἡνὸς ὁ
δουλοῦν.
Drusus, Potius
quàm sacrifici-
um.

(r) Gen. xxxii.
28.

(s) Ezra ix. 3.
(t) Nemo enim
se adsuæcit ad
vitandum &
ex animo evan-
gendum id quod
ei non est mo-
lestum. Plu-
tarch.

(u) Quinque ab-
olent decretum
durum; Peni-
tentia, Precatio,
Elemosyna, Mu-
tatio & Opera
bona. Drus. ex
RR. in Jonam.

A Meditation on Joel II. 13. preparatory to Prayer, for such as are apt to rest in the outward part.

O My Soul, thou art surely seized with a strange Distemper, which resists the efficacy of the choicest Remedies! the Plaster which cures others doth not avail me: I confess my offences every day upon my bended knees, and yet my faith is weak, my hopes of pardon wavering, my sense of Gods love very small; so that I am almost tempted to live like those who are unconcerned whether they sin or no, because I find no benefit by all my humiliations: And this temptation had prevailed, if I had not seen that (since others receive advantage from these Means) the fault is in me, and not in them, nor in the God I serve; he cannot deny his promises, falsifie his word, nor reject those when they come, who came upon his courteous invitation: O where then is this accursed thing, that restrains Gods mercy, blasts my endeavours, and puts me upon injurious thoughts against heaven, and Atheistical resolutions of totally neglecting these holy things. The matter of my Duty is good, for God commands it; the benefit is great, for many have found it: But is it done in a right manner? The failing may be there. Alas, I have been careful to kneel reverently, look sadly, sigh grievously, and tell the Almighty the story of my sinful life, with addresses becoming a Penitent: But this comes far short of what God requires, even a broken spirit and a contrite heart; for I have been so concerned to seem sorrowful, that I have not endeavoured really to be so. O my God, thou that searchest the heart, thou hast seen my heart untouched in the midst of these pretences: I have not been smitten with the sense of the odiousness of my sins to thee, nor their danger to me, and therefore I have not fully renounced them, nor yet absolutely returned to thee and thy ways; and therefore thou hast not blessed my confessions, which have rather been looked upon by me, as an indulgence to go on (since my former offences were so easily pardoned) than an engagement to forsake my iniquities: But now I see my vileness in making so slight Addresses for so great a favour. I discern my folly to cheat my self of so considerable a blessing, and my sloth to slip so many fair opportunities: By my deceitful behaviour before thee, O Lord, I have deceived my self; I am hugely ashamed, that having offended so dear a Father, I have not been more really concerned, and having so gracious a God to turn to, I am yet so far distant from him. If I want Pardon or Peace, the blame must lie upon my own negligence, for thou art apt to give, and ready to forgive; long before thou punishest Sinners, but soon intreated to receive Penitents, and dost most joyfully lay aside thy resolutions of judgment, when we perform our purposes of amendment. O, my Soul, will not this real goodness of thy God shame thy Hypocrisie? Will it not pierce thy heart, to see whom thou hast offended, and thaw thy hopes, to behold whom thou art turning unto? His Holiness is mixed with Long-suffering, his Justice with Mercy, his Decrees allayed with Limitations: And is it fit to approach him without Love or Fear, Hopes or Desires, Gratitude or Admiration? Or is the forgiveness so mean a favour, that it deserves no more hearty applications? Sure enough my Hypocrisie hath hindered my Pardon, wherefore I begin to detest it, and hereafter I will look more to the dispositions of my Heart, than the posture of my Body: I will see him before me whose Love I have abused, and whose Patience I have tired; who is so gracious to spare me, and so willing to be reconciled to me a most ungrateful Wretch; that so when I come to him, I may have my Eyes filled with Tears, my Cheeks with Blushes, and my Heart with Sorrow. I will remember who I am that go, that I may be humble; what I go for, that I may be earnest; and who I go to, that I may be full of Faith and Hope: So shall my Addresses not be in vain, but all these gracious Attributes shall be made good to me. Amen.

SECTION II.

Of the Exhortation after the Sentences.

s. I. **T**O these Sentences of Gods Word, the Church hath annexed a pertinent *Exhortation*, lest any should not sufficiently understand these places, or not carefully practise what they know to be required by them: The words of Scripture are first laid down, to shew we impose not this duty of Confession upon you, but that God requires it; and then the Minister proceeds to this pious Exhortation deduced from them; that so what God commands may be rightly understood, particularly applied, and duly practised by all people: And that no man may plead ignorance or forgetfulness, to excuse him from this necessary Duty, we are directed in the following words most plainly how to perform it; which is the first and principal use of this *Exhortation*: But some pious Souls have found out another, *viz.* when they use the Common Prayer in their Private Devotions, to turn it into a Preparatory Prayer before the Confession, with very little variation: In this or the like manner, "Almighty God who hast commanded us in sundry places of thy holy Word to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of thy Divine Majesty: Give us grace to confess our sins, with an humble, lowly, penitent, and obedient heart; to the end we may obtain forgiveness of the same by thy infinite goodness and mercy, and the merits of our Lord and Saviour, Jesus Christ, *Amen.*" Which having hinted for their sakes who use the Prayers of the Church sometimes in private, we proceed to explain this Exhortation as it is used in Publick.

The Analysis or Division of the Exhortation.

s. II. The parts of this Exhortation are Three,	1. A loving Compellation,	Dearly beloved Brethren, the Scripture moveh us in sundry places, To acknowledge and confess our manifold sins and wickedness, And that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, But confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. Although we ought at all times humbly to acknowledge our sins before God, Yet ought we most chiefly so to do, when we assemble and meet together, 1. To render thanks for the great benefits we have received at his hands, 2. To set forth his most worthy praise, 3. To hear his most holy word, 4. To ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me to the throne of the heavenly grace, with a pure heart, and humble voice, saying after me.	
	2. A profitable Instruction in which is shewed,	Affirmatively, 1. That we must confess, Negatively, The reason, because we are 1. With a sense of sin, 2. A sorrow for it, 3. Resolutions against it, For pardon, 1. In general, always, 2. Especially, in publick, where we meet for these four ends,	
	3. An earnest Supplication, in which there is	1. The person exhorting, 2. The parties exhorted, 3. The thing requested, 4. The manner of doing it,	Internally, Externally,

A Practical Discourse on the Exhortation.

s. III. **D**early beloved Brethren,] The Minister begins with this affectionate and courteous Salutation, after the example of St. Paul, St. Peter, and St. John, who frequently begin their Exhortations in this language, the better to engage Attention, for which cause it is used here; nor is it an idle Complement, but a significant Indication from whence this Admonition proceeds, viz. from Love. For he that loves the Souls of his People, and hears what God expects from them, and sees the danger of their neglect, cannot in pity suffer them to go on and perish without warning or instruction; and the People may see we have no ends of our own, but are engaged by love to become their Monitors, as they are our *dearly beloved Brethren*: Wherefore the Admonitions of Ministers should ever be accepted as the effects of their true Affection; yet it proves (too often) otherwise: Flatterers and Dissemblers that will extenuate or connive at our faults, are usually listed among our Friends; but those who discover our danger, reprove our vices, and advise us to amend, these we hate as *Ahab* did *Micaiah*: For men are so foolish or unworthy, as not to distinguish between the reproaches of an enemy and the reproofs of a friend. It is true, when we have done evil, there is some disgrace in both, but the management and design are directly contrary (a). Now if any reproof proceed from kindness, surely it must be this which comes from him that is your Spiritual Father, yet salutes you as Brethren, and reckons himself under the same Obligation, and toucheth your Offences with much tenderness, only his Master hath charged, that he shall reprove you, and *not hate you in heart*, *Levit. xix. 17*. For the neglect of this Duty would argue he cared not to see you perish.

(a) *Probra tam amicus quam inimicus obicit, ὁ μὲν ἐχθρὸς ἐμπελάων, ὁ δὲ φίλος ἐυνοῶν.*
Clem. Alex.
Pædag. l. i. c. 9.

s. IV. **The Scripture moveth us in sundry places,**] We may easily foresee if the Minister did only by his own Authority command us to repent, his words would prevail but little upon many; some might deny their guilt, many despise the summons, and others would think to avoid by recrimination: Wherefore the Minister comes armed with the Sword of the Spirit, the Word of God; that as the Prophets of the Old Testament came with *Verbum Jehovah*, the Word of the Lord, so might also the Priests of the New. And though the Person may be contemptible, yet it is the Voice of God which you hear from him, and whoever be the Proclaimer, *where the word of a King is, there is power*, *Eccles. viii. 4*. Who dare disobey when the King of Heaven commands? He that knows the hearts of all, commands all men every where to repent, not only in the places now read, but in *sundry other places* (b) even throughout the whole Scripture: And miserable will their case be, who refuse so many, so plain, and so earnest calls from such a God: We Ministers are exhorted as well as you, and we intend to joyn with you, and if we request you to joyn with us, it is in obedience to the Commission we have from the King of Heaven, and he that *refuseth, refuseth not Man, but God*; and that Word of God which now moves you so frequently to repent, shall be produced against you to condemn you, if you obey it not.

(b) *Isai. i. 16, 17.*
c. lv. 7.
Lam. iii. 40, 41.
Acts ii. 38.
c. xvii. 30.

s. V. **To acknowledge and confess our manifold sins and wickedness,**] We need not here be curious in the difference between these words, though [*to acknowledge*] seems to signify the granting something laid to our charge; as *David* upon *Nathan's* first Accusation said, *I have sinned*, *2 Sam. xii. 13*. and [*to confess*] may import a voluntary act when no man accuseth us, which indeed is the more acceptable and ingenuous; but it were well if we would but acknowledge our offences; for God in his Word, by his Ministers, and by our own Consciences doth indict us as guilty, and he that soonest owns the truth thereof shall most easily find mercy.

But

But it may perhaps be more material to take notice of the Epithet joyned to our sins, [*manifest*] which is borrowed from *Amos v. ver. 12.* and may denote the variety of our transgressions, like *Joseph's* Coat of many colours; for we are clothed with the redness of Anger, the paleness of Malice, the yellow of Covetousness, the blackness of Despair, or the green of Presumption; in these changeable garments are our Souls attired, when we put off the white garments of our Innocence, or else (as the learned Translator of the Liturgy) *Πολλαπλάσιαι, multiplicia*, those iniquities which are so cunningly twisted and weaved together, by that accursed policy which Satan teacheth us, to begin with many small threads of lesser sins, and by uniting these and twining them together, to proceed till we *draw Iniquity with cords of Vaniry*, and at last *Sin as it were with a Cart-rope* (c). Perhaps we imagine it a piece of commendable craft (d), to be able thus to contrive our wickedness: But alas, if Gods mercy do not unravel it, it will at last be strong enough to draw us into eternal flames. We have used much study and pains to twist our sins together, that one may strengthen the other, and we are now warned by an humble and hearty confession to untwine and separate them again, that so we may not be bound in the bands of death.

§. VI. *And that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father.*] It is the language of Satans School, that we may cover one sin by committing another; but the Scripture pronounceth a woe against this (e), and sheweth the folly and danger of it, because it doubles the guilt (f), and hinders the pardon (g): Wherefore Gods Word teacheth us, that we must neither *dissemble* our sins by *excuses*, as *Saul* (h), and *Ananias* (i); nor *cloak* them with a flat *denial*, as *Gehazi* (k), lest we be judged as they were. It is the manner of hypocrites and evil men, (1.) *To extenuate* them with dissembling Apologies and fair Pretences, viz. It was the first time; I was surprized; The effects of it were not very evil; Others have done worse, &c. Whereas the good man aggravates his sins with all those circumstances that make them hainous, and *St. Paul* calls himself *the chief of sinners*. (2.) *To deny* they have sinned, and reckon themselves among the righteous, as the Pharisee did (l), while *Ezra* (m) and *Daniel* put themselves in amongst sinners; which is much the safer way: For he that feigns himself better than he is, or denies himself to be sick before the Physician, keeps his Disease, and loses an opportunity to regain his perfect Health. But remember thou art in Gods House, nay, just before his face, and dost thou think with a lie or an excuse to deceive him? No, no, this is too thin a veil and too short a cover for thy numerous transgressions, and will avail no more, than for a Thief to deny he stole that which is found about him before the Judge. If thou couldst deny so impudently, or dissemble so cunningly, as to deceive all the world, yet do not hope to impose upon Him that hath a heavenly All-seeing eye to discern thee; he would shew the kindness of a Father in thy pardon, if thou didst shew the ingenuity of a Son in confessing: Wherefore do not deceive thy self, nor slight this warning, for if thou dost, be sure one time or other thy sin will find thee out, *Num. xxxii. 23.*

§. VII. *But confess them with an humble, lowly, penitent and obedient heart.*] The Word of God is not only a Monitor to remember us of our Duty, but a Guide to direct us in the performance of it; it interposeth its Authority to command us to repent, and then affordeth its Directions to shew how we may repent; and they that would know how they must be affected when they confess, so that they may be sure to find pardon, cannot learn in fewer and more significant expressions, than the Church hath here collected out of the Holy Scriptures; viz. (1.) *An humble and lowly Heart*, viz. when we behold our vile-ness by Sin, till we have a mean opinion of our selves, and can be content that God or Men should disesteem us, since we have deserved it; such a heart the Prodigal had, when he thought a Servants place too good for him, *Luke xv. 19.* such the Publican, *Chap. xviii. 13.* when he durst neither look up, nor come near; and he that wants it, and thinks well of himself after his sin, cannot confess

(c) *Hai. v. v. 18.*
Peccatum tra-
hit peccatum.
Diſ. RR.
(d) *Job v. v. 13.*
Heb. **שִׁנָּה**
filum retortum,
unde significat
multis nexibus
implicitum con-
filium. LXX.
πολυπλόκων
vertit ibid.

(e) *1 Joh. i. 8, 9.*
Hai. xxx. 1.
(f) *Negatio ini-*
quitate duplex
iniquitas.
(g) *Secl. i. §. 5.*
(h) *1 Sam. xv. 15.*
(i) *Act. v. v. 2. 8.*
(k) *2 King. v.*
v. 25.

(l) *Luke xviii.*
11.
(m) *Ezra ix. 6.*
Loquitur de
culpis κατὰ
νομιαν, ne
nimiam arro-
ganter se cæ-
teris eximere
videatur. Gro-
tius in loc.

heartily, desire pardon devoutly, nor forsake that which he thinks hath done him no harm. Wherefore let us labour to have this right knowledge of our selves and of our sins: and that we may be ashamed of both, let us consider we have shewed much folly and rashness, dissingenuity and ingratitude, obstinacy and perverseness, by breaking the holy Laws of so great a God, and so gracious a Father, for so small a price; and that we are thereby so miserable, that we shall for ever be disgraced if we repent not. Sin is a more just cause of shame, than any thing in the world; for it shews a man to be a base and abominable person; nay, it makes him degenerate into a beast (*n*); which if we seriously think upon, it will beget in us a disesteem of our selves, and a true opinion of our own unworthiness, which is an excellent disposition for the begging or receiving of pardon. (2.) *A penitent heart*, viz. a sad and sorrowful Spirit, which is most becoming one that sees his actions to have been base, vain and dangerous, and therefore must ever accompany us in confession of our sins: Now if we are of ingenuous tempers the Gospel, will produce this; for it discovers the wounds of Jesus which we have made, the long-suffering we have abused, the grace we have rejected, and the comforts and benefits we have lost and forfeited. But if we are more obdurate, the Law must effect it, the sight of Gods Justice, the consideration of the Curse we have deserved, and the danger we are in of endless torments for poor perishing pleasures; these things being duly weighed, will help us to draw water (*o*) before the Lord (as the *Israelites* did) from the pits of our hearts, and pour them out by the chanel of our Eyes: And this sorrow for what is past will both make our Confession acceptable, and help us to the third requisite; (3.) *An obedient Heart*, that is, a taking up such a dislike against sin, as to resolve stedfastly, if we can get those pardoned we have committed, that we will never more do that which hath caused so much shame and sorrow to us: And till we have brought our hearts to this, all our Confession and Sorrow are not Repentance, but only a purpose to repent, or a shadow of true penitence (*p*): Nor will all the rest prevail, either to a removal of the guilt or dominion of sin. Therefore let us learn how to confess; Humility will make our Confession sincere, Sorrow will make it earnest, and holy Purposes will make it prevalent.

(n) Psal. lxxiii.
22. Οἱ μὲν
ἀποκλίνοντες
ἀνέμοις ὁμοιοί
γενόμεθα ἀ-
πιστοὶ καὶ ὀπί-
θελοι καὶ βλα-
βητοί. Arrian.
in Epiet. lib. 1.
cap. 3.

(o) 1 Sam. vii. 6.
ubi Chal. Par.
Hauserunt a-
guas ex puteo
cordis sui et
abunde lacry-
mati sunt co-
nam Domino
respirantes.

(p) Δόκησιν
ποιῶν μετα-
νοίας τὸ πολ-
λάκις αἰτεῖσθ-
σαι συγγνώ-
μην ἐφ' ὅτις
πλημμελοῦμεν
πολλάκις.
Clem. Alex.
Strom. 2.

s. VIII. *To the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.*] There is nothing more pleasant to us than the contemplation of Gods infinite goodness and mercy; but we are therein apt to forget his Justice, and to think the one will exclude the other. We measure God by our selves, in whose narrow hearts these two dispositions are not at once contained; and hence when we hear of infinite mercy, we are apt to presume of pardon upon any terms: But the Church from Gods Word assures us, that we cannot be forgiven, no, not by this infinite mercy, unless we bring an *humble*, *penitent*, and *obedient heart*; and that we are to esteem it *infinite goodness*, that we may be forgiven upon these terms: For we must know, that Justice (without a Mediator) doth not admit a sinner to second thoughts, nor accept of any repentance at all; and therefore it is an high act of Grace, that so holy a God, so justly offended and highly provoked, will be reconciled upon any terms; and we must endeavour to get our hearts thus disposed; for if we be not so prepared, Mercy it self will reject us. Some may here perhaps scruple at the Expression [*to the end*] and question whether in our Confession we ought not rather to aim at Gods glory, than our own forgiveness. Such must know they quarrel with the language of Holy Writ, *Acts* ii. 38. c. iii. 19. where men are exhorted to repent *that they may be forgiven*; and further they do not understand what Gods glory is, if they separate it from his doing good to his Creatures, and representing his excellencies to them: Wherefore to aim at Gods glory and our own forgiveness is all one; for by confessing, we own his power to forgive, we shew our trust in his goodness, and hope in his mercy, and desire that the Almighty by accepting and doing us good, may demonstrate himself to be, what we believe him to be, viz. a God gracious and merciful, &c. that we and all the world may praise him for it, and set out his glory for evermore.

s. IX. *And*

s. IX. **And although we ought at all times humbly to acknowledge our sins before God.**] This concession of the Churches declares, that the Publick Prayers ought not to excuse any from Private Devotions. These we account the principal, but the other we recommend as very useful and necessary; so that we neither encourage the lazy who neglect the Private, nor allow the precise who undervalue the Publick; one ought to be done, so as not to leave the other undone. We find our Saviour and his Apostles (after the manner of the devout Jews) were wont to go to the Temple and Synagogues at the hours of Prayer, and yet both he and they did seek retirements for more private Devotions. And the Scripture teacheth us to pray *at all times, in all places, and with all sorts of Prayer* (q), that none might be excused from either, nor can the one be alledged to exclude the other, for they are mutual helps to one another. He that hath been most careful in private Confession, will be the fittest for, and most advantaged by the publick; yet he that is so prepared, must not think the coming to God's House superfluous, because we cannot do this too often, nor too openly, since many of our sins are manifest, and require a publick declaration, and by this open Confession we shall be freer from the suspicion of Hypocrisie in our Closet. We must remember we stand in need of Gods help every moment, and therefore we have reason to beg it often, and we can never beg it in humility, unless we confess those sins that make us unworthy of it: And since we sin daily, a daily Confession is highly requisite, and that not only in these general terms which we use with our Brethren, but in the particular and secret remembrances of those offences which no eyes but Gods ever saw: Nor will they be sufficiently bewailed where the Soul doth not so particularly search out its private evils, the hainousness, occasions and remedies of them; which cannot be performed without a true repentance, and if we have repented before, yet here we must repeat it; the reason of which is shew'd in the next Sentence.

(q) Eph. vi. 18.
1 Tim. ii. 8.
Psal. cxi. 1.

s. X. **Yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for, &c.**] These four *Duties* are so many arguments to prove Confession especially necessary in the solemn Assembly, because they are all then and there to be performed, and yet without penitence none of them will please God; and we learn here (by the way) the several parts of Publick Worship, which is not much varied from the Worship of the Jews, who served God in their Synagogues by Prayers, Hymns, and hearing the Law. The Heathens came to the same ends also, only their Temples were not the places where they learned wisdom, as ours are; but they came thither to glorify God for his excellencies, to praise him for his gifts, and to call for his help (s): But this account of our publick Worship exactly agrees with that which St. Augustine gives of the Christian Assemblies in his time; for there the Law of God was taught, his Miracles commemorated, his Bounty praised, and his Blessings were pray'd for (t). And who can do any of these well, that hath not confessed his offences and repented of them? but this will be more plain by beholding the particulars. (1.) We are to *give God thanks* for his benefits; but unless we see our sins, we may think we need not a Saviour, or are not much the better for Spiritual mercies, and that we deserve those that are Temporal: How can he praise God for his Son, who will not come to him? for his Grace, that will not use it? or for the hopes of Glory, that never seeks after it? (2.) We should *glorify* his name by publishing his Excellency in Hymns and Anthems of Thanksgiving (u). But how can the impenitent sinner commend that Power which he sees not, or that Holiness which he loves not, or that Mercy that he seeks not after, or that Love which he hath no experience of? the praises of such are next to mocking the Almighty, because their hearts cannot go along with their mouths in the glory they seem to ascribe to him. (3.) We come to *hear his most holy Word*: But if our hearts be not prepared by true penitence, we shall be neither wiser nor better; for sin unrepented of stops the ears of a man, hardens his heart, and fills his mind with presumption and security; it banisheth the Holy Spirit by filthiness and vain thoughts, and puts men rather upon hating and despising the good Word of God, than embracing it, and submitting to it.

What

(s) Τεῖον ἐν-
τα δὲ τὸν θε-
οῦ, ἢ διὰ τῶν
μὴν, ἢ διὰ τῶν
ἐν, ἢ διὰ
τῶν τῶν
ἀγαθῶν. Porph.
mel. ἀποχ.
lib. 2.

(t) Veri Dei aut
præcepta infi-
nuantur, aut
miracula nar-
rantur, aut do-
na laudantur,
aut beneficia
postulantur.

Aug. Civ. Dei,
lib. 2. cap. 28.

(u) St. Paul,
Eph. v. distin-
guisheth ὁ μὴ
οὐκ αἰσθ. ἴσ.

What part of Scripture can profit such? Its Exhortations they heed not, its Comforts they need not, its Threatnings they fear not, its Promises they value not; they hate its Instructions, and despise its Reproofs: So that the Messenger of God may say in his Masters language, *Hos. vi. 4. What shall I do unto thee?* (4.) We come to pray for what is *needful for our bodies and Souls*. But what Prince will accept a Petition from the hands of a Rebel, that disowns not his Treason? Much less will the King of Heaven receive his request whose very Prayer is abominable, *Prov. xv. 8*. If such a man ask for his body, he asks that which he intends to spend on his lusts, and so seems to desire God to become the Providore (x) for them, who will not minister fuel to this Flame, unless he intend to consume you. If he lengthen your Life, continue your Health, or increase your Wealth, you will turn the edge of these against God who bestowed them on you, and grow more confident to despise him to your own ruine; so that if he have any mercy for you, he will not hear you. But as to begging any thing for the Soul, it may be questioned whether he that lives in sin believes he hath such a Jewel, when he prizes it no higher than a lust, and exposeth it daily on the dunghil of Sin: But if he do believe it, he is so careless of it, that he will either ask nothing for it, or however nothing heartily, because he apprehends not his danger, nor sees his wants, nor cares he whether they be supplied or no, and what good will the repetition of the words of Prayer do to such a person? In fine, it is most evident, that though Repentance be at all times necessary, yet it is then indispensably so, when we go about these holy Duties, or we shall not only lose the benefit of them, but meet a Curse instead of a Blessing; therefore as you love your Souls and hope to please God in these Duties, despise not this necessary Exhortation.

(x) Rom. xiii. ult.
 προσκοιτῶν πολ-
 εῖν. Græc.

(y) 1 Cor. iv. 18.
 2 Cor. ii. 8.
 (z) 2 Cor. v.
 v. 20.

(a) Gen. xxxviii.
 26.
 (b) Habak. i. 13.
 Id est, minus
 improbi; illis
 quidem justio-
 res, reverentia
 quissimi. Druf.

§. XI. Wherefore I pray and beseech you, as many as are here present,] The Priest saluted you courteously at first, and now again most lovingly intreats you, knowing that men must be courted to their own good: And herein St. Paul leads the way (y) who teacheth us to *pray and beseech you in Christs stead* (z). O despise not the lowliness of the address, but admire the condescension of him that makes it; who can destroy, and yet intreats as if himself and not you were to receive the favour. It is he that speaks by the Minister, to whom you are about to pray in the Collects, and to beseech in the Litany, and remember that he first prays and beseecheth you to repent; so that if you desire your prayers should reach Heaven, let these Requests sent by Gods Messengers move you all to repentance, for you all intend to pray. Men are very apt to shew their folly, 2 Cor. x. 12. *Luke xviii. 11*. in comparing themselves with one another, and many think they have not so much need as others to make this Confession; but it is the Law of God, and not others practice, that must be our rule, because we are all sinners. What glory was it to *Tamar* to be more righteous than *Judah* (a), or to the Jews to be holier than the *Chaldeans* (b), when both were wicked? We shall never rightly judge of our ways, if we measure them by a crooked stick. But suppose we are better than others, that doth not make Confession needless: Though no man could charge us, no nor our own Consciences, yet is it not safe to plead Not guilty, 1 Cor. iv. 4. *Job ix. 15*. before a God who examines so narrowly, sees so exactly, and remembers so perfectly, that the best had need to crave for mercy. This Confession is so general, that it is universally true of all, and so particularly applicable to every mans case, that we invite all to it; the *Pharisee* must not think himself too good, nor the *Publican* doubt himself too bad to make it. The Church doth not allow of those dangerous persuasions which have puffed some up with Arrogance and Presumption, as if their sins were already absolutely forgiven; for if so, what need they be obliged to a daily Repentance, or to ask for what they have already? But alas, they are pardoned only in their own opinion, and when such false imaginations make men proud, that Pride is enough to reverse the grant, if God had once consented to absolve them. On the other side, we do advise the greatest sinners to repent, rejecting those discouraging Doctrines of mens eternal Reprobation, which some think not reversible by any endeavours; for we do not know of any living man, that may not be

be pardoned (c); wherefore we pray and beseech the most dejected persons not to be discouraged, because they have staid so long, but to halten, because they have no more time left; for he only is in danger of being for ever cast off, who hearing these summons doth not obey them: Let no man then go about to excuse himself, for it is the duty of every man present in God's House.

s. XII. **To accompany me.]** The Jews were never allowed under the Law to enter into the Temple, but the Priest alone went every day (d) into the outer part of it to burn Incense; but to the Mercy-Seat, or most Holy Place none might come, except the High Priest once a year, but the People always remained in the outward Court, and prayed there; for which purpose were those Stone-Tables there made, which the Talmud speaks of (e). The King indeed was admitted into the inner Court where the Priests did (f) sacrifice; but when a Prince would have entred into the Temple, Azariah is commended for resisting him; because the Priests alone were to come so near (g). But now we have more freedom, for every Christian is one of Gods Household (h), and though the Order of Priesthood is not taken away, yet the privilege of the people is enlarged; so that Philo's brag is always true of us (i), Every man is now a Priest to offer up his own Prayers and Praises, and that not without; for we are led in by the hand to the very Throne of Grace (m) by Christ, or the Priest, who is his Representative, and have liberty to speak (n) freely for our selves before the King of Heaven and Earth: Which we ought to esteem as an high act of favour, and most thankfully to embrace it; since we are now no longer to stand without, and send in our Petition by the hands of a Servant, but are admitted, nay, requested to come in our selves, in the company of Gods Messenger, who hath the same errand for himself, and therefore is likely to be the more concerned, and importunate: The Minister is that Ambassador whom God sent to bring you out of your evil ways, Acts xxvi. 18. 2 Cor. v. 18, 19. and O how acceptable will it be to God to see him return with you in his hand; and how comfortable to his Minister, when he can say, *Behold me, and the Children thou hast given me!* Wherefore let him not go alone, but be you always present, and joyn in the Confession; for otherwise if he go without you, he cannot but Complain of you*, and must sigh when his Lord enquires for you, which will be more your loss than his; he hath done his duty in inviting, and though he lose the comfort of your company, yet you lose the Benefit of his, and the Pardon annexed; because you neglect so precious an opportunity, and you seem to send a daily denial by the hands of Gods special Messenger, when you do not accompany him.

s. XIII. **With a pure heart and humble voice, to the throne of the heavenly Grace, saying after me.]** The various Rites of washings and cleansings, which all Nations used before they approached to their Temples, were only to mind them of purity of heart, which the Heathens knew to be necessary for all that drew near to God (o); wherefore in their Sacrifices the unclean were commanded out by the voice of a Cryer (p). Much more ought Christians to come with a pure Heart, which inward purity we account the principal requisite of the Prayer; but withal we require that the Tongue shall be used as the Interpreter of the desires of the Soul; and therefore it is added that we must pray with an humble Voice: This was Pythagoras's Precept of old (q) to pray with an audible voice; and though the Jewish Doctors allow private Prayers when the lips only move (r), yet in Publick Worship, God himself commanded open and vocal Confessions, and particularly when the Sin-offering was presented, the party was to lay his hand on the head of it, and say, "Lord, I am guilty of death, I have deserved to be stoned for such a sin, to be strangled for such and such transgression, to be burnt for these and these crimes (s). And to come nearer, we find Publick Confession in the Christian Church (t), and Injunctions for every man to speak up in his acknowledgments, that so our Repentance may

(c) In isto ad-
huc mundo ma-
nenti peniten-
tia nulla sera
est, patet ad
indulgentiam
Dei aditus.

Cyprian ad De-
metr.

(d) Exod. xxx. 7.

Luke i. 10.

Heb. ix. 6, 7.

(e) Tract.

cap. 6.

(f) 2 Kings xi.

11.

1 Kings viii. 22.

1 Chron. vi. 10.

(g) Levit. x. 3.

Sanctificabor in
propinquo me-

is. Montani

vers. Periphras-

is Sacerdotum.

Piscat. in lo-

cum.

(h) Ephes. ii. 19.

(i) Σύμπαν τὸ

ἔθνος ἐστὶν ἱερο-

πλῆρες.

Plato.

1 Pet. ii. 6.

(m) Ephes. ii. 18.

Gr. προσευ-

χάν.

(n) Heb. iv. 16.

μετὰ παύση-

ας. See Acts

xxvi. 1.

* Isai. liii. 1.

Heb. xiii. 17.

—ὃ μὴ σὺ ἀ-

ξούτως.

(o) Δειδὼν εἰς

τὸ πρὸς τὸ δῶ-

κεν, ὃ τὰς θυ-

σας ἀποβλέ-

πυσιν ἡμῶν οἱ

Θεοὶ, ἀλλὰ μὴ

πρὸς τὴν ψυ-

χὴν αὐτῆς ὁ-

μιᾶς, ὃ διχαί-

σθάνοντες ἡ-

μεῖν. Plato in

Alcib.

(p) Ἐχθρὸς ἔσ-

τὸ ἔθνος.

2 Tim. ii. 22.

(q) Μετὰ φωνῆς

ᾠχέσθαι. Py-

thag dictum.

(r) 1 Sam. i. 13.

&c Grotius in

loc.

(s) See Mun-

ster on Num. v.

v. 7.

(t) Acts xix. 18. Ordinatur ut suis quisque verbis resipiscantiam profiteretur. Basil. Ep. 3.

(u) Homo es &
vult rogari, &
putas Deum ti-
bi non roganti
ignoscere. Am-
bros. de poen.
12.

be as visible as our Sins, and that God may be glorified (u) by an open and humble Request, which even a man would expect from his interior that had offended him. In other Prayers it will suffice to seal them with *Amen*, and set our name at the bottom; but this must be all in our own words, and under our own hand, to justify God, to take shame to our selves, and to encourage our brethren. The Scripture requires in some cases we should confess our sins to men; but what can we think of those that will not confess them to God, no not in these general terms which may be said by the best of men too truly: Surely these men are either Pharisaical, and suppose they have no sins worth confessing; or Hypocritical, and would not be taken for sinners; or they are Carnal and senseless, neither feeling their load, nor fearing their danger. When the Prince comes by a Prison, all the Prisoners fall on their knees, and every man begs a Pardon; but if one or two are silent or stand off, we should judge that they were confident in their innocence, or obstinate in their wickedness, and fearless of the punishment. Such a censure may too justly be passed upon those who either come not to the *Confession*, or do not speak the words of it in that humble and audible voice which the Church requires, and God expects; for he will lose his glory in pardoning thee, if thou hast not first publicly made thy Recantation, and confessed thy guilt with thy own mouth.

The Paraphrase of the Exhortation.

Dearly Beloved,] This courteous Admonition proceeds from my true affection to your Souls, which you must not despise, because I am one of your [Brethren] for I speak not from my self, but from the mouth of God; it is he who in [the Scripture moveth us in sundry places] (as well as in those I have now read) seriously to consider our thoughts, words and works, and then [to acknowledge and confess] how many ways, how frequently, and how sadly we have disobeyed his will and broken his Laws, by [our manifold sins and wickedness] which we have so cunningly and closely twisted together. But the Word of God commands us to discover them, [and that we should not dissemble] the heinousness of our transgressions by plausible excuses, or feigned pretences [nor cloak them] by impudent denials, when we are justly charged with them; for it is the manner of Hypocrites so to do, and it is also dangerous thus to excuse or deny our sins [before the face of Almighty God] who knows our guilt, and will be provoked to destroy us for this Hypocrisy and Presumption, though he be [our heavenly Father,] and would forgive us, if we confessed them like ingenuous Children: O let us not therefore any longer excuse or hide our sins, [but confess them,] as he commandeth us, and in such manner as he directs us; *First*, [with an humble, lowly] heart, being duly affected with a sense of our vileness, for our frequent and heinous provocations of so gracious a God: And this we must acknowledge, *Secondly*, with a [penitent] heart; full of unfeigned sorrow, for the comforts that we have either lost or forfeited, and for the vengeance and miseries which we have deserved. And when we perceive that our sins were the cause of all this Evil, that may help us to confess them, *Thirdly*, with a holy [and obedient heart,] resolving, if we be now admitted to Gods favour, that we will henceforth forsake them, and carefully observe all his blessed Will: And truly these dispositions are necessary in the confessing of our offences, [to the end that we may obtain] that which we seek for, even the [forgiveness of the same,] because no pardon can be had otherwise, though God should deal with us never so favourably [of his infinite goodness and mercy,] for he cannot forgive us on any terms, but such as are consistent with his truth and holiness. [And although we] who are born in sin, and do every day more or less commit iniquity, in reason [ought at all times] every day, even in our private Closets [humbly to acknowledge] and secretly to bewail [our sins before God,] who sees the Commission, and hears the Confession of them in the most secret place; [yet ought we] not to think when we have done this in private, that it excuseth us from confessing in Gods House; for it is our Duty [most chiefly so to do when we assemble and meet together] there; for then we have

have many Duties of great concernment to perform, none of which can be done so as we shall be profited by them, or God pleased with them, unless we first do truly repent. *As first,* we come hither [**to render thanks for the great benefits we have received at his hands**] for life and health, food and rayment, peace and plenty, and especially for our redemption, instruction, sanctification, and hopes of glory; but the impenitent abuse the mercies of this life, and despise those that would bring them to a better life, and therefore cannot sincerely give thanks for either. *Secondly,* We come [**to set forth his most worthy praise;**] but without Repentance all the glorious titles given unto God are nothing but complement or flattery; and such men do not believe what they speak of God; for if they did, his Power would terrifie them, his Goodness shame them, his Grace would invite them, and his Mercy encourage them to turn to him; and if our Praises work not this, they are in vain. *Thirdly,* We come [**to hear his most holy Word,**] which calls upon us in the first place to Repent, and if we begin not there, it is likely we shall be deaf to its Exhortations, slight its Reproofs, refuse its Commands, despise its Threatnings, and disbelieve or disregard its Promises, and so all will be lost upon us. *Fourthly,* We come to this House of Prayer [**to ask those things which are requisite and necessary,**] either towards our being or well-being, even all that is requisite [**as well for the body as the soul:**] But if we do not first repent, we know God heareth not sinners, nor will he give them Temporal mercies to confirm them in their sin, nor Spiritual to trample under their feet: [**Wherefore**] since we are come into the House of God, to worship and serve him, and all we can do will be esteemed but a mocking of God, without repentance, **I**, the Ambassador of that God to whom you intend to pray, even [**I pray and beseech you**] in his name [**as many as are here present,**] high and low, rich and poor, young and old, whether you are the best of the Congregation, or the worst of Sinners [**to accompany me**] in making this Confession to our great Lord, who commanded me to bring you with me, and will most mercifully accept, and lovingly embrace us all. O then come along with me, and confess your sins [**with a pure heart**] void of all hypocrisie, [**and**] also with an [**humble voice**] expressing the sorrow of your minds, and accusing your selves in your own words, since you have deserved shame; and fear not that your own testimony shall condemn you, for you are going not to a humane Tribunal, [**but to the Throne of the heavenly Grace**] where he sits who did invite you, and doth wait for you, and will forgive you, do not fear it; neither trouble your selves how to bespeak him who is in Heaven, for if you be willing to go with me, I will be your Mouth; only you must consent to, and seal every Sentence by [**saying after me**] this most hearty Confession following.

SECTION III. Of the Daily Confession.

The Analysis or Division of the Confession.

THis Pious Confession is so methodically composed, that it naturally falls into these four parts; 1. The Introduction. 2. The Confession, properly so called. 3. A Deprecation of Evil. 4. A Petition for good.

I. The Introduction, in which is shewed,	1. To whom it is made, 2. By whom it is made, by us,	{ Almighty and most merciful Father,
1. In general,	{ that we have sinned, how we have sinned,	{ we have erred and strayed from thy ways like lost sheep;
II. The Confession itself,	1. Of the Cause, improving our Original sin,	{ we have followed too much the devices and desires of our own hearts;
2. In particular,	2. Of the Effect, doing Actual sin,	{ we have offended against thy holy Laws; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done;
3. In a Conclusion from both,	{ in general Disobedience, in sins of Omission, in sins of Commission,	{ and there is no health in us:
III. The Deprecation of the Evil,	1. From the guilt of sin, with the reason, because we are 2. From the punishment of it, with the reason, because we are of those 3. From the power of it, with the reason, because we are of	{ But thou, O Lord, have mercy upon us miserable offenders: Spare thou them, O God, that confess their faults: Restore thou them that are penitent; according to thy promises
3. An Argument to enforce the Deprecation,	1. From the Promises in general 2. The manner of giving them, 3. The Person to whom they are given, 4. The Persons by whom they are given,	{ declared unto mankind in Christ Jesus our Lord.
IV. The Petition for Good,	1. Of whom we desire it, 2. Through whom we desire it, 3. What we desire, 4. Why we desire it, or to what end,	{ And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and a sober life,
	{ 1. To live hereafter in Piety to God, 2. Charity with others, 3. Temperance toward our selves,	{ to the glory of thy holy Name. Amen.

A Practical Discourse on the General Confession.

§. I. Almighty and most merciful Father, The Church hath been curious and exact to select such titles for God in the beginning of every Prayer, as are most proper to the petitions to which they are prefixt, and most likely to produce suitable affections in him that useth them; which, as it is every where apparent to a considering person, so may it appear particularly in the fitness of these two Compellations to the subsequent Confession. The first is [*Almighty*] being an acknowledgment of the greatness of him whom we have offended (a): And it denotes his being all-sufficient in himself for his own happiness (as the Philosopher defined him) as also his being able to supply all our wants: And further it signifies his absolute Dominion over all the world, and his infinite Power to do whatever he pleaseth. So that the consideration of this Attribute shews us that we have sinned against a God whom we cannot hurt by our sins; we may indeed harm our selves by them, both by stopping the current of those blessings which sustain and refresh us, and by provoking him to let loose his anger to destroy us: And if the shutting his hand of bounty would make us perish for want, sure then the weight of his arm of Power will crush us to pieces; which we must meditate on so long till our hearts are pierced with a religious fear and holy dread of the anger of this *Almighty* God; only this fear must not drive us from him; but draw us more speedily to him, and be as the needle (b), which enters not to stay, but to make way for the thread of a uniting love; for the heart will be the faster bound to (2.) [*the most merciful Father,*] when it is first made sensible it hath offended a dreadful Almighty God. He yet retains the bowels as well as the name of a Father, and is the most merciful of all Fathers. For what natural Parent would not have cast out and disinherited his once dearest Child for the one half of what we have done against our heavenly Father? Yet upon our true repentance he stands ready to embrace us with as much Love, as if we had never done amiss. If Fear will move our hearts, here is represented his terrible Power; if Love will work upon us, here is discovered his unspeakable Goodness; and what heart can resist both? His Almightiness is first; but if the terror thereof seal up thy lips, let the hope of his Fatherly pity and compassion open them again. Learn Humility and true Contrition from the first; and Faith and Hope from the latter, which are excellent mixtures in a penitent heart; and the best dispositions in the world for a hearty and prevailing Confession.

§. II. We have erred and strayed from thy ways, Gods Laws are frequently in holy Scripture compared to a way that leads to everlasting life, and thither we are going, while we are walking in them. But our sins and iniquities are errings and strays out of this path. In our lesser, sudden, and unobserved sins we [*Erre*] and step aside: Vain thoughts, rash and idle words, light and foolish carriages make our way crooked (c). And these happen so frequently, that at best we go on but in contorted spiral lines, which is far from the straightness and evenness of our Rule; when these are done out of ignorance they are called *Errors*; and though we think them small in their kind; yet they are formidable in their numbers, and next to infinite. But besides these lesser wandrings, we *stray* further, and stay longer; we fall into greater transgressions and evil habits; these are open forsaking of Gods ways, and a plain passing over those bounds which God hath set to us, as *Solomon* did to *Shimei* (d), and by so doing we forfeit our lives (as he did his) if the Divine mercy did not spare us. And thus Malice and Envy, Lust and Drunkenness, Pride and Cruelty, Covetousness and Oppression (especially when by frequent repetitions they are become customary) may be called *straying from his ways*. 'Tis very likely, many in favour to their own cause will count their errors no sins, and call their strays Errors and Infirmities: But the least are committed so often, that they are not to be despised; and

(a) Gen. xvii. 1.
Heb. **אל-הים**
LXX. **αὐτὰρ-
κλής** & Job xxii.
15. **παντοκρά-
τορ**. Aqu.
**ἰσχυρὸς καὶ ἀλ-
κίμος**. Theo.
**ἰσχυρὸς καὶ δι-
ναστὴρ**, h. e. **αὐ-
τοκράτης** **πᾶσι
ἐνδοκμονίαν**.
Speulippus.
Ipsa Juss con-
tenta opibus, nil
indigna nostri.
Lucretius.
(b) Si nullus est,
timor non est
qua charitas
intret, sicut se-
tam introducere
flum videmus,
sed nisi exit se-
ta non succedit
linum; sic ti-
mor occupat
mentem prior,
verum non ibi
manet quia id-
eo intravit, ut
introduceret
charitatem.
Aug. in 1 Ep.
Johan. 40.

(c) Heb. **יָצָא** fig.
peccatum &
curvum.
Eccl. vii. 13.
Psal. cxxviii. 16.
Job xxxiii. 27.
Mat. xvii. 17.
**ἤνεκα διεσέ-
μην**.
(d) 1 King ii. 36.
ubi **יָצָא** fig.
transire limites,
ut & Jos. iv. 1.
at Deut. xvii. 2.
& c. fig. peccata.

(e) *Humanum est errare: Bel-linum vero perseverare in errore.* Cicero.

the greater are so heinous they cannot be hid; and we should consider, that be the sin what it will, if we repent not, we still wander further, and so an error ends in going astray: To have stepped aside may seem excusable by human frailty, he must be more than Man that doth not so sometimes; but he that sees his error and goes on, is worse than a beast, and wholly inexcusable (c). We have all erred by less, and strayed by greater sins; but if we hasten our repentance, our strayings shall be forgiven and esteemed as errors, otherwise the lesser evils, if we cherish them and neglect repentance, will increase and become the utter deserting of Gods ways.

(f) *Psal. xxiii. 1. &c. c. 3, 4. John x. 1, 2, &c. (g) Isai. liii. 6. (h) Psal. cxix. 176.*

s.III. *Like lost Sheep.* The Church chuseth to express our departure from God, in the language of the Holy Ghost: for God and his Son Jesus are compared to the shepherds, and we to the sheep of their Pasture (f); by our sins we become lost sheep (g), as David (h) and those in *Isaiah* confess themselves to be. But Jesus comes to seek and save us, *Mat. xv. 24. Luke xv. 4.* Alas, how frequently do we forsake the safe fold, the pure streams, and the green pasture which God hath provided for us, and wander into a dry and barren Wilderness, where we want all true comforts, and are exposed to a thousand evils! And then these errings and strayings of ours are fitly resembled by a lost Sheep, as appears in three particulars. (1.) No creature is more apt to stray than the sheep, which is so heedless that it would never keep right, were it not continually under the Shepherds eye: So while we greedily feed on worldly contents, we daily go forward, not observing whether we are right or wrong, so that we easily fall into offences, and seldom keep long in Gods ways. Again, (2.) nothing is more open to dangers, when it doth stray, than this shiftless creature, which hath many Enemies, and no defence against them; the Dog is too swift, the Wolf too strong, and the Fox too cunning for it, so that it becomes a prey to all: Even so poor silly man, when he hath left his good Shepherd, is intangled in the thorns of worldly cares, ensnared by Satan, oppressed by wicked men, and pursued by his own Conscience, and hath neither policy nor strength enough to contend with, nor swiftness sufficient to fly from these his enemies. Lastly, the straying sheep is most unlikely of it self ever to return; for supposing it should miss the ravenous enemies, it is so stupid and inobservant, that it would stray for ever, unless the shepherd find it and restore it. And just thus (God knows) it is with us, who wander up and down, forgetting whence we are fallen, and ignorant how to return again, changing the kinds of our sins sometimes, but never likely to find the right path, till the good Shepherd of our Souls (who comes to seek that which was lost) cause us to hear his voice behind us, *Isai. xxx. 21. John x. 4.* and we turn and follow him. Thus by this one significant Metaphor, we own God for our true Shepherd, and our selves to be his sheep; poor helpless creatures, apt to stray, and in our wandrings likely to perish by many enemies and great dangers, unlikely and unable ever to return, unless he please to forgive our sin, forget our folly, pity our misery, and come to seek and save us. We feel our selves near lost already, for we have not minded our Shepherds voice, nor heeded his steps, who (as the custom of the Eastern Shepherds was) *John x. 4. Psal. lxxvii. 20.* did himself walk before us, we have not followed him in the right way; but either run on after one anothers bad example, or sometimes chosen the treacherous directions of the Wolf and Fox, before those of our dear Shepherd, to whom therefore we now cry to rescue and restore us.

(i) *Gen. iii. 12. Natura hominis proclivis in vitia videri vult, non modo cum venia, sed etiam cum ratione peccare.* Laet. Inst. lib. 4.

s.IV. *We have followed too much the devices and desires of our own hearts.* Confession ought to be a giving glory to God, *Josh. vii. 19. Jer. xiii. 6.* and therefore we must beware ours prove not a dishonouring of him, by charging God himself with our sins. Our treacherous hearts love the Sin too well, yet they would fain lay the blame and shame upon some other. Adam will tacitly charge God himself (i) rather than want an apology to excuse his crimes; and they imitate his example, who lay the blame of their actual transgressions upon their Original corruption, thinking they are the more excusable, because they were naturally inclined to it: Let such know, the inclinations of our Nature do not

not necessitate us to sin, but we sin by complying with them, by *following* of them, and by the neglect of Gods restraining Grace; and so no blame can be imposed on him that hath left these *Canaanites* to try us, since he provides and offers sufficient help and defence against them, nor can any excuse be made for us who love them, and strengthen them, and daily make covenants with them. It is our misery, that our nature is so evil disposed; but it is our fault (k) when we reject Gods directions, neglect his assistance, and take these false principles and vitiated appetites for our guides: Wherefore we here confess it to be our great fault (not that we have these evil devices and desires, but) that we have [followed] them. That which Divines call Original sin, is by the Jews (l) stiled the *Evil device*, and here most significantly [*the devices and desires of our hearts.*] This is that universal corruption which hath overspread the Soul: While man retained the Divine Image, there was a quickness and comprehensiveness in the intellectual powers to discern what was truly good, a readiness in the will to choose it, and in the affections to make after it. But now the understanding is dull and shallow, confused with wrong notions, and busied in devising evil, the Will is misguided in its choice, the affections unruly in their prosecutions. We search with labour and industry for fine dresses and plausible excuses for sin; and then we begin to fall in love with evil, and greedily desire it, so that our understanding is enslaved to our appetites, and must pronounce for it. And when we have *devised* how to call evil good, we are hurried on to *desire* it with the blindness and violence (m) of unguided affections that end in ruin. Thus we [*devise*] how to present riches and plenty, ease and pleasure, honour and esteem, satisfaction and revenge to our selves in so pleasing a garb, that they may pass for excellent things, and then we mightily [*desire*] them, contriving ways to obtain them, and then pursue those ways with expence of our time and estates, with continual care, mighty pains, and restless endeavours; we suppose we cannot be happy without them, although it is most sure we can never have fast hold of them; the Child may as soon catch the Rainbow, as we these flying shadows, which have no reality but only in our imagination: But it will be well now we have wearied our selves with an endless and vain chase, if we will be so wise as to sit down, breathing out sighs, and making sad reflections on what we have done; for if we can consider, we may easily discern that our *devices* have failed, our *desires* been unsatisfied, our expectations frustrated, and our pains unrewarded; and therefore we have good cause to confess we have followed them [*too much*] already, and to resolve to be abused no more, because they lead us into all sin, and yet yield nothing but vanity and vexation of spirit for all our venture and pains.

s.V. *We have offended against thy holy Laws,*] Our gracious God hath made his Law a *Lamp* (n), to lighten the darkness of our minds; a *Counsellor* (o), to direct the weakness of our judgment; a *Guide* (p), to conduct our unsteady actions, that we might not miss our way to true happiness: But when we will be our own directors, and call that good which God calls evil, neglecting what he commands, and desiring what he forbids, then we forsake this our guide, we come into a wrong way by our false *devices*, and we run fast by our greedy and evil *desires*; and so [*we transgress Gods holy Laws*] as St. John teacheth, 1 John iii.4. James i.17. This also is the exact Pedigree of sin, which St. James sheweth to be conceived in the *devices* of the mind, nourished by the *desires* of the heart, and produced by *following* both these; so it was in the first of Gods Laws, which was broken by our first Parents (q), and so it is ever since; these evil principles endeavour first a connivence, then a consent, and lastly, even compel us to break Gods holy Laws, when once they have gotten the power: But we may observe in this general Sentence, four aggravations of all actual sins. 1. They are done against a *Law* enacted in heaven, and proclaimed over the whole earth, and particularly among us, by divers special Messengers; so that we cannot pretend ignorance. 2. Not only against one or two, but many *Laws*, and if we search narrowly, it will appear in many things we have broken all; the Law of Nature, the Decalogue of *Moses*, the Precepts of Christ, and the Injunctions of the Apostles. It is a bad sign when so many obstacles cannot stop us, and it doth increase

(k) Nemo de
vitiis naturali-
bus, sed de vo-
luntariis penas
luit. Aug. Civ.
Dei. l. 12. c. 13.
(l) Gen. vi. 5.
Heb. יִצְרָחַל
Figmentum ma-
lum. Vatab.

(m) Hi motus
si ratione desti-
tuuntur, in præ-
ceptis rapiuntur
& rapiunt.
Macrob. som.
Scip. l. 2. c. 16.

(n) Psal. cxix.
105.
(o) Ibid. v. 24.
(p) Psal. xxxii. 8.

(q) Oculis vi-
det, cor concu-
piscit, & In-
strumenta ope-
ris pergunt ad
agendum.
Fagius.

our

(r) Psal. li. 4.
Hieron. Epist. ad
Rustic. Ambros.
in loc. Isidor.
Pelcuf. Ep. ita
explicat.

(s) *Nec tam con-
siderat quid ius-
sum est, quam
illum qui iusse-
rit, nec quanti-
tatem imperii,
sed imperantis
cogitat dignita-
tem.* Hieron. Ep.
14. ad Celant.

(t) The Jewish
Rabbins num-
ber 613 Pre-
cepts in all (so
many as there
are Letters in
the Decalogue)
of which the
Affirmative are
248 (so many
as the Joyns in
a Mans Body;) and the *Nega-
tive* 365 (so
many as there
are days in one
Year.)

(u) *Excisionem
animæ 23. vi-
cibus minatus
est in Negati-
vis, & solum
tribus in Affir-
matis, viz.
non observanti
Circumcisionem,
Gen. xvii. 14. Pascham, Exod. xii. 15. Sabbatum, Exod. xxxi. 14.* Fagius ex Aben Ezra, *Transgressio præcepti Affirmativi penitentia deletur, Negativi tantum penitentia suspenditur in diem expiationis.* Dict. Rabbini.

our guilt when all these Laws will not restrain us. 3. These sins are not against the Laws of any mortal Prince, but against *his Laws* who is the King of Kings, the God of Heaven, whose Dominion over us is so absolute, his Wisdom so infinite, and his Power so great, that *David* (though accountable to no human Tribunal (r)) thought it aggravation enough merely to have offended him; and the lesser the sin be, the greater is the baseness to offend against so glorious a King, as he is (s); where the temptation is so slight, the gain so small, and the resistance so easie, it is highly criminal to break the commands of such a Majesty. 4. These our Offences are against *most holy Laws*, which none of us can plead against, that they are either unjust or unfit, impossible or unreasonable, because our Consciences testify for them, and our sober Reason approves of them, even when our affections entice us to disobey them. Let us then before our Confession enlarge these particulars by a serious meditation, and it will help us to acknowledge more sorrowfully, and sue more earnestly, and resolve more firmly against them.

s. VI. *We have left undone those things which we ought to have done, and we have done those things which we ought not to have done,*] The perfect Rule which God hath given us, doth prescribe us what we ought to do (and those Prescriptions are called the *Affirmative Precepts*) and also forbids us those things which we ought not to do (which Prohibitions are called the *Negative Precepts* (t).) Now the breach of an Affirmative Precept, or *leaving a Duty undone*, is called a sin of *Omission*: The breach of a Negative, or *doing what ought not to be done*, is a sin of *Commission*, which division comprehends all the sins that can be committed against the Divine Law, and it is used here, because it is large enough to take in all the crimes of the worst; yet alas it is too suitable to the actions of the best, who cannot deny they have often offended in both kinds. It would be tedious here to insert a particular Catalogue, and if we be in our Closet, and have time, we may find such a Table as will help us to reckon up the particulars both in the [*Whole Duty of Man*, and the *Companion to the Altar*.] And though we be in the Church, yet if we can get any time to be private between God and our own Souls, because there is much deceit in generals, I shall advise, that before our Confession we call to mind some sins of both sorts; viz. Sins of *Omission*, as neglecting or ill performing of the Duties of Prayer, Hearing, Receiving the Sacraments; as also of matters Moral, the Omission of Alms, Obedience to our Superiours, Charity to our Brethrens Souls, together with our deficiency in the Evangelical Graces of Faith, Repentance, Humility, and Patience. And also that we consider of our Sins of *Commission*, such as Atheism, Apostacy, Blasphemy, Perjury, Rebellion, Anger and Malice, Lust with its supporters, Gluttony and Drunkenness, Oppression and Cheating, Lying and Slandering, Envy and Covetousness, which are against the Moral Law, together with those against the Gospel and its Constitutions: And by so doing we shall avoid the Hypocrisie of obscuring our particular sins under a slight and general Confession, which can hardly be said with an *humble, lowly, penitent and obedient heart*, unless we know the particulars, and have examined their number as well as pondered the heinousness of them. I may add, that of these two sorts the least is enough to condemn us, and yet there are degrees of guilt, those of Commission being of a deeper dye; it is worse to do evil, than to neglect that which is good, because in the first there is a real mischief; and yet it is easier to avoid a sin, than to perform a duty, and that cannot be repaired as this may. Therefore sins of Omission are punished by withholding of Blessings, those of Commission by inflicting Curses (u). He that neglects to hear Gods Word, shall become an ignorant secure sinner; and in a while be hardened: But the Liar shall be punished by Discovery, Shame, Poverty, and Scorn: Which I do not remark, as if Sins of Omission needed little, but because those of Commission need much Repentance; yet lest any should use it to excuse their leaving their duty undone, or doing it ill, let them know, that many times to omit what we ought to do, is to do what we

ought

ought not. He that gives not Alms, is always covetous, often cruel, and sometimes a murderer (x); he that repents not, hates God, and loves Sin; he is obstinate and presumptuous in that neglect: And further, he that wilfully omits a Duty, or carelessly passes it over, shall shortly fall into a sin, because he useth not the means which God hath appointed to secure him; whereupon the Church appoints sins of Omission (though in their nature lesser) to be first confessed, because by these we forsake God, lie open to temptation, and fall into all actual and positive wickednesses. Let us not then neglect religious Duties (y), lest we shortly have greater offences to confess; and on the other side, think not you can put on the strict observance of duty, as a cloak for your wicked life, for if you live in sin, it is not religious offices can expiate your guilt; and though perhaps we may be constant in our Publick and Private Devotions, yet let us not scruple to make this Confession; for if we consider the deadness of our affections, the unfixedness of our thoughts, the hardness of our hearts, and the sad mixtures of Hypocrisie and Pride, that cleave to us in all holy offices; we shall see we have left undone the best, the most acceptable and Evangelical part of every Duty; so that all truly good men do acknowledge God might justly reckon their ill Performances for total Omissions. Wherefore this part of the Confession is needful for all, and will be useful to all, if said with these reflections.

s.VII. *And there is no health in us.*] The sicknesses and diseases of the Body are by the Holy Ghost used to represent the sinful distempers of the Soul: Infectious Sins are likened to the Plague; filthy and odious Iniquities to Leprosie; such as disquiet the Conscience to Pains and Wounds; Heresie is the Gangrene, 2 Tim. ii. 17. Envy the Consumption, Prov. xiv. 30. Pride the Tympany, Jude 16. of the mind, &c. Now the poor penitent having surveyed himself within and without, presents himself before the great Physician of Souls, and acknowledgeth his want of health; he finds the Head sick with evil devices, Isai. i. 5, 6. the heart faint with pursuing evil desires, and the whole Body (from inward corrupt principles) overspread with Egyptian Ulcers. So that if Jesus ask him to what part he shall apply his Plaster, he will answer, not to his feet only, but to his hands and his head; nothing but a *Panacea* can cure him: The Head is heavy with Ignorance, and dizzy with confused thoughts; the Eyes bloud shot with Wantonness, distorted with Envy, and inflam'd with Covetous desires (z); the Ears are deaf to Gods Word, but itch after vanity and Novelties; the Tongue blistered with Lies and Slanders, kindled at the flames of Hell (a), streaming forth filthy or blasphemous Evaporations; the Heart is cloven with Hypocrisie, decayed in the heat of Zeal and Charity; the Hands are feeble, and soon weary of well-doing; the Stomach is over-charged with Surfeiting and Drunkenness, and nauseates all sober Reproof; the Knees are stiff with laziness and Irreverence in Gods Worship; the Feet often lame, and always trembling in the ways of Holiness: This is the sad account of our Infirmities and Diseases, some of which are almost contrary to others, yet all agreeing in this, to hasten our death, if we hasten not to him who alone hath Remedies for us: And when we are before him, we must not deny them for their multitude, nor conceal any for their loathsomeness, for this shame will make our Cure impossible (b), and is not to be indulged, unless we love our Credit better than our eternal Safety. But if any of these Plagues are not yet broke out upon you, and you do thence conclude your soundness, I shall desire that you would first examine your selves by these Symptoms, which if you find, you may suspect either you are not in health, or will not long continue so; 1. Decay of the spiritual Appetite, when the Soul doth not hunger and thirst after righteousness, and desire the sincere Milk of the Word (c): A healthy Soul cannot be long without such nutriment, and in the want thereof, is no more satisfied with worldly delights, than our craving bowels are with pleasant Musick; but to be indifferent whether we have it or no, is a bad sign, and to nauseate it, is a worse. 2. An ill Digestion, when the Word doth not enlighten us, nor Sacraments engage us, nor Prayers spiritualize us, nor Reproof amend us; when Mercies do not quicken our Love, but increase our

(x) Qui succur-
rere perituro po-
test & non suc-
currit, occidit.

(y) Curre ad
praeceptum leve,
ne forte scilicet
jus omissionis tra-
dat te in ma-
jorem majorem.
R. Nathan. de
Patr.

(z) Τὸν ὀφθαλ-
μὸν τὸν ἐφ-
δαλμῶν.
1. John ii. 16.
(a) James iii. 6.

(b) Plerumque ta-
men hoc opus ut
publicationem
sui aut justifi-
cationem de die in
diem deferre,
pulsis magis
recusat quam
salutem, velut illi
qui in reuocan-
diis corporis
partibus contra-
stia operatione,
conscientiam
medientium ci-
tant, & ita cum
cruescentia sua
perunt. Tertul.
de Pen. cap. 6.
(c) Mat. v. 6.
1 Pet. ii. 1.

Security;

(d) — *Veniēti
occurrere morbo.
— Sero medici-
na paratur
Cum mala per
longas invalu-
ere moras.*

(e) *Psal. cxlvi. 3.
— In quibus
non est salus.
Vulg.
Qui servandi
facultatem non
habent. Vatab.
Salus & con-
suetudo [ap. LXX.]
Psal. cxxxii. 9.
& alibi ambi-
guē usurpantur
pro Sanitate &
Salute, unde
Psal. cxix. 155.*

in Vet. Transf. *Health*, in Nov. Transf. *Salvation is far*, &c. & per Metonym. *Salus* pro *mediis ad salutem necessariis*, unde *Psal. xlii. ult.* Vet. Transf. *Help of my countenance*, Nov. Transf. *Health of*, &c. ita hoc loco. *No health in us* ponitur pro *No help in us*. Ita D. Hammond.

(f) *Non est quo
fugias à Deo
irato, nisi ad
Deum plica-
tum. August. in
Psal. vii.*

Security; when Afflictions do not bring us to Repentance, but fill us with Discontent; when these Divine things are putrified, and Venom and Corruption extracted from them, it is time to take heed, for a Disease is not far off; which may be also gathered from 3. A general Listlessness and Disability in the members of our Body, and faculties of our Souls, for the discharge of their several parts in Gods Service, we may then fear a spiritual Lethargy, although perhaps the Tongue be active still, (*Prov. xxvi. 14.* and *Chap. xiii. 14.*) and is exercised in speaking of Religion; nay, though many seemingly passionate wishes be added; that we may always walk aright; yet if the Hands hang down, and the Knees and Legs be feeble, if the work be still undone, this Soul is in no Athletick Constitution. 4. Consider if there be not a Superfluity of Humors, if the Choler of Passion, the Phlegm of Sloth, the Melancholy of Despair, or the Sanguine of Levity and Voluptuousness do too much abound, we are in the borders of a Disease. Are we not too hot with Partiality and violent Zeal, nor too cold with Atheistical indifferency, too moist with discouraging Griefs, nor too dry with unfruitful Vanity? But it is to be feared a little examination will discover some, if not most of these Symptoms in us all, and were there but half as much to portend a mortal Sickness to our Body, we should not stay for an Adviser, but run to, or presently send for the Physician (d). Let me but desire as much care here, where the distemper is in the nobler part, and the danger Death eternal. If your Soul be ill, your better half is dying, and if you love your selves, make haste to *Jesus* for speedy help. It may be the signs are not yet so evident or so formidable, but by being not regarded, it will gain strength and take root, and perhaps despise a Cure at last. *Aristides* died of the bite of a little Weasel, which he neglected till it became incurable, and then cried out in a desperate rage [*O me miserum, &c.*] Miserable Wretch that I am! if it had been a Lion I had sought a Remedy. Happy are they that dress their green Wounds, and purge out their noxious Humors betimes, so shall they not languish under a tedious Sickness, nor be tormented with the pains of an irresistible Gangrene. I have enlarged into this Allegory, because it may improve our Devotion, yet the literal and more direct sense may not be neglected here. Behold therefore the Penitent (after the full view of his many and grievous sins) looking round about to find whether there be any way to escape, or means of deliverance; but being disappointed, he humbly acknowledgeth *there is no health*, that is, as the word doth often signifie in Scripture, no (e) Salvation, or means of help among the Sons of men. We can destroy our selves, but in God is our help, *Hos. xiii. 9.* In vain do we hope for Salvation from great or small, *Jerem. iii. 23.* For no man can deliver himself nor his brother, *Psal. xlix. 7.* Salvation alone belongeth to the Lord, *Psal. lxxiii. 8.* So that being compassed with so much guilt, and finding no help on earth, it becomes us in this fear, with *Jehosaphat*, *2 Chron. xx. 12.* to flie to Heaven and say, We have no might, O God, against this great multitude of Transgressions that is set in array against us, neither know we what to do, but our eyes are upon thee our only refuge and last hope, and unless we find health and help in thee, we must inevitably perish: For there is neither help nor *health in us*; we cannot deliver our selves:

§. VIII. But thou, O Lord, have mercy upon us miserable offenders,] When we have thus discovered our deplorable condition, we must not run away from God by the entertainment of despairing thoughts; for it is impossible to escape him (f), and yet by attempting to flie from God, we run into the evils we fear, and hasten from him that alone can help us. Let us come therefore; but not saying with the Pharisee [*I thank thee, Luke xviii. 11.*] but with the Publican [*Lord be merciful,*] as the Church from his example hath taught us: Let us not ask any favours till we have first begged a removal of the evils which are upon us, viz. The Guilt, the Punishment, and the Dominion of sin; which are here,

here so contrived into three Petitions, that every one is joyned with a Motive to enforce it, so that our misery pleads for Mercy, our free Confession cries for a removal of the punishment, and our hearty Reformation begs deliverance from all our contracted Indispositions. The first thing in our view is, that we are [*miserable sinners,*] our misery is so plain we cannot overlook it, so great we cannot but feel it, and therefore we are taught to beseech our God to pity us, for Misery is the proper object of Mercy (g). That benign Attribute is ever looking upon the Creatures present sufferings, without reflecting on the defects of the Sufferer, it is moved with the sight of a distressed person whatever be the cause of his Calamity. Therefore when nothing else in God can give any comfort to a poor sinking sinner, then he can lay hold of his Mercy. The Publican that dares not look up to heaven, can yet say *Miserere*. And as Mercy is the sinners chiefest comfort, so it is that Attribute that moves God to forgive and pardon (h), so that to beg for mercy and desire forgiveness are all one; as in that eminent Penitential Psalm, *David* begins with *Have mercy on me*, and immediately explains it by the *removing his offences*: In like manner here we pray for pardon in our *Have mercy on us*, because Mercy is the Almoner to distribute this principal act of Divine Bounty, and grants out all Pardons. It is not from any defect in us, but a meer compassion of our distress, and a pure act of Free Grace that disposeth God to take away sin, *Isa*. xliii. 25. We have no Friend in the Court of Heaven to obtain it, but Mercy, and no argument to plead for it, but Misery; if we come and say, we have prayed, fasted, waited, *Isai*. lviii. 3. we seem to apply our selves to Gods Justice: But he that from a heart secretly groaning under the apprehensions of its distress, cries out for Mercy because he is miserable, he shall pierce Mercies ears, and cause her to open her compassionate eyes to see, and to stretch out her gracious hand to help, and if she be thy Advocate, she will cause the bowels of the Almighty to yearn upon thee (i), with the same affection that the tender Mother did, when she heard the cries of her poor sprawling Infant under the merciless sword of the bloody Executioner: But then you must be sure first to view your Sin and Danger well, that you may be fully convinced of your misery, and cry in a pungent sense thereof most earnestly, *Lord have mercy*; otherwise this will be a feigned cry, and an intolerable abuse of this sweet Attribute; for what can provoke God more, than to call Mercy forth (which is ready enough to come) and then through our Impenitence, Laziness, or not discerning the need of it, to send it back empty? Alas, such are more miserable, because they see not their misery (k), and they are never like to be delivered from that misery, because by these feigned calls they have so often mocked God, and affronted this their only Friend, that if at last they call in earnest, when Death is before their eyes, Mercy then will not come.

s. IX. *Spare thou them, O God, that confess their faults,*] The elder Brother that knew the fidelity and constancy of his service expects a large reward; but the poor Prodigal that was conscious of his offences, will esteem it a high favour to escape a severe chastisement, and utter exclusion from his Fathers house and presence; they that are not sensible of their guilt, fear not punishment, and esteem a deliverance scarce worth the asking. But he that considers the multitude of his own offences, and Gods abhorrency of them, he that remembers the terrors of his Threatnings, the strictness of his Justice, the fierceness of his Anger, when he begins; and the impossibility of avoiding that stroke which no place can avert (l), no hands resist, no feet fly from, nor no strength endure. To this poor Soul Gods pity is desirable, and he accounts it a great mercy he hath not yet found the weight of Gods wrath, and begs earnestly he never may feel it, or however not sink eternally under it; he can pray as heartily before the stroke come, as others when the smart extorts it from them. When the *Israelites* heard the cry of *Egypt*, and saw the slaughter of so many First-born (m), they then thought the sparing of their lives to be a Mercy worthy the celebrating with a Passover. The true Penitent esteems his Life a favour, and all on this side Hell Mercy, and the condemned Malefactor will be as

F

thankful

(g) *Misericordia est aliena misericordia quaedam in nostro corde compassio, qua utique possumus subvenire compellimur.* Aug. Civ. Dei. l. 9. c. 5.
(h) Rom. xi. 32.
Heb. viii. 12.
Psal. li. 1, 2.

(i) Jer. xxxi. 20.
Heb. *סמך*
prop. sign. *viscera matris*,
Reg. iii. 26.
vel involucria quibus fatus in utero continetur; at sepe pro misericordia Dei.
(k) *Nihil est miserius misero non miserrante seipsum.*

(l) Josh. viii. 20.
Non erat
[*ימים*] in eis manus ad pugnam vel pedes ad fugiendum. RR. at LXX. Vulg. & Masius, Non erat in eis locus, ut Deut. ii. 37.
Ch. Par. Jun. & nostr. Vers. Non erant in eis vires. Ita Drusius.
(m) Exod. xii. 13.
Fagius in loc.

thankful for a Reprieve, as another for a great Pension and high Preferment: The poor sinners request is no greater than to be *spared*, and his Argument is not because he is not guilty, or deserves no stripes; that would accelerate the stroke, to abate such daring confidence, and convince such horrible falshood: Nothing is to be gotten from God by standing on our innocence, but the way is to *confess our faults*; for one great end of Gods temporal Judgments on sinners is to force them to do him justice, by racks and tortures to extort a Confession from them that have the cunning to conceal, or the impudence to deny their wickedness. Thus God opened the mouths of *Joseph's Brethren* (n), of *Adonibezek* (o), and *Manasseh* (p), and made them to display their former and almost forgotten cruelties; and thus he forced *Pharaoh* himself to cry *Peccavi* (q), who hoped God would cease to punish, when he had obtained his end, and brought him to Confession. Neither ought we to stay till some Judgment summon us, but let us of our own accord ingenuously confess our sins. Racks and Strapadoes are for obstinate Rogues; no merciful human Prince would use them to one that with tears pleaded guilty, and begged a pardon; much less will the Father of Mercies: what need is there of any further witness (r)? The humble Sinner accuseth himself, clears Gods Justice, and casts himself wholly on his Mercy, and doubtless he shall be spared, especially because it is to be hoped, that he that hath seen his danger, and so speedily and fully confessed his fault, designs never more to prove disobedient, if he may now be spared. And since the chief end of Punishment is to prevent the sin (s), doubtless God will not be hard to be intreated to spare him, that is in the way to amendment, and whose own Prudent fears have done that which otherwise a sharp Judgment must have wrought. Let us then be so wise as to go in upon the first apprehensions of Gods displeasure, and take Sanctuary in his pity, and we shall not be punished temporally, unless with designs of mercy, however not eternally.

(n) Gen. xlii. 21.

& xlii. 16.

(o) Judges i. 6.

(p) 2 Chron.

xxxii. 12.

(q) Exod. ix. 27.

Satus est, h. e.

satus jam lu-

cratus est Deus

panis suis, cum

jam culpam no-

stram agnosce-

mus. Fagius in

loc.

(r) Mat. xxvi. 65.

Habes confiten-

tem reum.

(s) Nemo pru-

dens punit qui a

peccatur, sed ne

peccetur. Senec.

§.X. *Restore thou them that are penitent.*] Though we are apt to account those Beggars saucy and troublesome, who from one request granted are encouraged to make a second and more considerable: yet God (whose Rule is (*Habenti dabitur*) *To him that hath shall be given*) is well pleased with it, nor will he interpret it impudence, if after we have prayed for a removal of the guilt, and a deliverance from the punishment of our sin, we put up a farther and greater request, even to be *restored*; for it is not a single mischief which sin doth us; besides the stain it leaveth, and the wrath it deserveth, it doth alienate the mind of God from us, and ours from him; so that after *David* had prayed against the fore-mentioned evils, he also desires to be *restored*, *Psal. li. 12.* It will not suffice *Abolom* to be called home from banishment, unless he may see his Fathers face, *2 Sam. xiv. 32.* So if a truly pious man were sure never to smart for sin by any positive evil, the bare privation of the Divine Love would be intolerable, and its suspension a grievous burden; and he that truly calls God Father, will not be satisfied without a restoring to his Favour, which Sin had deprived him of. The word [*Restore*] is also used for the rebuilding a ruined and depopulated City, *Dan. ix. 25, &c.* which is the sad Emblem of a Soul laid waste by Sin, which defaceth its beauty, dismantles its strengths, and brings down its highest and noblest faculties, fitting Men for converse with low and base things, making a heap of a defended City. Which when we consider to be our case, how can we but weep over our own Soul, as *Nehemiah* over the ruins of *Jerusalem*, never ceasing to pray that by the Holy Spirit it may be re-edified, and restored to its former beauty and strength. Either of these Metaphors afford useful Meditations; but it is most probable this Petition refers to that clause of the Confession [*there is no health in us*] and signifies our desires to be restored to health, according to Gods Promise, *Jer. xxx. 17.* It is not enough that we die not by Sin, but we desire we may not lie languishing under the remains of so sad a Disease, but may have a perfect Cure. Some distempers so universally corrupt the humors, that the abatement is no recovery, for they make way for a worse, unless the Body be well cleansed after them (t):

(t) Ἰχθυὶν πνέ-

ει μὴ μὴ πνέ-

ει πνέειν ἐν

αὐτῇ (i. e. in

anima post peccatum) ὅς ἐστι μὴ πνέειν καλῶς, πάλιν κατὰ τὸν αὐτῶν μωσθηαίους, ἡλέπι μὴ μὴ πνέειν ἀλλ' ἔλκεν ποιεῖ.

Arr. in Epiet. l. 2. c. 18.

So do many sins blind the mind, harden the heart, *Heb.iii.13.* weaken the Faith, undermine the Hope, embase the Affections, quench the actings of God's Spirit, and give the Tempter advantage against us; so that a bare Pardon will not fit us either to serve or enjoy God, till the remaining ignorance, security, distrust, worldly-mindedness and deadness be purged out, and we be fully restored: But nothing will move God to do this, unless you be sincerely *penitent*; that is, add to your Sorrow and Confession real purposes of Amendment. He may pity the miserable, and may spare him that acknowledgeth his offence; but he will restore none but him that reforms, for he that sees the heart knows, that to seek only pity or deliverance proceeds from Self-love at best, and sometimes from love to Sin; as the crasse Epicure desires health, that he may renew the prosecutions of his lust. But he that seriously desires to be restored, hates sin for it self, not for its evil company, and he that doth so is truly penitent; but they that only desire a freedom from misery and punishment, and are not grieved for these remains, will soon fall again into sin, and God who knows that, may justly deny them the peace which they use so ill. By this also it appears, that men do in vain complain of the dregs of their old corruptions, who have not truly repented; for God will leave these *Canaanites* on purpose to vex such half Repenters, which will hinder them in religious Duties (*n*); and when they grow weary of resisting them, then they become *snakes in their way*, secretly to entrap them, and by degrees *scoorges in their sides*, violently to drive them, and lastly *thorns in their eyes*, putting out the light of Conscience it self, that they may sin without fear. O do not therefore cease repenting as soon as you can believe or hope a Pardon; but let that hope encourage you to repent more, and to cast out all the reliques of the old leaven, watch and pray till you be restored to the same clearness of Judgment, earnestness of holy Desire, freedom of Will, power over your Affections, composedness of Soul, and tenderness of Conscience which you had before you fell, for till then you are not out of the danger of your Disease.

S.XI. According to thy Promises declared unto mankind in Christ Jesus our Lord.] It might well be deemed an high presumption in us that are offenders against God to ask so many favours of him, but that he hath prevented this censure, by interposing his Promise, that he will do what we desire; which Promise is a sure foundation to build our hopes upon, because by it we have a title to that, which we could not expect before; for God being Truth it self, is obliged to make his Word good, and by his Promise gives his Creature a kind of right to the thing promised (*x*), or if he be not bound to us, he is obliged by his own Justice and Veracity (*y*); but this doth not abridge his freedom, who could discern before all that could fall out, and yet freely obliged himself; so that his Promise is no more than a declaration of what he can do, and sees fit to be done, if it had never been promised. Wherefore we cannot please him better than to urge him with his Promises, because then we only desire what he judges fit to be granted; nor must we measure the Almighty by the scant measures of men, who love not to be charged with what they do not intend, or are not able to perform (*z*); but there is no unforeseen accident can occur to alter the determination of an all-seeing and immutable God, his Servants have always pleased him and obtained their suit, *2 Chron.vi. Chap.xx.9.* when they have pleaded a Promise in a particular temporal concern: Much more shall we in these which are of so great weight, and so often repeated in the Book of God, and so fully agreeable to his eternal purposes and constant desires. These Promises are indeed conditional, and we ask them not absolutely, but upon the condition on which they are made, viz. as hoping by Gods grace that *we are penitent*, or else our request could not be according to his Promises. But in these words are three grounds of our hopes. (1.) Because the Promises are declared: he hath not only purposes of Mercy in the secrets of his unsearchable breast; but he hath made Promises, and communicated and published them by word and writing, from time to time, before Heaven and Earth, Angels and Devils, and all Men that are, or were, or ever shall be. Now if he had not intended to perform them, they should not have been divulged before so many Witnesses; but since they are declared to all,

(u) Num xxxiii.
35. Sæpe includent vos, & introitum & exitum negabunt vobis.

Josh. xxiii. 13.
Cautè & testè primo vos irritare conabuntur, deinde palam urgebunt vos, donec occidati estis. Mafius.

(x) Gr. ὑπόχρεσις. *Pro-missio.*
10. Ἀδίσχεται πὺς ὁ κατέχει τὸν ὑποχρέματον, ὁ τὴν ἐπαγγελίαν δεδεμένον.
Eustath. Iliad. β.
(y) Deus non nobis fit simpliciter debitor, sed sibi ipsi. Tho. Aquinas.

(z) Numb. xxiii. 10. Homo ex quatuor causis solet promissa negare, vel quando fallaciter quid promissit, vel quando promissi panitet, vel quando offenditur ab eo cui fit promissio, vel quando nequit persolvere; hæc omnia à Deo absunt. E. Fag. in loc.

(a) Heb. ii. 16.
Gr. ἐπὶ τῆς ἀνθρώπων
ἡμετέρας. See D.
Ham. Annot.

(b) In pactis si
vel tantillum
ex dictis pars
altera transgre-
deretur, rupta
sunt fœdera.
Thucyd.

(c) Πίστις ἐν
ᾗ ἡ μετάνοια
ἔσται κατὰ τὸν
μα. Clem. Alex.

they are a summons to all, and shall be fulfilled to all that do go in to God, bringing his gracious Proclamation in their hands. (2.) They are made *to mankind*: for the Apostate Angels were permitted (as they fell, so) to lie to eternity, though in their naturals they far excelled us; but Jesus graciously snatched hold of us (a), and made a Covenant with us, so that though we are offenders, we are salvable; though despicable, yet we are such as the Promises are directed to. We dare not pretend to any infallible revelation of our peculiar interest in them, nor do we plead any particular engagements made to our persons by name; yet since they are made to all, we are thankful we are not particularly excepted, and do hope we shall have a share, for we believe Mercy on purpose contrived the Promises so large, that no repentant sinner might want encouragement; we apply them modestly to our selves, not because we are better than others, but because we have as much need as any; and even when we see our selves the chief of sinners, we may take comfort in the universality of the Promise, because we are of *Mankind*; but those who presume and grow arrogant with the conceit, that they have more right to them than any others, are like that vain Person, who offered his Prince a great sum of Money, to be permitted to salute him familiarly every day, that men might suppose him a Confident of the Kings. The better sort of humble Christians being thankful for lesser favours, which are also commonly more real, though less plausible. (3.) We hope in these Promises, because they are made *in Christ Jesus*, for he first clearly revealed them to us, 2 Tim. i. 10. he procured them of God, and sealed them as a Mediator between both, wherefore they are made in him, 2 Tim. i. 1. And because they are made in him, 1. We believe they shall be faithfully performed, they are *Tea and Amen*, 2 Cor. i. 20. that is, they were really intended, and shall be certainly fulfilled. Christ is the first, Gen. iii. 15. and great Promise, and God having given him already, hath both evidenced his love to us, and manifested his reality in promising, and his resolution of performing all the rest in due time, Rom. viii. 32. And further, it is surer comfort that they are made *in him*, than if they had been made immediately *to us*; for so, whenever we had broke any condition, we had lost our title to all that was promised (b); but our venture is deposited in a safer bottom, even in him that fulfilled all that God required. Surely none can question those Promises which were made freely by the God of Truth, and are confirmed by the performance of the greatest first, and depend on the perfect obedience of Christ Jesus, whose complete righteousness shall justify the claim of every true penitent, notwithstanding his own many failings. 2. We believe, because they are made *in him*, they shall be dispensed to us with much mercy, not like those made upon Mount *Sinai*, which could only benefit him that had at all times, and in all instances obeyed, for what comfort were that to him that owns himself a sinner? But these are from Mount *Sion*, and to be fulfilled by our gracious Redeemer, whose Merits are the ground of our Hope and Faith. He that made them looked on Jesus, and through him with mercy on us, and we hope for his sake to receive our portion. This clause is the exercise of our faith, in pleading the Promise through Christ, and could not have been omitted; for Faith must ever regulate our Repentance, as well as Repentance must strengthen our Faith (c), and these two must not be separated. The desires of a pardon without this are but like the Petitions men offer to merciless Tyrants, rather to declare their grief, than in expectations of any help. To see Sin, and not to see the Promise, terrifies the Conscience, and turns into the amazed flight of trembling *Cain*, or the final despair of wretched *Judas*, and produces nothing but hideous groans, such as are rebounded from the hollow Caverns and infernal Prisons of damned Spirits. Wherefore I advise all that would repent, not to dwell so long in the dark meditations of their own vileness, as to be unable to endure the splendor of Gods Grace and Mercy: For though a serious apprehension of sin will make that bitter, yet nothing can make God sweet, but that Faith which represents him willing to receive all those that humbly come to him.

s. XII. And

s.XII. And grant, O most merciful Father, for his sake,] To be delivered from all the evil and mischievous consequences of Sin hath been thus far the subject of our Petition, which we now enlarge by the praying for somewhat which is really good; so that here again for our encouragement we call to mind, that our God is a most merciful Father in Christ Jesus, on whom the penitent is taught to look, and because he intercedes for us, we ask it for his sake through whom God is merciful, and we have a promise we shall prevail, *John* xiv. 13. If we asked these things for the sake of any Saint or Angel, we could have small hopes of success, for they are obliged to God for themselves, they depend upon him, and by him are what they are, and the Saints have received all they have for Christ's sake; so that if they could hear us (which is unlikely (d)) they would detest any derogation to the honour of that Name to which they are so much indebted. But our Church both here, and in every Prayer we make, enjoins us (as the Scripture also doth, *John* xvi. 23, 26.) to ask all things in the name and for the alone sake of Jesus, thereby to confront that folly and impiety of many Mediators so stily defended by the Roman Church, not so much because they believe it, as because they gain by this *Diana*, *Acts* xix. 25. 'Tis certain we must not come in our own names; for the very Heathens thought it unreasonable to approach their gods without a Mediator (e): And hence the *Platonists* feigned their numerous Demons, who conveyed the notices of human Affairs, (especially Prayers) to the Superior Deities: This multiplying Mediators in the Heathens may be a pardonable mistake; but it is inexcusable in Christians, who know, it was never allowed by the Jews to use the intercession of any Creature (f), and that *Daniel* prayed then for the Lords sake, *Dan*. ix. 17. and that there is but one Mediator, *1 Tim*. ii. 5. and Jesus is he, *1 John* ii. 1, 2. Nor is there one example (as themselves confess) of any in Scripture that prayed by the mediation of Saints or Angels. The Jews were taught indeed in imitation of *Daniel* to use the name of *Adonai* (g) in their Prayers, which they called the Key to *Jehovah*, the Storehouse to contain, and Steward to dispense all Blessings, the same which we affirm of Christ; but the Jews are scandalized to this day at the many Mediators of the Romanist, and so would the Primitive Christians have been also, who all declare against it, as might be largely proved; but that of *Gregory Neocæs.* may suffice (h), *No man rightly calls upon God the Father, but by the Son.* I might add more for the confutation of this Error, if it were not better and more seasonably done by others already, so that we may leave this, when we have observed the impudence of those ignorant and malicious persons, who charge the Liturgy as favouring of Popery, when every little Collect doth disown and declare against one foundation Article of their Faith, nay, by consequence against all that are superstrucked, viz. *Merits, Pilgrimages, Shrines, Images, Indulgences, Penances of Satisfaction, &c.* because we adhere only to the Merits of Christ Jesus, acknowledging our own unworthiness, but believing that he, as our Redeemer, will procure our pardon, and as our Advocate will obtain grace to help us to walk in the ways of God.

(d) *Isai*. lxxiii. 16.
Job xiv. 22.
Codureus *ibid*.

(e) *Jani nomen cunctis precibus præponere solent, viam enim vobis pandere Deorum ad audientiam creditis.* *Arnob.* in *gen*. l. 3.

(f) *Munster* in *Matth.* iv. 10.

(g) *Adonai est clavis quæ patefit aditus ad Jehovam in sua essentia quasi latentem, est Theſaurus quo ea quæ in i condita sunt nobis impertantur, est Occultus qui omnia dispensat,* &c. *Port. Lucis.*

(h) *Qui rectè Deum invocet per Filium invocet.* *Greg. Neocæs.* in *Exod.* cxi.

s.XIII. [That we may hereafter] The very Method of this exact Confession directs us in our Repentance to look three ways successively. 1. Inwards, for Humiliation. 2. Upwards, for Pardon. And 3. Onwards, for Amendment. Which Order we must not break, nor disjoin the Connexion: For he that first looks up to God, before he hath seen his Sin, will but mock the Almighty; he that first looks forward will but deceive himself, and not be able to proceed: Again, he that looks inwards and not upwards will despair, he that looks upwards and not inwards will presume; and if he do both see his sin, and seek for mercy, but looks not onwards to amend, he doth but dissemble; and of all the rest we must be careful of what we are to do hereafter, because the discovery of sin and the offer of forgiveness are only to engage to a future reformation. Which consideration respects two sorts of persons who are apt to neglect this principal part of true Repentance; 1. The dejected Penitent, who is so taken up with the sight and oppressed with the sense of his sins, that he cannot look forward, and spends all

all that precious time which is allowed for amendment, in sadly poring on what is done, so that he finds no leisure to consider what should be done. The Church bespeaks these, as once God did *Josuah*, Chap. vii. 10. *Arise, why liest thou here on thy face?* Job vii. 20. Your sorrow cannot undo what is done, you have seen your own ways, now turn unto Gods, *Psal.* cxix. 59. Set your sins before you to keep you humble, *Psal.* li. 3. But not to weaken your hands from doing Gods Will, *Lam.* iii. 40. When this sorrow hath made you hate sin, and long for peace with God, it hath proceeded far enough, and to continue this corroding Plaster, is to protract and hinder the Cure. Experience tells us, that many good Men suffer for want of this advice, who fearing they should grieve too little, study to increase their sorrow by ever beholding the dark side of the Cloud, which fills their hearts with benumbing Fears, their heads with unworthy Jealousies, and all their duties with Distrust and Unbelief: Whereas if they would set themselves to work, and oiling their wheels with Love and Hope, leave their desires of Pardon to Jesus to sue out, they might find more convincing proofs of the Divine Mercy in his assistance of their endeavours, than ever they shall gain by fruitless sighs and tears, sad wishes and empty speculations. 2. This concerns the *dissembling Hypocrite*, who also looks not forward, not because he fears he cannot (as the former,) but because he resolves he will not amend his life; only finding his Conscience terrified and uneasy, he would say or promise anything to be quit of the present smart; but this proceeds rather from a fear of suffering for evil, than a hatred against doing it: And such mens cries for mercy, are only to stop the mouth of their Accuser, without any resolutions of becoming better if they procure their quiet; nay, perhaps they do it in hopes to sin hereafter with less opposition. But the miserable wretches deceive and tire themselves in an endless circle of sinning and repenting, striving for a little false peace, that they may do that which will renew their trouble, and then they repent again (as they call it) though indeed they never repent, because they never amend (i), and in this are worse than the most blind and obdurate sinner, because they see they have done amiss, and yet will do it again. O let such consider this [hereafter] and know till they both desire and endeavour a change in their manners, they cannot be forgiven.

(i) Αἱ δὲ συνε-
χέαις καὶ ἐπι-
ληλίοι μετα-
νοοῖαι ἐδὲν τῶν
καὶ δὲ πᾶσι μὴ
πικρῆς ἀνέκτου
διαφύρουσιν, ἢ
μόνον τῶν συ-
ναιδόμεναι
ὅτι αἰμαί τῶν
στ. Clem. Alex.
Strom. 2.
(k) ἵνα σωφρο-
νως καὶ δικαίως
καὶ εὐσεβῶς ζή-
σωμεν.

§.XIV. **Live a godly, righteous, and a sober life,**] The Jews call that place, *Mic.* vi. 8. the Law in three words, *Justice, Mercy, and Humility*, and St. Paul hath given us both Law and Gospel in as few, *Tir.* ii. 12. (k) from whence this Petition is taken; for the principal end of Christs coming, of the preaching of the Gospel, and of the communications of Gods grace, he there shews to be, that we may live (1.) *Godly*, in observance of all duties of Piety to God; (2.) *Righteously*, in discharging all offices of Justice and Charity to others; (3.) *Soberly*, in performing what relates to our own Bodies and Souls, which is *the whole Duty of Man*. And surely, he that confesseth he hath offended in all, and desires forgiveness of all, must needs pray for the amendment of all that hath been amiss, or his Repentance cannot be sincere. The true penitent takes not out such Duties as comply with his interest, and omits the rest, nor craves allowance in those sins that agree with his constitution and design, and forbears the rest; but forsakes all iniquity as displeasing to God, and as that which Jesus smarted for, and which will deprive him of Grace and Glory. Those therefore that would excuse their injustice and uncharitableness to others, or their own voluptuousness by a strict Devotion, have never truly repented, nor those who wish there were no more required than outward Justice, that they might take liberty in other matters. God allows none of these commutations, nor this Church neither, which orders us to pray for Piety, Justice and Sobriety all together. Some of them perhaps may please us better, but they all alike and only together please God: If we seek our own ease, we chuse what we like best; but if we truly love God, we must embrace all, for they all depend on one another, and he that breaks or leaves one link loose, weakens as well as shortens the whole Chain. But let us view the particulars. 1. A *godly life*, which may challenge the first place, in regard the observations of Piety are the foundation of Justice and Sobriety,

Sobriety, and the neglect of these opens the door to all manner of wickedness (l): How should he that is a Rebel to his Prince, be just to his Fellow Subjects? The first then is the Fear of God, or a *godly life*, and it is the giving God his due inwardly and outwardly. (1.) Inwardly, in that compleat Precept of loving him before all, above all, and more than all things, in giving him the chiefest place in our thoughts, in our will, understandings and desires; so that we admire nothing more than his wisdom, fear nothing more than his threatnings, and design nothing more than his glory (m). This is that loving God with our whole heart, when we confide in his Truth, hope in his Mercy, rest on his Omnipotence, and wait for his Bounty; and if our hearts be thus disposed, it will appear (2.) In outward significations, *viz.* Endeavours to know him, speaking honourably of him, in a readiness to praise him, to pray to him, and worship him on all opportunities publick and private. This is the sum of the first Table of the Law, wherein we are commanded to love and own, honour and fear God exclusively to all others: To worship him devoutly, to reverence his Name, and all that bears the impresses of it, and to observe religiously those solemn times dedicated to his service, which is called walking with God (n), and worthy of him (o); and such a godly life is suitable to those Confessions we make of his Wisdom, Power, and Mercy, and doth express we are really grieved for walking in contrary paths. 2. A *righteous Life*, which is more than a Negative can express, and is by some falsely confined to the doing no evil to our Neighbours. (p) The Heathens said, *Do not to others what you would not have done to you.* But Christ changeth it into the positive (q), and the Christians besides avoiding all wrongs and injuries, did that to others which they would have wished done to themselves; and therefore the sum of this is, We pray that we may never do that to our Neighbours which we would be loth to suffer, as hurting his Body, impairing his Estate by force or fraud, disparaging his Name at the first or second hand; and further, whatever we would wish should be done unto us, if we were abused or oppressed, sick or sorrowful, in danger or necessity, we pray that we may do the same to them that are in such circumstances (r); and as we expect loving Relatives, chaste Yoke-fellows, obedient Children, faithful Friends, and loving Neighbours, that we may be such in all these relations: In a word, that we may benefit all, and hurt none (s), but be a common good to those we converse with: And this will be most pleasing to that God who is the common Father of all, and the Judge of all the world. (3.) A *sober Life*, which contains all that prudent care a man ought to take of his own Body and Soul, in observance to him that created, redeemed, and preserves both; for though in common speech Sobriety be opposed to Drunkenness, the word [*σωφροσύνη*] is of larger signification, importing a prudent moderation of our natural desires of meat or drink, ease or pleasure, that the mind be not by them hindered in the pursuing of what is truly good: So that every man who is no Drunkard is not a sober person, for neither the gluttonous Epicure nor lascivious Wanton do live sober lives. The full sense of this request is, That we may be temperate and abstemious, modest and chaste, full of mortification and self-denial, that we may use meat and drink to serve our natural needs, and fit us for Gods Service; not to pamper us for the Devils Saddle, not to indispose our mind, weaken our body, or shorten our lives; that we may use none but lawful pleasures, and those so moderately, that they may not make our spirits vain, engage our affections, engross our thoughts, nor be esteemed as our chiefest good (t), and if God grant us this command over our appetites, we shall never neglect our watch, nor give our enemies advantage, nor shall we at any time be unapt for our duties to God or Man. This is a brief account of this most comprehensive Petition, every part of which sure we shall put up heartily, when we have seen our ingratitude to God, our injustice to our Neighbour, and our carelessness of ourselves; together with the vengeance we deserve for all this. Now, if ever, it will appear high time to leave those evil and dangerous ways, and to return into these pleasant and safe paths for our everlasting good: And that we may heartily ask this, we must first get a firm resolution to set about these Duties, lest we mock God; and secondly, we must see our own insufficiency, lest we deceive our selves by thinking we need not the assistance of Divine Grace. If we

(l) *Hec prima scelerum causa mortalibus agitur Naturam nescire Dei.* Sil. Ital.

(m) *Sublata Pietate tollitur Justitia.* Cicero.

(n) *Deut. vi. 5. Matth. xxii. 37.*

(o) *Toto corde ut omnes cogitationes, tota anima ut omnes vias, tota mente ut omnem intellectum in Deum conferas.* Aug. de Doctr. Christi.

(p) *Gen. v. 22. C. P. Ambulavit in timore coram Domino.*

(q) *1 Thess. ii. 12. Ἀγαπᾶτε τὸ ὅτι.*

(r) *Justitia in eo sita est, ut abstineatur alienis, neque nocetur non nocenti.* Ita Porphyri.

(s) *Quod tibi fieri non vis, alteri ne feceris.* (q) *Matt. vii. 12. Ideo mihi placeant Christiani, quod quæ sibi fieri volunt, ipsi aliis faciant.* Severus Imperat.

(t) *Τὸ γὰρ Χριστὸς πᾶσι καὶ ἀπεταῖς πέδῃ τὸ σὺν φέρον τὸ πᾶς, τὸ τὸ ἐστὶν ἡ σωτηρία.* And. on Rhod. Arist. l. 5. c. 1.

(s) *Vir bonus prodest quibus potest, nocet autem nemini.* Cicero.

(r) *1 Cor. vii. 29. Uti non frui.* Aug.

purpose

purpose firmly, we do our endeavour, but if we beg the assistance of Gods Spirit we declare our humility, and are like to stand fast in those resolutions; and this we may assure our selves, that it his desire as well as ours, that we should live such lives. He hath long waited to hear this Petition from us, so that when we ask it heartily he will be sure to grant it, and rejoyce over us in that he is likely to reap the fruit of all that Jesus hath done for us.

§.XV. *To the glory of thy holy Name.*] This Conclusion may either have respect to all the Petitions before, or it may particularly be applied to the last: In the first sense it is a declaration, that (though we shall be happy in having all these Prayers heard, yet) we are not so devoted to our own advantage, as to aim no higher; but we believe it will tend to his Glory as well as our Good. Nothing by us can be added to make his Perfections more glorious in themselves; but by such incomparable testimonies of Grace and Mercy, his Goodness will be more clearly manifested to us and all men; for we consider that his delivering us from Death to Life, retrieving us from fears of Hell to hopes of Heaven, his changing us from Sin to Grace, and doing all this for rebellious Wretches that he could easily destroy; This will be a great Manifesto of his Glory to all the world, for all that see will admire (u), and be encouraged to repent and turn to this most merciful God, and we our selves shall ever remember with joy and delight, that we have found in him a generous propensity to pity the miserable, unspeakable kindness to help the unworthy, and omnipotent power to rescue the perishing from the jaws of eternal ruine; and with these holy thoughts, the flames of gratitude will ever be preserved upon the Altar of our hearts, and from thence daily will ascend a cloud of hearty Praises and Gratulations. Or secondly, it may be annexed to the last Petition, viz. That we may not only do good, but do it well, having an eye to his glory, Rom. xiv. 5, 6. not our own estimation, or to obtain the praise of Men: That we may live godly, righteously, and soberly, not to our own credit, but his glory; and when we have done all, may in gratitude cast all at his feet, to let all the world see, by whose Long-suffering we are spared, by whose Mercy we are forgiven, and by whose Grace we are reformed: And that our holy Lives hereafter may shew, that we are so in love with God and his ways, that we esteem it our chiefest Happiness to be like him, and walk in them all our days.

(u) 1 Tim. i. 16.
Gr. Ἐν δὲ ἐξ-
ουσία. Gloria e-
jus est scintilla
lucis divine
cedens in utili-
tatem populi e-
jus. R. Jehud. l. 1.
Cofri.

§.XVI. *Amen.*] There is in the Liturgy as well as Holy Scripture a twofold *Amen*, the one Affirmative in the end of the Creed, the other Optative in the end of Collects, and particularly of this Confession; so that here it is an Adverb of Wishing (x), a serious desire that God would grant all our Petitions. Thus the Jews used it at the end of their Hymns (y) and Prayers (z), and in that CVI. Psalm the People are particularly charged, when they had heard that Psalm read, to say *Amen* after it: The (a) Rabbins enjoined the saying it after every little Prayer, as a thing pleasing to God, and profitable to Men; comparing it to the setting our name to an Epistle writ in anothers hand, which then becomes ours when we sign it (b). The same Doctors in the Talmud also reprove three sorts of *Amen*, (1.) *Pupillum*, when like Children they speak it to that they understand not. (2.) *Amen surreptitium*, when by carelessness they say it before the Prayer be done. 3. *Amen sectile*, when by sleepiness and yawning they cut it in two parts: By all which it appears they would have it pronounced zealously and reverently by all the people. From the Jews our Lord took it, and by placing it at the end of his own Prayer, *Matth. vi. 13*, declared he would have us Christians to subjoin it to all ours; and it appears in the Apostles time the most ignorant (who could only join with others that prayed for him) were appointed at the end to say *Amen* (c). Which we may the rather believe they ordained in the Church, because we find the Masters of *Israel* appointed those who could not pray for themselves nor read, to go to the Synagogue (d), and hear what others then prayed, and by saying *Amen* heartily to their Prayers, they made those Prayers to become their own. From the practice of the Apostles,

(x) Futur. Niph.
אמן per A-
phares. אמן
unde LXX. ἁ-
μήνη.
Vide Full. Mis-
cell. l. 1. c. 2.
(y) 1 Chron.
xii. 36.
(z) Ea voce re-
statu sunt omnes
se probare ea
que recitantur.
Grotius.
(a) Quicunque
finitis singulis
precatumculis
dicit Amen in
hoc seculo, dicit
etiam Amen in
seculo futuro.
R. Jehud.
Tanch.
Ille facit ut re-
demptio nostra
acceleretur. Alter RR.
(b) Bux. Synag. Jud. c. 7. (c) 1 Cor. xiv. 16. Gr. ἰδῶν. (d) Buxtorf. Synag. Jud. cap. 5.

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it descended into the constant use of the Church in all Ages (e); for the People in the Primitive Times, used in the conclusion of all Publick Prayers to answer with an *Amen* loud, as a clap of Thunder. And I wish our Times (which pretend to so much Zeal) had never laid aside this holy custom, which besides the prescription of Antiquity hath the Records of Scripture to produce for its observation. I wish I might be a happy Instrument to restore the use of it. Let us I beseech you, reassume this most useful Conclusion, and all speak it heartily and audibly, to testify both to God and Men, that we have all one Lord, one Faith, one Hope, and one Mouth: And as we pronounce it, let us reflect on all the Sentences of the foregoing Prayer, (especially such as vain thoughts hinder us from attending) and sum up all our desires in one devout *Amen*. Lord, let all and every of these things be granted to us. If you forbear to say *Amen* out of dislike to the Prayers, do but study them, and I am confident you will be reconciled to them; If you omit *Amen* out of negligence, pray consider how you can expect God should accept that Prayer which you never owned nor consented to. You might as well be absent, if you joyn not with the Minister. And therefore that God may say *Amen* to all our Prayers, he grant us Grace to say it devoutly unto our own *Amen*.

(e) *Nos simul Amen dicimus.*
Irenaeus.
Si pro ipso Salvatoris patet in consensu duorum quodcunque petierint, fiat, quid igitur futurum ubi ex tot tantisque populis in unum congregatis, una vox respondeatur acclamationem Amen?
Athan.
Ad similitudinem caelestis tonitruum Amen populus reboat.
Hieron.

The Paraphrase of the Confession.

O most glorious and dreadful Lord God, who art [Almighty] in thy Power, and of absolute Authority, able to destroy us, and yet willing to spare us, and thereby hast shewed thy self a gracious [and most merciful Father,] thy pity encourageth us to confess unto thee with shame and sorrow; That [we] thy poor Creatures [have erred] and daily gone aside out of thy right paths, by frequent, sudden and unobserved sins, [and strayed] many times into voluntary, deliberate and habitual transgressions; whereby we have stayed longer and wandered further [from thy ways] of pleasantness and paths of peace, where we might have been so safe and happy: And now we are [like lost sheep] without our good shepherd, exposed to many secret, subtil, and powerful enemies, unable of our selves to resist them or fly from them, and unlikely ever to return to thee, unless thou come to seek and save us. O Lord, we now find to our sorrow that [we have followed too much] and too long after false guides, even [the devices] and false principles of our corrupted understandings; yea, we have been led headlong after our mistaken choice by the blind affections [and desires of our own hearts,] and thus by forsaking thy conduct, and pursuing all that a mistaken judgment could devise, or a wicked heart desire [we have] daily in thought, word and deed, most grievously [offended against thy holy Laws,] though we were not ignorant of them, nor can we make any exceptions against them. Who shall plead for us, that have been fully instructed in our Duty, and yet through laziness, forgetfulness or worldly-mindedness we have very often [left undone those things] which our Duty to God, our love to our Neighbours, and the Care of our own Bodies and Souls required? (f) All [which we ought to have done] in the most sincere and cordial manner; but these we have either omitted, or else performed so slightly, that they might almost as well have been left undone; by which Omission thou hast been provoked to give us up to the deceits of Satan: So that [we have] frequently [done those things] also which have tended to Thy dishonour, our Neighbours hurt, and to the prejudice of our own Bodies and Souls (g), the least of [which we ought not to have done] to have gained the whole world. O thou Physician of Souls, our heads are full of evil devices, our hearts of base desires, our lives are overspread with the loathsome Sores of actual transgressions, [And there is no health in us,] nor power to help or save our selves out of this misery: 'Tis true, we have wilfully brought our selves into this estate, [But thou, O Lord,] who seest our distress, [have mercy upon us] let thy bowels yearn upon so wretched a spectacle, and forgive that horrid guilt that doth amaze us; for though we deserve no pity, yet thou knowest we are [miserable offenders] like to be eternally condemned by thy Justice, if thou dost not pardon us, and certain to perish under thy Vengeance,

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whensoever

(f) Here reflect upon what you read §. 6. and 14. calling to mind what you have omitted of your Duty to God, your selves, or others.
(g) Here remember your Sins of Commission (as hath been said) and call to mind your breaches of the second, third, sixth, seventh, eighth, ninth, and tenth Commandments.

whensoever thou beginnest to punish us: But for thy pity and compassions sake [**Spare thou them, O God, that**] (knowing they have deserved thy wrath, and fearing before it comes) do of their own accord [**confess their faults**] in hopes to find mercy and a deliverance, if not from temporal Judgments, however from eternal. Although, O Lord our God, when thou hast removed thy Judgments, unless thou also take away the security and presumption that our sins leave behind, we shall want thy favour still, which is our only happiness: Therefore we further pray [**Restore thou**] that health and peace, freedom and strength we had before we did offend; for we now relent and are of the number of [**them that are penitent,**] and resolve if thou wilt cleanse us from the dregs of these corruptions, never to do the like again. We confess we have no merit to deserve these things, and so no ground in ourselves to expect them; but we hope thou wilt grant us all these requests, O thou God of truth, because they are [**according to thy promises**] which thou madest so freely, and resolvest so fully to perform. O Lord, thou hast openly [**declared**] and proclaimed these thy gracious intentions [**unto mankind,**] on purpose that such poor sinners as we (who are not excepted) might not despair, but lay hold on those comfortable Promises which are made [**in Christ Jesu our Lord,**] who purchased this favour for us; and in whom thou art reconciled to us; so that we not only hope for a Pardon, but mindful of his Intercession, we beseech thee further to give us thy Holy Spirit. [**And grant, O most merciful Father, for his sake**] who is now pleading in heaven for us, [**that we**] who have earnest desires and unfeigned purposes to amend, though we cannot satisfy for the time past, [**may hereafter**] give all diligence to [**live a godly**] and religious life in observance of all our duties to thee; that we may love and fear thee, honour and adore thee, believe in thee, and rely upon thee, long for thee, and delight in thee above all the world, daily seeking to know thee, praying for thy help, praising thee for thy mercies, and waiting in hopes of the eternal enjoyment of thee; that by serving thee we may be enabled also to lead a [**righteous**] life in all justice and honesty, love and charity to our Neighbours, hurting no man in thought, word or deed, but ready to relieve and help all to our power, doing ever unto others what we would have done to our selves. And lastly, grant that by thy divine aid we may live a temperate, a chaste, [**and a sober life,**] mortifying our lusts, moderating our desires, and restraining our appetites, so that we may avoid all carnal delights that would cloud our reason, engross our thoughts, pollute our bodies and souls, or unfit us for thy service; which if thou shalt please to do for us, thy Mercy in forgiving our grievous sins, thy Pity in delivering us from apparent ruine, and thy Grace in strengthening us to live a reformed life, will not only be our advantage, but turn [**to the glory of thy holy Name,**] which shall be praised by us and all the world for these incomparable testimonies of thy unspeakable loving-kindness to us poor sinners both now and evermore. And in token of our earnest desire of all this, we unfeignedly sign it by heartily saying [**Amen,**] Lord grant it may be so.

SECTION IV.

Of the Absolution.

§. I. Of Absolution in general.

SIN doth abridge the Soul of its free Converse with God, binding it down by its terrors, and holding the wicked fast in its chains unto the Judgment of the great day, wherefore it is compared to a Bond (*b*), and sinners are said to be holden in its Cords, *Prov.v.v.22.* but since Christ came to loose these Bonds, *Isa.lxvi.1.* they are now Prisoners of hope, *Zach.ix.12.* because Jesus hath the keys of Death and Hell, and he can loose whom he pleaseth, by forgiving, that is, *absolving* and unloosing those Bonds. But because he is now invisible and imployed in heaven to intercede for us, before his departure he appointed his Apostles to supply this place, giving them Commission, *Matt. xvi.19.* and *xviii.18.* *John xx.22,23.* by a visible and external application of this power, to support the spirits of all true Penitents, till himself should come to ratifie their Absolution; upon which ground the Bishops and Priests of the whole Christian Church have ever used to absolve all that truly repented, and at this day it is retained in our Church as a part of the daily Office; which being so useful, so necessary, and founded on Holy Scripture, needs not any arguments to defend it, but that the Ignorance and Prejudice of some makes them take offence at it, and principally because it hath been so much abused by the Papal Church: So that it may perhaps help the Devotion of many, if we discover the true meaning of Absolution, and the mistakes of our Adversaries on both sides; as well those who make it nothing, as those who urge it *instar omnium*; those who would rob us of it, as those who would ensnare us by it. (1.) The true Judgment of the Church of England concerning Absolution, may best be gathered from the Liturgy, in which are three Forms of Absolving set down: The first *declaratory* here, which is a solemn promulgation of Pardon by a commissioned person, repeated every day when the whole Congregation confess their sins, wherein they are assured of Forgiveness, if they repent and believe; and this is fitted for a mixt Company of good and bad men, where many Hypocrites feign Repentance; but this Absolution gives no encouragement to such, only it assures all that there is a Pardon, and shews on what terms it may be had; so that to those who truly do repent, it is present Remission, to those that do not, it is a Monitor that they may repent; it comforts the godly, and allows not the wicked to presume, no nor yet to despair: And this being pronounced to all the People, every one is to take his portion. The second Form is *Petitionary* in the *Communion-Service*, where the Minister lays down the Promise, and on that ground, by virtue of his own Office, begs of God to make that Promise good, and this is more than the Prayer of another person; because the Minister, who is sent to assure men of Pardon, upon their Faith and Repentance, when he sees such lively signs of both (as most shew at the Lords Table,) may with authority and confidence request Almighty God to forgive them who in all likelihood are come up to his own terms: As a Captain when a besieged Town hath yielded upon the Articles sent by the General, may confidently require him to seal them. So that holy Matron came to St. Basil, and desired from him Remission of her sins, and when he answered, God alone could forgive, she answered, *I know that, and therefore I desire the Prayers of you his Officer may be presented to him for me.* And we read in Gods Word of this Petitionary Absolution, *Acts viii.24.* *James v.15.* which is something more than the former, because at the holy Sacrament, our sight of sin is clearer, our sense quicker, and our fear greater; so that then we need more comfort than to be told barely there is a Pardon, and are fit to receive more, because there we shew more signs of Repentance. The third is *Judiciary* in the Office for the sick,

(h) Acts viii.24.
Græc. οὐδὲν
μὲν ἀδυνας.

(i) *Quantum in se est, sacramentum reconciliationis homini impendit.*

(k) *Deus non semper sequitur iudicium Ecclesie, quæ per surreptionem & ignorantiam interdum iudicat.* Pet. Lom. Sent. l. 4.

*Matt. xviii. 18.
John xx. 23.

(l) Acts 2. 38.
(m) 2 Cor. ii. 10.
Εν παρώτρῳ
Χεῖρ.
(n) 1 John v. 2. 16.

(o) *Deus quoque peccata dimittit per eos quibus dimittendi tribuit potestatem.* Ambr. in Luc.

(p) *Crescit enim ibi multitudo peccantium cum redimendi peccati spes datur, & facile itur ad culpas, ubi venalis est ignorantie gratia.* Arnob. l. 7.
(q) *Sacerdos est iudex condemnare vel salvare.* Bellarm. de Pœn. l. 3. c. 2.
Attritio virtute clavium fit contritio. Cor. Gl. ad Dist. 1. de Pœn.

Negatur remissio iis quibus noluerunt sacerdotes remittere. Bellarm. sup. (r) Opat. Milev. in Parmen. l. 5.

wherein the Priest having declared there is a Pardon, and prayed for the sick person, doth by Gods Authority, and as his Substitute (i), declare him [whom he believes truly penitent] loosed from the guilt of his sins by Christ's Merit. But this so high and solemn Office is not by our Church prescribed to be performed, but only to a weak or dying man, nor to him, but upon his hearty Confession, and being full of fear and sorrow; and when he shall desire to hear his Pardon from the Priests mouth, before he go to Gods Tribunal: In such case out of pity to this dejected Soul, and to fortifie him against the Agonies of Death (upon evidences of his true Repentance) this Absolution may be given: If the Priest be deceived (k), the man is no worse; if he be not deceived, he is the better by having the comfort of his Pardon antedated in his need. Now by all this it appears, that our Church neither refuses to give Absolution, after the solemnest manner in some cases (as some among us have fancied) nor yet applies that Form to every Confession, as the Romanists generally do, who scarce ever use the two first sorts of Absolution. To this brief account we shall add these Considerations. 1. Those who think the Priest ought not to absolve any persons, are grossly mistaken: For why then did Christ repeat this Commission so often? Are all those Lines wholly insignificant *? They must take them so to be who phancy this but a personal Priviledge dying with the Apostles: The Primitive Church did not so understand them, for it is easie to prove, that Absolution was used frequently in the three first Centuries, and therefore why may not we use it now, since penitent Sinners need comfort now as well as any did then, and why should the Remedy cease while the Disease remains? Christ gave the power of these Keys to all the Apostles and their Successors; and S. Peter absolved the penitent Jews (l), S. Paul the submissive *Corinthians* (m), and S. John applies it to all Ministers (n); and why should any be offended at our exercise of it upon a weighty occasion? If it be objected, *Luke v. 18.* that *God alone can forgive*; we grant it, that none but God can absolve in his own right; but it is certain, that this power may be communicated to an Angel, *Exod. xxiii. 20, 21.* or to Men, for the Apostles were men (though Holy men) and they had it; God reconciles, but *unto us* (saith S. Paul, *2 Cor. v. 18.*) is committed the Administration of it. He the Lord, we the Stewards of these Mysteries; nor does this invade Gods Prerogative any more, than it would impair the Kings Priviledge (of pardoning condemned Malefactors) if one of his Attendants shall by Royal Appointment deliver the Pardon sealed, to him that must have the benefit of it. It is therefore no absurdity to say, *God pardoneth* (o), when the Minister absolveth according to the Evangelical conditions of Pardon, and if any be not forgiven upon it by God, it is not for want of right in the Priest, but for want of penitence in the party; and no doubt in such case, if the Minister judgeth to the best of his skill, he doth his Duty: Though where Faith and Repentance is wanting, God himself will not forgive; nay, where men grow worse, he revokes his own purposes of Mercy, as well as the Ministers Sentence: But we may suppose he will the sooner forgive, when his commissioned Servant hath piously and prudently proceeded so far. But (2.) we do lament to behold this Sacred priviledge abused by the Roman Church to serve the ends of Pride, Avarice, and carnal Policy. And first, we disallow that Arrogance of fixing this Power to S. Peters Chair, or those Authorized by it: Because we know all the Apostles had as much right to absolve as S. Peter, *John xx. 22, 23.* and from them it descended (say we) to Gods Ministers, not only to (him that calls himself) Christs Vicar. Secondly, we detest that accursed Simony which they use, to sell Pardons, prostituting the top-Jewel of the Priestly Mitre for filthy lucre; and not only so, but by this means they cherish Vice, fill the world with Atheism and Profaneness (p), disgrace Religion, and ruine many Souls who rely upon such broken reeds, I mean, bought Pardons. Thirdly, we disclaim that *Machiavilian* Policy of making Absolution an Art to advance the Priests in estimation with the common People, and to give them opportunity to pry into the secrets of Princes; for under pretence of exercising a Spiritual office they aim at Temporal things, and to these ends they enjoyn *Auricular Confession*, and place the Priest in Gods Throne (q), as the *Audian* Hereticks of old and *Donatus's* Disciples (r) did; contrary to the

ancient

ancient Church of Christ (*s*), nay, to their own Opinions (*r*) and Practices (*u*) in former times, and therefore we may and must declare our abhorrency of these evil uses of Absolution; though in that sober, moderate and useful manner we do perform it, we do not vary from the prime intention of Christ's Commission, and the practice of Antiquity; Absolution was instituted by Jesus, and if it have been corrupted by men, we will cast away the Corruptions, not the Ordinance it self.

(s) *Homines autem in remissione peccatorum ministerium suum exhibent, non ius alicujus potestatis exercent.* Ambros.

de Spir. San. l. 3. c. 19. (t) Vid. Biel. in 4. Dist. 14. Quest. 2. (u) — *Secundum quod potestas mihi tradita se extendit* — & quantum debeo & possum. In vet. form. Indulg. P. Martin.

§. II. The Analysis or Division of the Absolution.

The Absolution contains these Three things,	1. The Commission, in which is shewed,	1. From whom it comes, viz. from	That God who is	1. Able, 2. Willing,	[Almighty God, the Father of our Lord Jesus Christ,
		2. On what occasion,			who desireth not the death of a sinner, but rather that he should turn from his wickedness and live:
		3. To whom, viz. to Ministers,			And hath given power and commandment to his Ministers,
		4. For whom, viz. for his People,			to declare and pronounce to his people being penitent,
		5. About what,			the Absolution and Remission of their sins.
	2. The Execution of it, by declaring	1. Who giveth,			[He, viz. Almighty God,
		2. What is given, viz. Deliverance	from the Guilt and Punishment		pardoneth and absolveth
		3. To whom, viz.	1. How many, 2. How qualified,		[all them
					1.] that truly repent and
					2.] unfeignedly believe his holy Gospel.
	3. The Application or a direction to Prayer, shewing,	1. For what we must pray,			Wherefore let us beseech him to grant us
					1.] true Repentance,
					2.] and his holy Spirit,
					that those things may please him which we do at this present, and
					that the rest of our lives hereafter may be pure and holy, so
					that at the last we may come to his eternal joy,
					through Jesus Christ our Lord. Amen.

A Practical Discourse on the Absolution.

s. III. **A**lmighty God, the Father of our Lord Jesus Christ,] There is nothing in the world more desirable than the peace of a good Conscience, especially to those who have felt the smart of a Conscience disquieted by sin. The pardon of sin, which removes those terrors, is most welcome news to such, and the Messengers most acceptable, *Rom. x. 15.* but he that hath been truly humbled, will make a stop (either out of doubting or admiration (x)) when a *Nathan* is sent from God to tell him of a Pardon, *2 Sam. xii. 13.* he wishes it might be according to that word; only the greatness of his desires awakens some little Jealousies, lest the Message be too good to be true, and therefore such an one may ask us by what Authority we do this; (*Matth. xxi. 23.*) we answer we are but deputed Servants (*Heb. v. 4.*) in all we do, much more in this transcendent part of our Office, *2 Cor. v. 8.* We shew them our Commission from Almighty God, whose power none can question, it being a part of his name, *Exod. xxxiv. 7.* to be the pardoner of iniquity, transgression, and sin, viz. of all sorts, in thought, word and deed. His Laws indeed forbid sin, and his Word decrees punishment for it; but this doth not tie his hands, nor take away his privilege (y) to forgive, by which indeed he shews himself Almighty (z), [*Αυτοκράτωρ*] Supream Lord of all the world, above us and his own Laws, so that he can dispense with them: He that bound can loose without appeal or controul, *Rev. iii. 7.* We come from him who is the offended Party, and the Judge, who if he please to forgive, can do it so fully, that neither Men nor Devils can call you to a further account, *Rom. viii. 33.* Now if this term of Almighty prove dreadful, as representing an Almighty Justice who remits not without Blood, *Heb. ix. 22.* so that the poor Soul ask (with *Isaack*, *Gen. xxii. 7, 8.*) *Where is the Lamb?* I answer, God hath provided; and in the next words, *Behold the Lamb of God*, Jesus Christ; for this Almighty God is the Father of our Lord Jesus Christ, and in him the Father of Mercies and God of all Comforts, *2 Cor. i. 3.* He is satisfied with that all-sufficient Sacrifice, so that now he can be just and yet forgive us, *1 John i. 9.* He that sends us, can pardon by his Supremacy easily, may do it by his Covenant in Christ Jesus justly, will do it through his love in him certainly. And now methinks the Pious man should be transported with Ecstasies of Reverence and Love; Reverence to this mighty God, Love to this merciful Father. Behold that glorious God whose anger thou hast provoked, and whose Commissions for thy final ruine were issuing out to be executed by the destroying Angel; he is now the Father of Jesus, and for his sake, and at his intreaty hath sealed thy Pardon, and cancelled that Warrant signed for thy Execution, *Ezek. xviii. 4.* and sent thee a full and free Absolution by the hands of a Messenger of Peace; What posture is lowly enough to receive it? What Love great enough to return for it? O blessed change! Now thou seest what Jesus hath done for thee; look not so much at the Hand that brings it, as the Power that sent it, and the Merits that purchased it: So shall thy Faith be firm, thy Comfort sweet, and thy Peace durable; so that nothing but wilful renewed affronts against him that sent it, can alter thy Pardon, abate thy Joy, or disturb thy happy Peace.

s. IV. **Who desireth not the death of a sinner,**] These are the very words of God himself, *Ezek. xviii. 23.* and for better confirmation they are again repeated, *Chap. xxxiii. 11.* and are strengthened by an Oath, which he is pleased to take by his Life, that is, himself, *Heb. vi. 13.* Not that he needs such Bonds* to keep him to his Promise, but for the confirmation of our Faith; and as a condescension to our Infirmary (a). Indeed all Gods words are most true, but not many have an Oath annexed as this hath,

which

(x) Luke i. 34.
Gr. *πῶς ἔσται*
τὸ τοῦτον non dubi-
tantis sed ad-
mirantis.
Grot.

(y) *Deus cum le-
gem poneret,
non ademit sibi
omnem potesta-
tem: sed habet
ignoscendi li-
centiam.*
Lactant.

(z) *Imperator
licet sententiam
revocare, reum-
que mortis ab-
solvere, & ipsi
ignoscere, quia
non est subiectus
legibus qui ha-
bet potestatem
leges ferre.*
August.

*Num. xxiii. 19.
Οὐ γὰρ δὲ ἔσ-
πον πῶς δὲ
Θεός, ἀλλὰ καὶ
δὲ αὐτοῦ δὲ ἔσ-
πον βέβαιον.
Philo.

(a) *Deus loquitur nobiscum lingua filiorum hominum.* RR.

which he (that will not have us swear but upon weighty occasions) would not have added, but because the belief of this is the foundation of all Religion, since no man can begin to seek to God, till he believe that he delights in Mercy, *Heb. xi. 6.* and is willing to receive those that turn to him. Wherefore let us not doubt so great and necessary a Truth confirmed with his Oath (b), who assures us, he *wills* not the death of a Sinner (c): He doth not will nor desire it, as we do those things which we have pleasure in, but is even forced to it against his inclination. Which gracious Nature of God is here set before the sinners eyes, to discover what probability there is for his granting out such a Commission, because he that desireth not the death of sinners, is very likely to offer them a Pardon: It is indeed only said, he *wills not their death*; but this Phrase means, *he desires the life*, even the everlasting life of all Penitents (d): So that if the hopes of Remission will support them, and give them encouragement to seek for happiness, they shall find enough in him. To do good is the Nature of God, he doth this willingly and readily, without the consideration of Merit or expectation of Reward; but Punishments are extorted from him (e) by mens wickedness; and when he inflicts them, he expostulates with himself like an indulgent Father about to correct a disobedient Child (f): Surely it is no incredible thing, that he should send a Pardon. It is the device of *Satan* to picture the Almighty so dreadful, that he may be a terrour to his Supplicants, to make men fear, and hate, and flie from him, rather than serve him with delight. But God is Love, and especially kind to men (g), who have no reason to dishonour him by dismal apprehensions of him. Remember I beseech you, the Price paid for you, the Covenant made with you, the Promises given to you: Call to mind how justly, frequently and easily he might have cut you off, if he had not designed to be reconciled; and think of the earnestness of his Invitations, continuance of his Patience, the arts of his Providence, and all other means used to preserve you; and then blush at your selves for having ever had hard thoughts of God, or doubting he would not absolve you: Whoever hath so conceived of God is as bad as an Atheist; for one takes away Gods Being, and the other his Goodness, as if like the *Scythian* Deities (h), he rejoyced in humane Sacrifices; yea, we our selves had rather be reported to be dead than traduced living; but though this unbelief do attempt to dishonour God, the mischief lights upon it self; for God is glorious still in Mercy, and he that does not believe it, is void of Love and Hope, weak in Faith, full of Fears and dismal expectations (i); and when he that is perswaded of Gods Mercy, can rejoyce in hearing this Absolution; the other quarrels with the Messenger, or suspects the Master, and troubles himself with endless scruples.

Plutarch. de Superst. Scyth. & Gall. (i) *Et faciunt animos humiles formidine divum, Depressosque premunt ad terram.* Lucret.

s. V. But rather that he should turn from his wickedness and live.] We must be cautious while we endeavour to prevent Despair, that we encourage not Presumption; and lest any should think, when they hear of Gods kindness to sinners, that he will allow them their sins, *Rom. vi. 1.* this is added to shew, that he so desires our Happiness as the End, that he desires our Holiness as the way thither: He would have us live, *viz.* in eternal Glory; but his desires cannot be accomplished, if we continue in our wickedness, because then God is obliged in Justice to destroy us; therefore he labours to turn us from those evil ways which end in death, and to bring us into the safe paths of Holiness, which are the beginning of Heaven upon Earth; for the felicity of Heaven is but an addition to, and the perfection of Holiness. In vain then does any trust to this Mercy of God who lives wickedly still: For what Father would spare his obstinate Child, or what Prince pardon his rebellious Subjects, but upon condition they will

(b) *O beatos nos quorum causa Deus jurat! O miserrimos si nec Deo juranti credimus.*

Tert. de Poenit. (c) LXX. *Μη θέλω (Ο)ι θέλωσω. Vatab.*

Num desidero aut volo? (d) Negatio mali in SS. notat accumulatiōnem boni.

John iii. 18. John xi. 26. *vide 1 Tim. ii. 4. 1 Thess. v. 9.*

(e) *Lam. iii. 33. Non afflixit ex corde. Vatab.*

Non est proprium Dei affligere & castigare homines, sed alienum. Annot. ejusdem.

(f) *Hosea xi. 8. Ezek. xxxiii. 11.*

(g) *Οὐδέ τις Θεός δὲ δὲ (Ο)ς ἀνθρώπων. Plato.*

1 Joh. iv. 8. (h) *Melius esset nullos credere Deos, quam esse putare, sed sanguine casorum hominum letatos existimare.*

will not renew the same crimes? It is possible indeed to obtain a Pardon from man, when the Offenders mean not to reform; *Cæsar* was stabb'd by *Brutus* a reconciled enemy, whom he had adopted for his Son; *Cicero* was beheaded by *Popilius* whom he had saved from publick Justice. But the all-seeing God knows your purposes, and can tell what you will do hereafter; so that you may deceive your selves in hoping for forgiveness while you turn not from your wickedness; but you cannot deceive him, he will not make his Mercy the support of your Iniquity; nay it would undo (k) sinners, if he should too easily forgive; such Mercy before true Repentance would make sin cheap, and encourage men to do wickedly. Wherefore he sends his Embassadors to proclaim his gracious intentions of saving you, lest any should grow desperate with *Cain*, *Gen. iv. 13.* and as the hardened Traytor, resolve to die in their Rebellion; but these Ministers of God are first to turn (*Acts iii. ult.*) men from their iniquities, and if they prevail in that, they have a Pardon ready sealed, and can assure them of life everlasting. That God who punisheth unwillingly will freely forgive, it is most evident he had rather give you life, and will rejoyce if you accept it, and if you miss it, it is because you had rather sin and die, not because he had rather you should so perish.

(k) Ταχὺν ὁ
ἐπαδόναι, ὁ
περὶ καλῶς ἰ-
στέται τοῖς ὁ-
ἐπαδομένοις,
καταφερόντες
καὶ ὡς ἐνιάτω
τὸ καλῶς, δὲ
τεροῦ ὁ φυλα-
τόμενος περ-
πεῖν αὐτῶ,
ἐν αὐτῷ ἔσση-
ται.
Orig. περὶ
ἀρχ. 1.3.

§.VI. And hath given power and Commandment to his Ministers,] Whoever hath a just Right and absolute Authority, may either exercise it in person, or depute others by communicating to them their power to act subordnately, and then these Substitutes have a Ministerial Right, so far as their Commission extends. A Temporal Prince can do thus, and chuse which of his Subjects he pleaseth, to act in his Name and by his Authority. Much more may the God of Heaven do so, and we are taught whom he did chuse, *Matt. xxviii. ult.* viz. The Apostles and their Successors, who are his Embassadors, *2 Cor. v. 20.* his Ministers and Stewards of Divine Mysteries, *1 Cor. iv. 1.* nay, the Presidents of Souls (l), and the familiar Friends of God (m), the Scripture calls them *Angels* (n), because they have the same employment which the Ancients ascribed to *Angels* (o), to convey Messages between God and men, to present their Prayers unto him, and bring back the news of his Love, and especially to bring this Pardon to the Penitent, yea, to proclaim it even to the Impenitent. Wherefore let those that despise the *Priest*, or who invade his Office, or allow no difference between a Pardon pronounced by him and an ordinary person, take heed of condemning those whom God so highly honours, and beware they intrench not upon the Supreme Power of the Sender, in disallowing the Subordinate Power of those that are sent. A condemned man may be told of a Pardon intended to him, but he will then believe and rejoyce in it, when his Princes Herald approacheth with it in his hand: And should not we shew as much reverence and joy upon the news of a greater Absolution; as that learned Professor did (p), who though in some things he dissented, yet in this of Absolution was so clear, that he desired it on his Death-bed, and kist the hands of his Brother Professor (q), who at his earnest Request had absolved him. But besides their Power, as the Embassadors of Christ, they have a special Charge and Command to restore them that fall, *Gal. vi. 1.* to comfort the feeble-minded, *1 Thess. v. 14.* and under the Allegory of Shepherds, *Ezek. xxxiv. 4.* &c. are severely threatned, if by their neglect, the diseased, broken and scattered ones of the flock shall perish; and certainly, if sinners grow desperate because they know not of a Pardon, it will be heavily charged upon these Shepherds, who do not proclaim this (as we do in our Church every day) to bring such to a hearty Repentance. A Power we have always; but when there is any truly humbled, then we have an express Command to loose them of their bonds.

§.VII. To declare and pronounce to his people being penitent, the Absolution and Remission of their sins,] As the Priests of the Law were to pronounce a Blessing upon the Offerers, *Numb. vi. 24.* &c. So those of the Gospel are to dispense the Blessing of Absolution unto the Penitent. And we declare it in this daily Form according to the power which God hath given us; but upon great

(l) Heb. xiii. 17.
Gr. ἡγούμενοι.
1 Thess. v. 12.
Gr. ἀρχισυν-
αγογῆς.
(m) Lev. x. 13.
קריב Pro-
pinqui Dei.
Fagius in loc.
(n) Jud. ii. 1. Ch.
Par. Ascendit
Propheta in le-
gatione à co-
ram Domino.
(o) Πρεσβυτε-
ρίους καὶ δια-
κόνους τὰς ἐκ-
κλησίαις τὸς ἡγε-
μόνους τοῖς ὑ-
ποκόμοις ἀγα-
δοῦν, καὶ τὸν βα-
σιλέα ὃς ἐστὶν
ὑπὸ χροῖας καὶ
Philo de Plant.
Noe.
Δαίμονες—
Divinorum
sunt patefacto-
res—
Traducunt di-
vina ad nos &
nostra vicissim
ad divina per-
ducunt.
Jamblich. de
Myfter.
(p) D. Reynolds.
(q) Dr. Holland.

great need and especial occasion, are ready more solemnly to *pronounce* it to those that are prepared for it, according to the particular charge we have received; and in both cases we can assure those that truly repent, that the guilt of their sin shall be absolved, and the punishment remitted: But God himself will not forgive any but those that are *penitent*, and therefore his Servants cannot; whose power in this is limited and regulated by Gods Will. Indeed we cannot see the Hearts of men, nor infallibly determine of the Sincerity of their repentance; but yet we see external signs of it, Prostration, Confession, and in some Sighs and Tears. Wherefore Charity obligeth us to judge favourably (r) in dubious cases, and it is better to commit an error on the right hand of Mercy, than a horrid crime by Cruelty (s); and good men (t), especially Ministers, out of tenderness should hope the best. The *Rabbins* say in the cause of Bloud, if one have the casting voice, he must ever take the merciful side, and give his suffrage for sparing; and the same reason holds here, especially because in a mixt Congregation, many are truly penitent, and some of them much dejected, and these must not starve for fear others surfeit, lest we *destroy the righteous with the wicked*. Wherefore we hold out a daily Pardon, but we sufficiently exclude the ungodly, because we declare it only belongs to the *Penitent*. Yet though the Minister is to judge charitably, the People are to examine impartially, because though the Servant cannot, yet the Master can distinguish between the penitent and impenitent. And though the Minister shall have a reward for his Charity, the obstinate Sinner shall not have the benefit thereof. Let it therefore be your care to examine your hearts and repent truly, that so you may not only have a Pardon from man, but from Almighty God also; for he that truly repents, and then comes humbly to receive this Absolution, shall have God sealing it to him.

mentem facillime irrepit.

(r) 1 Cor. xiii. 7.
Justius est oc-
cultis de mani-
festis præjudi-
care, quam ma-
nifesta de oc-
cultis prædama-
nare.

Tertul. Apol.
(s) Εἰ δὲ ἄνθρωπος
ἀμαρτάνῃ τῷ
ἀδελφῷ ἀπο-
λυσταί, ἢ τὸ ἀ-
δελφῷ ἀπολύ-
σαι ὁσόντερον.
Antiphan.

(t) Credulitas
error est magis
quam culpa, &
quidem in op-
timi cujusque
Cicero.

s. VIII. *He pardoneth and absolveth,*] The unjust Steward for flattery and advantage, doth in his own name by private compacts, diminish and remit his Masters Debts, without his consent, *Luke xvi. 5, 6.* and those Priests are false Stewards to the God of Heaven, who in the same manner acquit sinners. But whatever the Priests of the *Roman Church* may get by such fraudulent dealings, sure I am God keeps so exact a Debt-Book, that he will lose nothing, only the credulous Debtor shall suffer by his rash belief, when he is called over to a new reckoning; but because Fidelity is the most necessary qualification in a Steward, *1 Cor. iv. 2.* we do not pretend to do this in our own names, but being to publish a Pardon, we do it *in nomine Domini* (not we, but *he pardoneth*) for it is Gods sole priviledge to forgive sins: The Scribes and Pharisees called it Blasphemy for any to pretend to this power, *Luke v. 21.* and the Fathers of the Christian Church prove Christ to be God, because he forgave sin (u), which none can do but God (x), and his Son Jesus, who is also very God, and purchased this mercy of Absolution with his own Blood (y); wherefore we give to God the things which are Gods, and plainly declare, He is the Author, we the Dispensers only of this favour, the Witnesses and Messengers to bring certain news thereof (z). The Supreme Judge, he from whose Sentence is no Appeal, pardoneth thee; fear not then the state of *Agag* whom *Saul* had pardoned, but God had not; whereupon *Samuel* hewed him to pieces in the midst of his vain hopes that the bitterness of Death was past. *He pardoneth* that hath no Equal to examine or approve, much less Superiour to disannul his actions: Our Absolution therefore is profitable when the persons are meet to receive it (a); but the stamp of God will make it current in Heaven it self. The Priests Pardon is not complete till it be ratified there; while we are holding out this Absolution, he that knows who among you are true Believers and really Penitent, will to such seal their Pardon in Heaven, which will make ours to be valid: For it is our great Master that absolveth,

(u) Ergo qui
remittit, Deus
est, quia nemo
remittit nisi
Deus. Hilar.
in Mat. Can. 8.

(x) Ἀμαρτάν-
ματα γὰρ ἀ-
φίναί μόνον
τῷ Θεῷ δύ-
νασθαι.

Chrysost. in
1 Cor. xv.

(y) Ille solus
peccata dimittit
qui pro pec-
catis mortuus
est. Ambr.

Veniam pecca-
tis qua in ip-
sum commissi

sunt, solus potest ille largiri qui peccata nostra portavit. Cypr.
me testem habebis. Vade in pace. Fer. in Matt. ix.
sequitur Judicem. Gregor. Hom. 26.

(z) En, fili, certifico te remissa tibi esse peccata; huius
(a) Tunc enim vera est absolutio Praesidentis, cum aeterni arbitrium

¶

because

because what we do is pronounced in his Name, dispensed by his Authority, offered on his Conditions, and confirmed by his Approbation.

§. IX. **All them that truly repent and unfeignedly believe his Holy Gospel,**] Repentance and Faith are by Christ, *Mark* i. 15. and his Apostles, *Acts* xx. 21. made the conditions of all the Gospel-Promises, and without them no Absolution can be had. Those that have these, no man can condemn, but without these no man can acquit. It was therefore a great arrogance in those Ecclesiasticks in St. *Jerom's* time, who imagined they could save or destroy at pleasure (b), and it is as great a vanity in any to believe a Servant acting contrary to his Masters known Will. Wherefore if any by Hypocrisie shall think to surprize an Absolution; or if he that dispenseth it, act by Prejudice or Corruption, it will be insignificant, because it is he must ratifie the Pardon, who can see whether these qualifications are in him that receives it or no: and though we hold out this Act of Grace to all, yet our Master pardons none but such as do repent truly and believe unfeignedly; and how many soever do so, though they have been the worst of sinners, they shall every one be forgiven. Let us then take care to come, 1. With an *humble, lowly, penitent, and obedient heart*, sorrowing and being ashamed, fearing exceedingly, confessing humbly, and resolving heartily against all sin; let us beware that a hard Heart, a customary Confession and hypocritical Pretences do not ruine our Hopes, and blast our Desires; for he only pardoneth the real Penitent. 2. Let us bring with us an *unfeigned Faith* in his Gospel, trusting in the assurances of his Promises, persuading our selves of the necessity and excellence of his Laws, and confirming our Souls in the expectation of his Rewards; and this Faith unfeignedly will (*1 Tim.* i. 5.) open the door of Mercy: But for that bold challenge which some make to the Promises and the Benefits of the Gospel, while they are void of Hatred to Sin, or love to God; it is only feigned to stifle the accusations of Conscience, to ward off the threats of the Law, and to give the man liberty to sin. God will never accept such to Remission, who have no other ground for their Confidence, but only because they had persuaded themselves of a fallhood. Remember you come to him for Pardon *that searcheth the heart*, and strive that your Repentance may be true, your Faith cordial and sound, and learn by this order first to repent of your former evil ways, before you entertain too particular confidences of God's Love and your Interest in Jesus: For when you have truly repented, the more firmly you believe, the greater will be God's Glory, the sweeter your Comfort, and the sooner will your Absolution be confirmed. Though your Iniquities are heinous and innumerable, if upon the sight of them you do condemn your self, with real purposes of amendment, and (notwithstanding your unworthiness,) do trust to the Merits of Jesus, and believe all the gracious Promises of the Gospel, I doubt not to assure you this your Repentance and Faith, shall pass the Test of God himself, and your desires shall be satisfied in his Mercy.

§. X. **Wherefore let us beseech him to grant us true Repentance, and his Holy Spirit,**] The Duty of a Minister chiefly consists in Instruction and Exhortation (c), the first to convince the Understanding, the second to engage the Affections; both which parts of this Office the Priest doth here exercise; for hitherto he hath testified there is Remission to be obtained; and now he exhorts to seek for it. In this Paragraph we are directed how to obtain, in the following we are encouraged by the benefits to be had thereby. Now this present Exhortation is a conclusion inferred from all the former parts of this Absolution, which in this word [*Wherefore*] are urged as so many Motives to quicken our addresses, *viz.* 1. Since God who is full of Power and Mercy would not the death of us Sinners, but desires we may live; *therefore* we may cheerfully come to him for help, who will be as well pleased with the opportunity of giving, as we with the mercy of receiving.

2. He

(b) — Ut vel
damnet inno-
centes vel sol-
vere se nocios
arbitrantur.
Hieron. Com.in
Mat. 13.
Ne Angelus nec
Archangelus
poteſt, nec Do-
minus ipſe, ſi
peccaverimus
niſi penitenti-
am deferentibus
non relaxat.
Ambr. Epist. 28.
ad Theodof.

(c) *Acts* ii. 40.
Gr. διαμαρτυ-
ρεω καὶ παρα-
καλεω.

2. He hath commissioned Ministers to be the Heralds of his willingness to forgive, *wherefore* let us in answer to this gracious Proclamation, go in and submit to him, who though he be the offended party, first sent to us to be reconciled. 3. He hath assured us he will absolve none without true Repentance, *wherefore* let us beg of him who requires this condition, to give what he requires (d): Upon all these considerations *let us beseech, &c.* If we now make not our applications, it will be a despising his Love, slighting his Message, and sending back his Servants empty. O let us earnestly pray for true penitence, we are encouraged by his gracious nature, engaged by his courteous offer of a treaty, urged by necessity, as being not like to be forgiven without it. Further, we must ask these favours of him, from whom comes every good and perfect gift, *Jam. i. 17.* and if we consider what we ask, *viz.* Repentance and the Holy Spirit, we shall easily discern they must not be sought any where else. Repentance is a change of the notions of the Mind, the choices of the Will, the actings of the Affections and Passions, induing us with new Joys and Sorrows, Hopes and Fears, Desires and Aversions: So that it is a kind of new Creation (e), and he alone that brought life out of death, and light out of darkness, can bring us from the death of sin and darkness of iniquity, to the life and light of Holiness and Piety (f). We can fall down by our own weight, but we cannot rise out of this narrow pit without help; nay, we sink lower, for our hearts are as backward to repent as forward to sin; and by frequent Commission we love Sin more, and are more loth to part with it; yesterday we mistook by accident, to day we desire to be again in such circumstances, to morrow we shall run into them (g), so that we must seek Repentance from God, and his Holy Spirit also, which is therefore called *Hu*, because it only proceeds from him. Now these two being both so necessary for us, and of so incomparable advantage to us, let us humbly on our knees beseech God to grant them to us; which word [*Grant, Acts ii. 18.*] denotes a free act of Grace from a Prince to his Subject, though few offending Subjects can have a Pardon granted upon their Repentance; yet God deals so with us, and hath not only promised to forgive us when we do repent, *John vi. 37.* but to give us grace that we may repent, *Acts v. 31.* and if we have this gracious assistance, no doubt we shall repent truly, and not fall into *Ahab's* Hypocrisy, *Israel's* Treachery, *Psal. lxxviii. 34.* nor *Judas's* Despair. O let us pray for his Holy Spirit of Grace which will open our eyes to see our sins, soften our hearts to mourn for them, and strengthen our purposes to amend them; and this is true Repentance, yea, this is an unfeigned Faith also (which is here understood though not expressed;) for Faith and true Repentance are so inseparably joyned, that in Scripture Repentance is put for both (h), because he that is truly humbled and really purposed to amend, doth ever trust in Gods mercy; or else Faith is left out here, because when we pray for his Holy Spirit, it is, that it may produce in us all Graces, especially Faith which is that gracious fruit of the Spirit of Adoption, *Gal. iv. 16.* by which we call God, *Father*, and as such rely on him. 'Tis certain if we can prevail with God for his Holy Spirit, it will bring Faith and all Graces with it, and will assist us to do good: When Repentance hath taken us off from our evil courses, this will keep out those lusts which Repentance began to exclude; but observe, Repentance goes first, for we must not expect this holy Dove will abide in impure places (i), since even the unclean Spirit expects his House to be swept and garnished, *Matt. xii. 44.* We may then hope to have our Prayers for Gods Holy Spirit heard, when Repentance hath prepared his lodgings in our hearts.

(d) Domine, da quod jubes, & jube quod vis. D. Augustin.

(e) Eph. iv. 24. *Ἐν Νιχαίας τὸν καὶνὸν ἀν-σπαρμόν.*

(f) Nulla sine Deo mens bona. Senec.

(g) — Virisque acquirit eundo.

(h) Matt. iv. 17. compared with Mark i. 15.

(i) Pietas inducit Spiritum Sanctum. RR. — Ad candida testia columbae.

s. XI. [That those things may please him which we do at this present.] Having thus taught you *who to pray to*, and *what to pray for*, it remains that we shew the great advantages of having these Prayers heard, that so you may not put up so weighty Requests without such hearty Desires and zealous Affections as are suitable to them. For this one Petition granted will procure you, (1.) Present Acceptance, (2.) Future Assistance, (3.) Endless Happiness; but if you pray not so devoutly and earnestly as to obtain Repentance and the Holy Spirit; your Absolution must be cancelled, your Services rejected, your

Souls continue polluted here, and be condemned to endless misery hereafter : So that we hope your own interest will quicken you most passionately to beg for them : to which purpose consider them severally. 1. If your Confession, Prayers, and Endeavours be such as can prevail with God to give you a *true Repentance and his Holy Spirit*, then all the Duties now performed shall be *acceptable*, particularly and in the first place, that which the Minister is about, *viz. the Absolution* ; this shall be confirmed by God, and he will assent to it, so that your Pardon shall be enrolled in heaven, and then all other Duties that we and you do, shall be pleasing to God, and beneficial to you ; our mutual and *common Prayers* shall be answered, our *Praises* accepted, our *Hearing* shall be converting and salutiferous, our *Communicating*, an infallible Conveyance and comfortable Seal of Grace and Peace. But without Repentance all our Prayers and Praises, and all we do (k) shall be rejected as a mocking of God : Without his Holy Spirit also, all our Services are harsh and unpleasing, flat and dull in Gods account ; it is this good Spirit that makes our hearts and tongues agree, this enlightens our minds to see our wants, quickens our memory to remember them, toucheth our hearts with a sense of them, confirms our Faith that God can supply us, and enlarges our affections to beg the relief of them. In a word, this Spirit of God helps us to ask, inclines him to give, and fits us to receive all we pray for ; so that God is not pleased when we worship him without it, *Gal. iv. 6. John iv. 24. Rom. viii. 26.* and denies nothing when we have it : Yea, our Saviour accounts (l) it the same, to give us the *Holy Spirit*, and to give us all *good things* that spring from it. And now who would not earnestly beg for such a *true Repentance*, as might invite this *Holy Spirit* into their hearts, which will be the Seal of their Pardon, and make all they do well-pleasing to God : To please him is the Christians highest aim ; it was *David's* Prayer, *Psal. xix. 14.* and the greatest blessing the Priest could wish, *Numb. vi. 24, 25, 26. Psal. xx. 3, 4.* that Almighty God might accept them. Poor *Socrates* after many a tedious step in a virtuous but afflicted state (m), could not tell whether he had given content to his Deities or no : But whoever of you have the grace of Repentance and the Holy Spirit, are not in those uncertainties ; but have *Enoch's* testimony, *Heb. ii. 5.* that you do please God.

(k) See of this at large before in Sect. II.

(l) Τὸ δὲ πνεῦμα,
Luk. xi. 13. is
τὸ ἀγαθόν.
Matth. vii. 11.

(m) An diis
placent quæ
feci nescio, hoc
autem solum
scio, me sedulo
hæc egisse ut
placere.

(n) 2 Pet. ii. 22.
Laterem lava-
re.

§. XII. And that the rest of our life hereafter may be pure and holy,] This is the *second* Benefit and Motive earnestly to pray for these things ; for so you shall not only be welcomed at present with a gracious smile, but all your lives long be reputed as the Friends of God, and by his help shall be preserved *pure* as a true Repentance hath made you, and *holy* as those are who are under the guard of the Spirit of Holiness. Pray therefore with all your heart for a true Repentance, or else as soon as your Soul is washed, it will return to its impure wallowings, and all your labour is in vain hitherto (n) ; for a feigned Repentance sends this *Absalom* away for a while, but upon the next interview it will hurry us with more passion into its embraces : Whereas the deep wounds of the true Penitent make Sin hateful to him while he lives, and he that gets on a white garment with so much pains, will not easily fully it, but carefully preserve it *pure* as his tears have made it. And upon this ground also we must be very pressing for the *Holy Spirit*, which if we can obtain, we shall not only be preserved from the spots of Sin, but shall shine with the lustre of a holy Life ; our goodness is apt to vanish, *Hos. vi. 4.* we are wavering and soon weary, unless we have that establishing Spirit, *Psal. li. 14.* which *David* prays for, and then all Duties will be easie. Our love and the sense of his assistance will carry us so chearfully through them all, that they shall be our pleasure, not our burden : And when we are arrived to this, nothing can bribe us to forsake them. O happy Soul ! which is thus begun to be restored to that Purity and Holiness which are part of Gods Image, *Eph. iv. 24.* and parcels of the Divine Perfections : Blessed is he that is so far advanced, that God is not like to forsake him, because he hath made him holy, pure, and a fit Temple for the inhabitation of his Spirit ; nor is he likely ever to forsake that God, whose Mercy hath saved him, whose Grace doth refresh him, whose Ways please him, and whose glorious Bounty (which Faith discovers) doth still allure him to press forward to nearer Unions and unseparable Connexions : No state under

under the Sun is to be longed after and wished for like this, which a true Repentance and Gods Holy Spirit bring us to.

s. XIII. *So that at the last we may come to his eternal joy, through Jesus Christ our Lord, Amen.* There is nothing more desirable than the sweet Peace of a good Conscience, but only the End and Perfection thereof, even that Happiness which is infinite and endless, which the Scripture calls an *Eternal and Everlasting Joy*, Isa. xxxv. 10. Chap. li. 7. and Chap. lxi. 11. which Men nor Devils cannot lessen or interrupt, much less take from us. If God give us *true Repentance*, it will preserve us from the Sins which forfeit this Joy; and if he add his *Holy Spirit*, it will safely conduct us into those paths of Righteousness which lead to that bliss, where we can desire no more, because we have all that is desirable. There are no Cares to disturb, no Fears to allay, nor Sorrows to abate those Ravishments of Delight for ever; there is Joy which far surpasseth the half-sad and mixed Pleasures of this World, being nothing else but pure Delight, which pleaseth by its own excellence, and by having no Fears nor possibility of Defiance in degree or continuance: We taste something of it in the pleasing calm of a strong Faith, and a quiet Conscience, and chearful expectations of Gods Love; but this is but the Land scape of our heavenly *Canaan* which Jesus hath purchased for us, and God the Father will grant unto us, and the most Holy Spirit will be our (o) Guide thither. The whole glorious Trinity will put us into possession thereof, and then rejoyce over us to all Eternity. The Father who forgave us, the Son who died for us, and the Blessed Spirit who wrought effectually in us, will communicate this their joy with us, and to us for ever. And *lastly*, to shew that you thankfully follow these Directions of the Ministers, and have in your own heart and thoughts most devoutly petitioned God for a true Repentance and his Holy Spirit (by means whereof all these incomparable Benefits may redound to you;) in testimony, I say, hereof, you sum up all in a Petitionary *Amen*, desiring it may be so, and assenting also to the truth of all this: It is most true, and therefore so be it unto you. *Amen.*

(o) Psal. li. 14.
LXX. Πνεῦμα
ἡγεμονικόν.

The Paraphrase of the Absolution.

Be it known unto every one of you that hath confessed his sins with an humble, lowly, penitent, and obedient heart, that [*Almighty God,*] supream King of Heaven and Earth, whose Royal Prerogative it is, fully to acquit or finally to condemn, he being [*the Father of our Lord Jesus Christ,*] is now by his Merits, of an angry Judge become a tender Father, and hath solemnly sworn he is one [*who desireth not*] neither taketh pleasure in [*the death*] or damnation [*of a sinner,*] though never so justly deserving it, [*but rather*] chuseth to have opportunity to shew mercy, and therefore he useth all possible means [*that he*] who hath sinned [*may turn from his wickedness*] which would bring him into condemnation, that by leaving these paths of death, he may be forgiven [*and live*] in Holiness and Comfort here, and in everlasting Joy hereafter. [*And*] to confirm this and keep penitent sinners from despair, he [*hath given Power*] by virtue of his Supreme Authority, [*and Commandment*] for the exercise of this power on special occasions [*to his Ministers,*] which are lawfully chosen to be his Embassadors, ordering them [*to declare*] at all times his willingness to pardon, [*and*] to [*pronounce*] Absolution more particularly [*to his people, being*] grieved and truly [*penitent*] for all their offences (as you now from your hearts seem to be:) Know ye therefore that we are authorized in Gods name to bring to such, this Message of [*the Absolution*] from the guilt, [*and Remission*] of the Punishment [*of their sins:*] and by virtue of the Power, and in obedience to the Command given to us by God, we do now proclaim, that not we, but [*He*] that can do it by his own right, [*pardoneth and absolveth*] both from guilt and punishment [*all them*] that are qualified for a Pardon, by those conditions which are by him required, even them [*that truly repent*] and grieve for all their evil ways, longing to be delivered from them, and seriously purposing to amend them; these shall never be condemned, if they will

trust

trust in his mercy [and unfeignedly believe] the Promises of [his holy Gospel,] particularly accepting this Message of his Love therein manifested. [Wherefore] since God is so able and willing to pardon, and hath sent his Ministers to offer a Pardon to the penitent and believing, O let us not lose the benefit of so gracious an offer, but [let us] all (since all are sinners) go together to the Throne of Grace upon this courteous summons, and [beseech him] earnestly [to grant us true repentance,] such as he can work in us, and such as he will accept to our forgiveness; and having thereby cleansed us from by-past sins, let us more heartily beg the help of his Grace [and his Holy Spirit,] to purifie our Hearts, strengthen our Faith, and bless our endeavours of Reformation; which Petitions we must ask fervently, (1.) [that those things may please him,] even our Absolution, our Prayers, and all the other Duties [which we do at this present] perform in his House: [And (2.) that the rest of our lives] which formerly have been so sinful, [hereafter may be pure] from wickedness, sanctified [and holy] in all points: [So that (3.) at the last] when Death puts an end to the tedious sorrows and short contents of this mortal life [we may come to his eternal joy,] which is unconceivable and endless, without mixture or diminution; and which is so much above our deserts that we could not hope ever to obtain it, but [through Jesus Christ our Lord,] who by his Death purchased this Pardon, by his Intercession prevaleth for this Grace, and at his Ascension took possession of this eternal Joy for all that are truly absolved; to which we all say [Amen.] Lord be it so unto us. Amen.

SECTION V.

Of the Lords Prayer.

s. I. **W**Hat hath hitherto been performed by the Church, was rather a Preparation to Prayer, than Prayer it self; for this Confession and Absolution answers to the Heathen Washings, and those the Jews used before they approached their Altars: So that we may say the first place is by us assigned to the first and chiefest of all Prayers which should have stood in the front of all; but only that till we had repented of our disobedience, we ought not to call God *Father*, and till we have his Pardon, we cannot with comfort call him so. He that hath been in Rebellion must have his offence forgiven before he presume to Petition for Acts of Grace; so we being predisposed by Confession and Absolution, begin with this Prayer. And sure this deserves to be first, since it was made by Jesus, and endited by his Divine Spirit, to be a Guide to, and a Part of our daily Devotions (a), to be used as oft as we need our daily Bread, *saying these words, or praying in this manner*, which is all one; as when the Jews are commanded to bless *after this manner* (b), they do keep both words and language in the Pronunciation. This Prayer Christ had delivered in his first Sermon, *Matth. vi.* but it seems his Disciples did not then understand it for a Form (c), so that the next year they requested him for such a Form as the Doctors among them were wont to give to their Scholars, to be a badge of their relation to such a Master; and then *Luke xi. i.* our Lord prescribed this set Form, which for Words and Phrases he took (d) out of the Jewish Forms with little variation (e), to shew how far he was from all affectation of Novelty in Devotion: And certainly we may discern in it a lively resemblance of its Author, who was the highest and lowest, the greatest and the least, God and Man: The Comprehensiveness of it is the admiration of the wisest (f), the Plainness suiting still the meanest capacity; for it is so clear that all may understand it, so short that any may learn it, so full as to take in all our wants, and so exact as to shew us what we should be (g), as well as what we should ask, and is the Epitome (h) of the Gospel. Herein we glorifie God in desiring his Honour may be made manifest, and are mindful of our selves in praying for all Graces, Reverence and Fear, Sanctification and Purity, Submission and Obedience active and passive, Faith and Love, Diligence and Zeal, Constancy and Perseverance: And for our Bodies we beg Food and Rayment, Health and Strength, Riches and Friends, a good Name and a long Life, so far as they are good for us. We look back to our Sins past, and humbly crave Remission; we look forward, first to our Duty, engaging our selves in purposes of holy Charity, and then to our Danger, earnestly intreating his preventing Grace and pity may preserve us from Sin and Punishment, the Snares of Men and Devils: Finally, we look upwards in an humble acknowledgment of his Goodness, his Greatness, and just deservings of all Honour and Glory from us and all the world. In this one form, as we represent all our Wants, so we exercise all Graces (i), here is our belief of his Goodness, our persuasion of his Love, our desire after his Holiness, our subjection to his Authority, and hope of his Kingdom, our willingness to suffer, and readiness to do his Will; here we declare our dependence on his Providence, and contentedness with his Dispensations, our Penitence for former sins, and resolutions of Amendment, our sense of our own Frailty, and our trust in his Mercy and Grace, and all this ending with acts of Faith and Love, Joy and Praise, Devotion and Adoration: So that this Divine Form is fitted for all times, and all places, and all persons. The Ignorant must use it, because he may understand it; the Knowing, that he may understand it better; the Sinner, that he may be holy; the Holy man, lest he become a sinner; the Rich prays thus for the sanctification of his gifts; the Poor,

petitio vite in pane, exomologesis debitum in deprecatione, sollicitudo tentationum in postulatione tutelæ. Tertul. de Orat.

for

(a) Luke xi. i.

λέγετε.

Matth. vi. 9.

ἕως ἐν προσ-

ευχαρίσ-

Vid. LXX. in

Numb. vi. 23.

ἕως λέγοντες.

(b) Debet Bene-

dictio ista pro-

ferri lingua

sancta, cum no-

mine Dei pro-

prio. Fagius in

loc.

(c) See M. Mede's

Diatrib. on

Matth. vi. 9.

(d) Tam longe

absuit Dominus

Ecclesie ab om-

ni affectatione

non necessarie

novitatis.

Grotius.

(e) Vide Capelli

not. in Crit.

Sacr.

(f) Quantum

substringitur

verbis, tantum

diffunditur sen-

sibus. Tert.

(g) Unusquisque

nostrum sic dis-

cat orare, & de

orationis lege

qualis esse de-

beat noscere.

Cypr. de Orat.

(h) Breviarium

Evangelii.

Tertul. de Orat.

(i) Quot simul

expunguntur

officia? Dei ho-

nor in patre,

fidei testimoni-

um in nomine,

oblatio obsequii

in voluntate,

commemoratio

spei in regno,

Tertul. de Orat.

(k) *Non singulis
privatam pre-
cem mandavit,
sed oratione
communi &
concordi prece
pro omnibus ius-
sit orare. Cypr.
Epist. 8.
(l) Sal omnium
divinorum offi-
ciorum.
Durand.*

(m) *Animata
suo privilegio
ascendit calum,
commendans
Patri quæ Fi-
lius docuit.
Tertul.
(n) Dum Prece
& Oratione
quam Filius do-
cuit ad Patrem
loquimur, faci-
lius audiamur.
Cypr.*

for the supply of his wants; in Private it extends to particular needs, in Publick it unites us all into one Soul, and makes us equally desire (k) others good with our own, being ended in a Publick Stile, so that though it be useful every where, yet it is especially fitted for the Assemblies of the Church, where all Antiquity used it as the Salt of all other Offices (l), and we in imitation of them: For our Church prescribes it here after the Absolution, for Repentance; after the Word of God read, and the recital of the Creed, for assistance in Holiness, and Confirmation in Faith; in the Letany, for Deliverance from evil; in the Communion-Service, to dispose us for a penitent hearing of the Laws of God; never too often, nor never superfluously (as you shall see afterwards :) For how can we too often joyn his most perfect Prayers to ours that are so imperfect, since by him both we and our Prayers are alone made acceptable? Those that presented Petitions to the Roman Emperours, drew them up by the Direction of some judicious Lawyer: But we have this Sacred Form from the *Wonderful Counsellor*, who came out of the bosom of his Father, and knew his Treasures as well as our Wants; he best could inform us what was fit for us to ask, and what most likely for him to grant; He was to go to Heaven to be our Advocate there, and he hath taught us to use this here, that there may be a Harmony between our Requests and his. What Zeal and height of devout Affections are sufficient to offer up this Prayer, which was drawn up by the great Master of Requests, and orderer of all intercourse between God and Man? How sure is this of acceptance (m), which is stamped with his Image, signed with his Hand, and sent in his Name? His Power will make it prevalent, and Gods Love to his dear Son will make it acceptable (n); for what can pierce the ears or melt the heart of a tender Father, more readily than the Voice of his only and beloved Son? use it therefore reverently and heartily, and doubtless you will be accepted.

The Division of the Lords Prayer.

§. II. The Lords Prayer hath Three parts :	1. The Preface or Compellation, expressing,	1. Charity to Men, 2. Faith in God, 3. Fear of God,	{ Our Father which art in Heaven,
	2. The Petitions, which concern	Either Gods Glory, by 1. The Reverence of his Attributes, 2. The Exercise of his Authority, 3. The Fulfilling of his Will, Or our own Good, in 1. Temporal Supplies, 2. Remission of sins past, 3. Deliverance for the future from	Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our trespases, as we forgive them that trespass against us: And lead us not into temptation: but deliver us from evil: For thine is the kingdom: the power, and the glory, for ever and ever. AMEN.
	3. The Conclusion or Doxology, being an Acknowledgment of God	1. As Supreme, 2. As Omnipotent, 3. As Gracious, 4. As Eternal,	

A Practical Discourse on the Lords Prayer.

s.III. **O**ur Father which art in Heaven,] This was the usual Preface to the Jewish Forms of Prayer, who stiled God, their Father which was in Heaven (o). But since they owned not God the Son, they could not justly call God Father, and being in bondage to the Law (p); they were Servants rather than Sons, and such (by their own rule) might not call their Masters by the name of Father. So that this Appellation suiteth us better; who are by Jesus adopted to be the Sons of God, and by his Spirit (who obtained that Privilege) we are taught to cry *Abba, Father*, Gal. iv. 6. He that is the eternal Son of God himself, who hath alone right to this name, hath put the words in our mouths: And what fitter words to begin our Prayers than these two which include the principal requisites of Prayer; Faith, and Charity? No man can call God his Father but by Faith, and he must be in Charity that can add *Our Father*, which cannot be said devoutly but by him that is free from wrath to Man, or doubting concerning God, 1 Tim. ii. 8. 'Tis certain God is our Father, for he hath created us after his own Image, and begotten us again by the washing of Regeneration, he feeds and cloaths us, preserves and provides for us; he teacheth us what is right; and correcteth us when we do amiss; and finally he hath done like a Father in providing an eternal Inheritance for us, 2 Cor. xii. 14. even such as men make for their Children (q). He hath ever expressed a Fatherly Love to us, a Care of us, and Tendernefs towards us; And this Jesus obligeth us to acknowledge, *Isai. lxiii. 16.* that while we call him Father, we may be grateful to him, and have the Affections of Children upon us when we come to him in our needs, trusting in his Mercy, persuaded of his All-sufficiency, rejoicing in Hope, and filled with Love and Joy, and comfortable Expectations, because we are going to *Our Father*. And lest if we were uncharitable to our Brethren, that unlikeness to God should confute our calling him *Father*, *Matth. v. ver. 45.* *Psal. cxlv. 9.* who is loving to every man, we must by adding [*Our*] shew an universal Charity to all the World, not arrogantly confining this Privilege to our selves, and out of Pride or Passion excluding others from it; but we must comprehend all men within it as our Brethren, Sons of the same Father, making a common Prayer to the common Father of all Mankind; not looking sordidly to our selves alone, but as members of the same Mystical Body, 1 Cor. xii. 25. having a feeling of each others wants, and desiring the preservation of the whole, rather than our private Satisfaction; we must therefore when we begin this Prayer, lay aside all Malice and Envy, and with loving Hearts, joyned Hands, and united Voices, address our selves as so many dear Brothers and Sisters to *Our Father*; so shall we cause the Angels to sing *Ecce quàm bonum!* *Psal. cxxxiii. 1.* *How pleasant a thing it is!* &c. and no Musick will be more pleasing in the ears of our heavenly Father. But many Children have gone to their earthly Parents in their needs and found no relief, because they had no Means to help, and many could no otherwise know the Love of their dear Fathers, than by a Sigh or a Tear, *O my poor Child, I cannot help thee*; whereas we need not fear such returns, for our Father reigns in Heaven, the Center of all Happiness, so that he can do what he pleases, *Psal. cxv. 3.* for Omnipotence and All-sufficiency are annexed inseparably to that Royal Throne. And here our Lord Jesus presents us with the Seat of his Glory, to mind us to acknowledge his Dominion and Power, and to adore his Infiniteness and Immenfity; for he whom we pray to hath all things under him, to be ordered by his Will; and all Creatures, even millions of blessed Angels, to execute his Commands. Which should heighten our minds to ask things more excellent than the perishing vanities of this World: This remembrance that he is in heaven should strengthen our Faith in his Power and Mercy, for what shall we his

(o) *Pater noster qui es in calis, fac nobis gratiam.* Sed. Tephil. Lusitan. *Deus noster qui in celo unicu es.* In lib. Mus. (p) Gal. iv. 6. *Servus & ancillis non permissum Abba vel Imma domini suis dicere.* In Gemara.

(q) 2 Sam. vii. 19. C. P. *Talis enim est proviso humanus.*

Children want on Earth, who have a Father in Heaven that can do all things, and who is so full of Goodness, that he is not moved by all his Glory to despise us; but whatever advantages he hath, his Love makes them all ours? He is in Heaven now, and intends to bring us thither to him; yet while we are upon Earth we must approach with lowly addressees and all reverence; because we come before him who *is in Heaven*, and adored by the blessed Angels with low prostrations and veiled faces.

s. IV. *Hallowed be thy Name.*] The Glory of God, which is the principal end of our Creation, ought to be the first of our desires, and we are doubly obliged to pray for the Honour of his Name, both because he deserves it upon the account of his glorious Perfections, on which ground all men are bound to adore the Name of God; and also because he is *Our Father*, and so he may expect peculiar Honour from us. If we so much desire the Honour of our natural Fathers (r), that no good Children can endure to hear them reproached, how much more should we long after our heavenly Fathers Glory, and pray that none might abuse his Sacred Name, which (if we be his true Sons) will be unsufferable to us; how can we but desire it may be treated by us and all men at all times, with that Reverence and religious respect that befits so great a Majesty? He is separated from this lower World as far as Heaven is above the Earth, and therefore his Name is to be esteemed as no common thing, but as separated and set apart from all other Names; which is the meaning (s) of *hallowing* of it, the regarding it as a thing truly excellent; it is in it self so *holy* that it cannot be profaned by Men nor Devils, so as to lose any part of its essential Purity, even as the Suns illustrious Beams cannot be polluted with the evaporations of a filthy Dunghil. The Blasphemies of Hell it self can do no prejudice to Gods Name, any more than the barking of Dogs and howling of Evening Wolves do to the splendor of the Moons shining. And for this cause it were needless to pray that Gods Name might either be or remain holy; but only that since it is *holy* in it self, it may by us and all men be looked on as infinitely above us, and used with Reverence and an awful Regard. Now this *Name* of his, is Himself and all that is his, it is Himself as he can be known (t) by us, for it signifies his Attributes, and all that his *Name* is called upon, all that represents him to us, or relates to him, his Works, his Worship, his Sabbaths, his Vicegerents and Officers in Church and State, and all that is given to him or his; and since we cannot behold Gods Essence which is incomprehensible, our Reverence to him will appear by our respect to his Name, which is all we have of him with us here on Earth. Then *his Name is hallowed* by us and all people, when we love his Goodness, trust in his Mercy, believe his Promises, fear his Threatnings, acknowledge his Wisdom, adore his Power, and live answerable to his Attributes; when we praise him for his Works, speak well of all he doth, and worship him with Humility and Faith, true Affections and hearty Desires; when we keep his Sabbaths, obey Kings (his Substitutes,) respect Ministers (his Messengers,) love his People, and inviolably preserve all consecrated things; and finally, when we demean our selves towards God and all that is his, as may suit so great a Majesty, and so gracious a Father. And further we must be careful, since we are called by the name of Christ, that we do not profane that holy Name, 2 Tim. ii. 19. by wicked lives, but strive to shew our Reverence and Admiration of so holy a Name (u) by becoming holy, and by separating from all Sin, as his Name is separated from all Pollution; it becomes us who are honoured with his Name, in whatever we do, or speak, or think, to be careful (that by defiling and abusing our selves) we cast not dishonour on him that hath condescended to such a relation. O let us beware we do nothing wilfully to occasion Religion to be slandered by the Enemies thereof, for otherwise our Lives will be a contradiction to our Prayers.

(r) Nullum pro-
brum intolera-
bilis ignomi-
niâ parentum:
Quis non cornu-
motus est?

— Καὶ δε-
δοσπάζεις
τις ἡ, ὅταν
σωεῖς ἡμ-
τέρας ἡ παλῶς
ἡγάδ. Grot. ex
Eurip.

(s) Levit. xx. 24.
Deut. xxvi. 18,
19. Sanctifica-
tio est separatio
per modum ex-
cellentie. R. D.
Kimchi in Isai.
lvi. 2.

(t) Rom. i. 19.
Gr. Τὸ γνωστὸν
ὄν.

(u) Sanctificetur
Nomen tuum
per opera no-
stra.

Quocumq; tem-
pore facimus
quod bonum &
rectum est, san-
ctificamus no-
men ejus mag-
num. Druf. (c
libro Musar.) in

Matt. vi. Ἀγιάζειν λέγουσι Θεὸν οἱ ζῶντες ὁρῶντες. Cyril. Alex.

s. V. *Thy*

s.V. *Thy Kingdom come,*] It is the Observation of every good man, that although God is, and ever shall be a glorious King (x) whatever become of this lower world; yet the Devils hate him, wicked men rebel against him, and the better sort do not fully submit to him; while the great King of Kings seems to connive at it, seldom exercising his Power to subdue, or his Justice to punish and destroy his Enemies, so that the whole world abounds with Impiety and Confusion; and then what wonder if the Children of God, who know their Fathers Power and Goodness, do earnestly desire he may more visibly reign among them, for his Glory and their own Good, yea, for the benefit of all the World; for his Kingdom is *Regimen Paternum*, and consequently it is our Interest (y) and our happiness, and therefore our Prayer; for when our heavenly Father doth thus exercise his Authority, then his faithful Servants shall be secured from their Enemies, supplied in all their needs, and satisfied in all their desires. Now the *Kingdom of God or Heaven* (z) signifies either his Kingdom of Grace, or that of Glory. 1. His *Kingdom of Grace* we pray may come in a double sense, (1.) by an outward Profession, viz. that the Gospel may be embraced by all the world, even by those who now are slaves to the Devil and their own Lusts, by those who are Servants to the Prince of darkness, *Ephes. ii. 2.* doing his Work, observing his Laws, and paying to him the Tribute of Sacrifices as to their liege Lord: We pray that these poor Souls may be converted, believe and be baptized, renouncing their old Master, and professing themselves Subjects of Jesus, and of the great King of all the World. (2.) We pray his *Kingdom of Grace* may come by a real Subjection where his Sovereignty is owned; because without this an outward Profession is but like the Mockery of the cruel Jews, who saluted him *Hail King*, and then smote him on the face, and so doth every professed Christian that lives wickedly. Wherefore we pray, that his Kingdom may be within us as well as among us, *Luke xvii. 21.* and whereas now his Laws are broken, his Messengers despised, his People abused, and his Enemies cherished; that by the power of his Grace in all our hearts, our unruly Passions may be tamed, our rebellious Lusts mortified, and our naughty Desires extinguished, till we all own his Authority, fear his Displeasure, and obey his Edicts as we ought to do: And if any be so obstinate as still to refuse him for their King, *Luke xix. 14.* we pray that our Lord Jesus would exercise his Royal Power in punishing all such, that others may see and fear, *Psal. lvi. ult.* Every good man desires for himself that this righteous Prince, *Psal. xlv. 6.* may subdue every opposing thought in his heart, *2 Cor. x. 5.* and may have the absolute Command over all the members of his Body, and faculties of his Soul; and then he hopes his corruptions will be restrained, his Graces quickened, and his whole Soul in much better order; he knows if Christ rule in his heart, he shall have more Freedom, Comfort, and Peace, than ever he had before. It were happy for the Christian World and every truly pious Soul, if our Fathers Kingdom were set up in all our Hearts, since we all own it with our mouths, *Lord, let thy Kingdom of Grace thus come.* Secondly, The Children of God pray for his *Kingdom of Glory*, viz. for that visible and glorious manifestation of the Kingdom of Jesus, when he shall come to dispense a final Pardon to his faithful Servants, to admit them to be sharers in his Joy, and partners in his Kingdom, and to pronounce the fearful doom upon his obstinate and miserable Enemies, to make them suffer the just deserts of their wilful opposition and desperate Rebellion, in inexpressible and eternal Torments. In which acts the glory of his Kingdom, the mightiness of his Power, the truth of his Word, the infiniteness of his Love to his own, and the exactness of his Justice to his Enemies, shall be so clearly demonstrated to all the world, that his faithful ones shall be rapt with Joy and Wonder, and glorify him for it to all eternity. Here alas, they serve, there they shall reign; here they are despised and afflicted, next with their own corruptions, grieved for the sins of others, poor and disconsolate, full of cares and fears, which when Christs Kingdom comes, shall not only be done away, but exchanged for endless Glory and boundless Felicity. And who can blame them who are weary with Slavery (a) to wish for Liberty, and long for that happy day which is the end of all their evils, and the beginning of that

(x) *Psal. x. 16.*
& *Psal. xxix. 10.*
In diluvium
Deus sedet, h.e.
perditis omni-
bis creaturis,
tamen Regnum
eius manet. RR.

(y) *Illi deputamus*
quod ab
illo expectamus.
Tertul.

(z) Vide supra,
Sect. I. §. 6.

(a) *Optamus*
maturius reg-
nare, non diu-
tius servire.
Tert. de Orat.
Regnum Dei—
Votum Christi-
anorum, confu-
sio nationum,
exultatio Ange-
lorum. Idem,
ibid.

that incomparable Joy that never shall have end. Let ungodly persons fear and tremble at this dreadful day to them; let their Tongue falter when they wish for it, and their own confusion. The holy Ones of God can joyn with their Brethren under the Altar in saying, *Come Lord Jesus, come quickly*; the sooner he comes, the sooner shall their Souls be delivered, and their desires satisfied in seeing and enjoying their Lord and dear Redeemer. 'Tis true, when good men consider how dreadful Vengeance will then seize on sinners, out of pity to them that pity not themselves; they pray that these desperate sinners may first submit to his Kingdom of Grace, they are well pleased with the deferring of that day (b), and can pray with the Primitive Christians for the putting that time further off, though it be to their own loss, because so God will be more glorified, Heavens Choir fuller, and the Musick sweeter, the more are brought home; therefore they pray, that though the Kingdom of Glory be their happiness, yet the Kingdom of Grace may first come into the hearts of all that will receive it.

(b) 2 Pet. iii. 2.
Pro morâ finis.
Tert. ibid.

§. VI. *Thy will be done in earth as it is in heaven.* As Gods Kingdom doth always abide, so his Will is ever done; and so it may seem superfluous to request it may be done, because it is the Rule by which all Creatures act, and they all do bring about his Will, *Psal. cxv. 3. Rom. ix. 19.* when they intend it, and when they do not; and God himself always doth his own Will (c), which is the limit of his infinite Power, for he can do and doth what he will; and thus we had sufficiently asked it before in *Thy Kingdom come*, because this is the property (d) of such a King, to do what he pleases. But as Gods Kingdom is scarce visible upon earth, so neither is the accomplishment of his Will, for those that renounce his Authority become Lords (*Psal. xii. 4.*) to themselves, and do their own will, even where it displeaseth God, and though his Will be at last done upon them in their final ruine; yet this is not so properly his Will, not (*Voluntas Beneplaciti*) his Pleasure; as the Malefactor doth not his Princes Will, when he suffers death by his Laws for a capital Crime; because he that made that Punishment did appoint it to terrify from the Crime, and it was not his intention any should suffer by it: So it is the Will of God that all men should live holily here, *1 Thess. iv. 3.* and happily hereafter*; yet if any will be wicked, it is also his Will they shall suffer for it; but then his Will is not so properly done on them that suffer, but only upon supposition they were obstinate sinners, which he would not have had them to be: Wherefore we pray that his first and principal Will may be done in the Conversion and Salvation of all men. And having lately viewed the upper part of his Kingdom, where they are ever happy by a full and free obedience to his heavenly Will, we wish and desire that this lower part of his Kingdom, (where so many are yet totally in Rebellion, and others frequently revolting though they do profess Subjection) even that this World were modelled by that heavenly pattern (e), as exactly as is consistent with the frailty and mutability of such a state; for 'tis easie to discern, that all the Miseries in this World spring from our disobedience to the Laws, and our acting contrary to the Will of God; so that if the corrupt Affections of the better sort were subdued, and the evil Actions of the more impious did cease, and all did guide their ways by the Will of God, we might be very happy even in this World, and should begin our Heaven upon Earth; wherefore we also pray, since 'tis Gods Will for all to live holily (f), that this Will of his may be accomplished; and considering our heavenly Father hath innumerable blessed Spirits to perform his Will, which do it cheerfully and readily, fully and constantly; we see how much our endeavours come short of them, and how little reason we have to be puffed up for our imperfect Duties, which are begun with reluctancy, deferred by sloth, or interrupted by vanity, carried on heavily, shaken with fears, and sometimes broken off by sin. This Prospect may humble us while we behold the Angels flying on the wings of Love and Zeal, and our selves creeping by Fears and Uncertainties; and if it do trouble us that we can do the Will of so great and good a Master in no better manner; then we shall strive and pray that we may know Gods Will as fully, desire to do it as fervently, and be enabled to accomplish it as pleasantly and as constantly as the glorious Hosts of Heaven do, The Stars in the lower Orbs which

(c) Deo non posse
nolle est, posse
velle. Tertul.
in Prax.

(d) Ποιῶν ὃ
βούλεται ἀνδ-
ράσιν. Hero-
dot.

* 1 Tim. ii. 4.
Ut salvi fiant
in celis & in
terris, quia
summa est vo-
luntatis ejus,
salus eorum
quos adoptavit.
Tertulian. sup.

(e) Εἰκόνη δὲ
τῆς ἀγαθῆς ἑκ-
κλησίας ἡ ἐκ-
κλησία, ἡ περ
ἐυχόμεθα καὶ
ἐν τῇς γῆς
γενέσθαι τὸ
βασιλεῖα.
Clem. Alex.

Strom. 4.
(f) Quid au-
tem Deus vult
quam incedere
nos secundum
suam discipli-
nam? Tertul.

which exactly observe the Laws of their Creation (g), and those glorious Angels, and blessed Spirits which in the Regions of Bliss do delight continually to serve him. O what Affections are vigorous enough to pray for the same Obedience and Unity, Consent and Uniformity among Gods Children; as is there above! where every one moves in his own place without disturbance, thwarting or opposition, making perfect Harmony, and keeping exact Peace; and this is Gods Will. But the word [*be done*] seems to others to have a passive signification, viz. that whatever happens to us or any by the Will of God, whether good or evil, it may not be displeasing to us. And this further shews why we prayed his Kingdom might come, that so he may administer all things as he pleaseth, for we are not jealous (as the Subjects of earthly Princes sometimes are) lest our God should make his Will an Arbitrary Law; for his Holiness and Mercy, Truth and Justice are his Will; so that we are most sure, whatever is his Will, that is best for us, be it Judgment or Mercy, Plenty or Want, Health or Sickness; Life or Death; it is the best for us, whether we apprehend it or no, and we ought to wish it may be done, because we know he wills no evil to us (h), and if something which we think ill, descends from him; we might say as *Melito* did to the Emperor about the Persecution (i), *If thou commandest them they are good, because enjoyed by a just Authority*. Surely, though it may seem hard at present, it is judged fittest for us by him that knows our temper and need. The Author of this Prayer learned Submission, *Matt. xxvi. 42.* and illustrated this Petition by his own Example, and so did also *St. Paul* (k). To murmur against Gods choice was forbidden by a Heathen, and is so impious and foolish, that it wisheth God out of his Throne, and the reins out of his hands, that we might sit there, and rule all things by our own Will, as if we wished our former Petition unsaid. Sure we must not only cease to be Christians, but sober Men, before we can fancy our selves wiser to contrive, and fitter to dispense all things than God himself is. *Socrates* his Prayer was for what was convenient, not what he might desire (l), that is plainly, that Gods Will might be done. If we were our own Carvers, we should through rashness and folly, passion and prejudice, ever choose the worst: So that (having such experience of our mistakes) Jesus teacheth us to desire of God to order us as he pleases; and if we can live this Petition, believing the Pleasure of God to be always best, we shall have comfort in all conditions, and shall glorify God more by such noble opinions of his Wisdom and Power, of his Love and Mercy, than by whole Burnt-Offerings and Rivers of Oil: For he that can thus fully acquiesce in Gods disposal of all things, must needs believe him to be Supreme and Almighty, of infinite Wisdom, Goodness, and Mercy. And for this the Angels are our Examples, who keep those stations, and do those offices God appoints them, and not what they chuse for themselves; and to are all those glorified Saints above, from whom we may learn that the Will of God is to make us eternally happy at last. And why should we not give him leave to accommodate us by the way as he pleaseth, and in such manner as may bring us safest to our blessed Brethren now in Glory?

(g) — *Sicut caelestia semper Inconcussa suo voluntur fide-ra motu.*

"Οτι ος αι επεσιν οι φου-
σεις πασι
δεδουσαν τον
Θεον συμφο-
ρας επωχης
της παντες οι
ανθρωποι εν
εις σωματι η
μια διαθεση
δεδουσαν τον
μνον Θεον.
Clem. Constit.
1.2.c.56.

(h) — *Et nobis bene optamus quod nihil mali sit in Dei voluntate.*

Tert.

(i) *Si quidam te jubente hoc faciunt, bonum credamus, quicquid iusto Imperatore jubente committitur.*

Euseb. lib. 4.

Hist. Eccl. c. 25.

— *In hoc dico ad sufferentiam nos ipsos admonemus.*

Tert.

(k) *Αδς xxi. 14. Μη ανηλεειν η τετραρχικη εν τη θεία προνοια.*

Pythag.

(l) *Μη μοι γινωσκειν α βε-
βαια, αλλα α
συμφερα.*

Formis ipse expendere nuncius, quid contemnat no-

bis, rebusque sit utile nostris. Juven.

s.VII. **Gibe us this day our daily Bread,**] Having thus sought the Kingdom of God in the first place, we now proceed to beg a supply for our Bodily Necessities: For our Saviour, who commanded us, *Matt. vi. 31.* to seek that Kingdom first, hath placed it first (m) in his Form of Prayer, because that which is for Gods Glory, is also for the good of our nobler Part (n) the Soul, and because the Grace of God is more necessary and beneficial than our bodily Food, therefore we pray for these first: Yet when we have prayed for Spiritual things, we that are Flesh and not Spirit, are forced to beg temporal things also. We have declared that we do in all things submit to his blessed Will, only we crave that which we cannot subsist without; we desire to do his Will, and observe his Pleasure as exactly as the blessed Angels in Heaven; but as he does not expect (o) we should

corpore majus habet.

Chrysin Mat. Hom. 20.

(o) *Conversacionis quidem diligentiam eandem a vobis efflagito, non tamen impossibilitatem requiro.*

(m) — *Post caelestia, i. e. Post Dei nomen, voluntatem, regnum; terrenis quoque necessitatibus petitioni locum facit.*

Tert.

(n) — *Pars hoc pretium*

live

(p) Vide Hier.
in Matth. l. 1.
& Tit. c. 2. &
Cassian. coll. 9.
ut & Tertul. &
Cypr. &c.

(q) Πᾶς ἀν-
θρώπου ἐξ
ἐσίων ὁ νόμος
δικαίαι
καὶ διὰ τὸ τὸν
ἐφ' ἑαυτοῦ ἑστῶτα
πρὸς πάντα ἀν-
θρώπων αἰτῶμεν.
Athan.

(r) Ita Panis
significat,
Numb. xv. 6.
Prov. xxiii. 6.
Ezek. iv. 16, &c.

(s) Ὅτι ἡ μὴ
ἐκείνη φύλαξις
τῶν ἀγαθῶν,
ἀλλὰ τὸν φιλο-
δοξῶν ἀπεφύνη.
Philo.

(t) Panem peti
mandat quod
solum fidelibus
necessarium est,
cetera nationes
requirunt. Tert.

(u) Prov. xxx. 6.
Ἐπίστω, non
πειστω.

(x) Λίμνη γὰρ
ἐν οἷσιν ἡ α-
ρετὴ συνίστα-
ται. Procop.
Goth. 4.

(y) Ἰσχυρότε-
ρον μὲν τὸν
δεσπότην, αὐτὸν
δὲ ἀργότερον
πρὸς τὰ δίκαια
καὶ ἀδικεῖσθαι.
Porphy. περὶ
ἀποχ. l. 1. §. 46.

live like them without Food; so we may desire him to remember the difference of our natures, and give us *Our daily Bread*, which is so necessary for us in this frail estate, that we cannot do his Will without it. If this Petition had been wanting, this Prayer had been deficient; nor is there any need for the ancient Doctors (p) to allegorize this Phrase, as if we asked *Christ the Bread of Life*, and the Communication of him in the *Sacrament* for the food of our Souls; for though I can admit this may be understood by way of allusion (q), yet I cannot allow it as the principal sense; nor is it below us to ask that which God knows we cannot be without. By *Bread* then we understand all manner of Food, meat or drink (r) which is necessary for the preservation of life, and also (1 Tim. vi. 8.) whatever is required to support our frail Nature (which the *Roman* Laws comprehended under one word *Vitum*) viz. food, and rayment, and shelter; for the shortness of this Form doth by one word (*Bread*) express the supply of all our outward wants, as of Life and Health, Safety and Success in our honest Callings, Riches and Friends, as far as we need them, and as God shall see us fit for them. The things we here pray for are temporal, yet if we say this Petition aright, we exercise many Graces; for by desiring him to give, we own his Providence, and acknowledge that he is the Fountain of all good things, and that our labours are ineffectual without his Blessing; we confess his Wisdom in leaving it to him, to give so much as he knows we need, or shall be pleased to dispense. We declare that we are persuaded of his All-sufficiency and Bounty, and therefore we desire not to have our portion all at once, or in our own hands (s), lest we should be too lavish of it; but that he may be the Storehouse of all good things, and that we may every day resort to him, of whose Love and Liberality we do not doubt, and who we know will be as able to relieve us to-morrow as he is to-day. We disclaim all unreasonable Cares and Fears concerning what shall become of us hereafter, *Matth. vi. 33, 34.* because our heavenly Father, that hath all things at his disposal, will daily take care of us; and as the *Israelites* went every day to gather Manna, *Exod. xvi. 4.* that no day might pass without a *Memento* of Gods Providence; so are we willing to come to him day by day, to keep our hearts free from unreasonable Cares (which hinder us in seeking better things) and to make us daily mindful of our constant dependance upon him. Here we express also the moderation of our Desires, not seeking Riches or Honours (t), Jewels or Ornaments, Banquets or voluptuous Satisfactions, but only so much as is convenient (u) for the condition we are in, *Judg. viii. 20.* and necessary to strengthen us to do the Will of God; if we have not Food and Rayment, the Body cannot minister to the Soul in Duties of Religion (x); so much therefore we crave, but not more, lest it should not help (y), but hinder; not strengthen, but weaken us to all good. We ask not these out of any love to them, but merely out of a sense of our need: Nay, it is evident our chiefest care is about Spiritual things; for we ask them first and indefinitely, as much as we can get, even to serve us to eternity; but (having no abiding place here) we desire no more of these but necessities in our Journey, we provide only from hand to mouth (being as the Greeks phrase it κατὰ μισθό τι) for it is a foolish thing to load our selves with much Provision in our Inn, where we know not whether we shall stay one night. We only ask from day to day, that we may always shew our readiness to depart whenever God shall call us; for too much plenty makes us unwilling to die. Herein we vindicate our selves also from Sloth and Injustice; because we pray for *our own Bread*, that is, that which we shall get by Gods blessing on our honest labour; for a good man will (not like an idle Drone prey upon others labours, but) earn and eat his own Bread, *2 Thess. iii. 12.* and had rather want it than tear it from others by Violence, Oppression, Sacrilege or Rebellion; or rather than he would by Fraud or Flattery, Lying or Cheating, deceive his Neighbour of what is justly his. If any here object, Many rich men have Goods laid up for many years, and need not ask their *daily Bread*: I answer, The Rich need Gods Blessing to prosper and preserve what they have, as well as the Poor to give them what they have not; nor can their Meat nourish them, *Matth. iv. 4.* their Garments warm them, or their Palaces defend them without his Blessing.

What

What one hath more than another is here confest to be the gift of God, and Christ teacheth the Rich Humility by shewing them whence their Abundance came; and by whom it is continued, and lest they should despise the Poor, they learn that if God withdraw his Blessing, they will soon become both alike; wherefore he that hath, as well as he that hath not, must every day on his Knees beg a piece of Bread, or a Power to use it, and a Blessing upon it. And thus we have begun to pray for our selves, and Jesus teacheth us to begin at the lowest step, and first to ask Relief for our Bodies, assuring us that our Heavenly Father cannot hear his Children cry for Bread and not supply them; and when he hath done so, we may from his kindness in lesser things, be encouraged to ask for our Souls, which he is more concerned for; but it would seem Presumption for us to ask the greatest first, who do not deserve the least, *Gen. xxxii. 10.*

s. VIII. And forgive us our trespasses, as we forgive them that trespass against us.] The Particle [and] connects this to the former Petition, and declares we are continuing those requests which concern our selves; for we must look further than our earthly needs; lest if we obtain a supply for them from his Bounty, and do not procure a Pardon from his (z) Mercy, our Food should only sat us for the Slaughter. If we did rightly apprehend the danger of our Souls, all the enjoyments of this Life could yield no more pleasure to us, than the curious Fare presented to that *Persian* Captive (designed to be sacrificed) when he remembered the Knife and the Altar. The tears of Gods eternal Vengeance will embitter all our abundance; and therefore we add a Prayer for forgiveness, without which we cannot relish *our daily Bread*; nor do we think our Food so necessary as the Remission of our Offences; the want of that could but bring us to a temporal Death, but without this we shall lose everlasting Life, and die in eternal Misery. And the Necessity is also universal, for as no man can live without Bread, so no man can live comfortably here, or happily hereafter without mercy; for all men have sinned (a), and those sins cannot be done away without Mercy; which every man that lives by Bread must pray for; even the best of men; and as often as they pray for Bread (even every day) they must also ask Pardon of Almighty God, because no day is wholly without Offences. Our Lord Jesus here sets our sinfulness daily before our eyes, to make us constantly sensible, that we are unworthy of the Meat we eat, and of all the outward Blessings which we receive; and to make us continually humble and penitent. He knew that even the best of men had sin, and prescribes this Petition as daily useful to all his Disciples; and those who out of Ignorance or Pride think they have no sin, do exclude themselves out of the number of his Scholars, who have all learned to pray for Absolution. But to be more particular, let us observe how many Duties are exercised in these few words, even all that becomes the address of a true Penitent; Confession and Self-Accusation, Contrition for and Aggravation of his Sins, Deprecation of the Punishment, with acknowledgment of the Justice thereof, Faith in a Redeemer, and Hope in his Merits: *First*; we herein daily confess our sin, our very asking Pardon is an acknowledgment we are guilty; and we appropriate them to our selves (b); for though Jesus did suffer the Punishment, we acted the Crimes; which here (being mindful of his bitter Passion) we do own with sorrow, calling them *our trespasses*; and in that word we signify the vast number of our transgressions; this *Plural indefinite* word declares them very many, which we have committed against God and our Neighbour; not against one, but against all his Laws; not once, but many times. And further we confess they are as hainous as numerous, *viz. Trespasses* and Injuries, done against God himself by us his poor Creatures, *1 Sam. ii. 25.* either in his own person, or in his Subjects (our Neighbours) of whose Rights he is the Protector, and the Avenger of their Wrongs; we have broke down the hedge of Gods Laws by our Disobedience, disowning his Supremacy, and denying that Duty which we owe to him, whereupon Sins are called *Debris* (c), because God being

(z) Consequens erat ut observata Dei liberalitate, & clementiam ejus precaremur; quid enim alimenta proderant, si illi reputamur revera quasi taurus ad victimam?

Tertul.
(a) Rom. iii. 23. Sciebat Dominus se solum sine delicto esse.
Tertul.

(b) Exomologesis est Petitio veniæ, qui petit veniam delictum confitetur.
Tertul. de O. rat.

(c) Matt. vi. 12. Ὁφειλήματα, the same
Luke. xi. 4. τὰς ἀμαρτίας.
Confer Luc. xiii. 2. cum v. 4.

Τὰ ἀμαρτήματα εἰς ὀφειλήματα ἀναστροφῆς. Chrysost. de Pen. 2. Debitum in Scripturis delicti figura est, quod perinde judicio debeatur, nec evadant justitiam exactiōnis nisi donetur exactio. Tert. ut supra.

our

(d) Si non red-
dit faciendo
justitiam, red-
det patiendo
miseriam.
August.

our Supreme Lord, Creator and Preserver; we are bound to obey all his Pleasure, and to do his Commands; specially having voluntarily promised this in our Baptism: wherefore if we pay not God this due and vowed Obedience, we are Debtors to him, and must discharge and satisfy by suffering the Penalty (d), unless we can find a Surety to undertake for us. O what can set out the heinousness of Sin more lively! It is a wrong and Injury done by us poor miserable Wretches, against the Laws, the Authority, and the Rights of that God who made us, and whose Covenant-Servants we are; and to this we must add that we are liable to his just and severe threatnings, and may (when God pleases) be summoned to his Bar, indicted for this Debt, nay, condemned to eternal Torments for the satisfaction of it: but behold his Mercy and Wisdom hath found a gracious Redeemer who hath taken these Trespasses upon himself, and made a fuller satisfaction for them than we could have done by eternal Sufferings. It must be supposed, we believe the satisfaction of Christ's Death, and by it hope for a Remission; or else what encouragement have we to ask Pardon, or confess a Debt to a just and true God that must have satisfaction? this were to ask impossibilities, to desire God to be unjust. But our Lord Jesus who paid our Scores hath sent us to his Father with these words in our mouths, and he calls them truly *our Trespasses*; to shew his Love in redeeming us, and Gods Mercy in forgiving us, not to make us fear them as unpardonable: For when we remember our Redeemer, we have lively hopes in the midst of our humble acknowledgments; because he that paid our Debts, makes the same Request in Heaven for us, viz. That God would clear us and charge our Iniquities upon him. But because we are so apt to remember our needs, and forget our Duty; to pray for good things to our selves, and neglect the doing them to others, our Master hath annexed one of the greatest Duties of the Gospel so close to this necessary and desirable Request, that we cannot ask *forgiveness* of God, but we must promise the same to our Neighbours, that so Christ may make peace in Earth as well as Heaven: We must declare not only that we lay aside our groundless prejudices against our Brethren, but that we quit all pretences of Malice or Revenge, even against those who have not paid us the returns of Love and Duty which they were obliged to, and against our very Enemies that have wronged and harmed us by thought, word, or deeds. Not that our Pardon from God depends only upon this, or is merited by it; but because it is most reasonable, that we who request forgiveness of our offences against God, should forgive the lesser Debts (e) of our Brethren to us; which are fewer in number, smaller in value, committed against a meaner person, and commonly upon some provocation on our part. He that doth so strictly exact his due in these petty Injuries, deserves to be strictly accounted with himself, and may blush to ask of so great a God to abate of his rigour, when he a mortal Creature will not do it to his Equal. How can such a malicious person be sensible of the kindness which God sheweth in forgiving him, when he is a stranger to those Compassions? Such a mans person must be hateful to our heavenly Father, because he is so unlike him (f); and his Request must be odious to him, because it is unreasonable and impudent. Wherefore take ye heed lest by your malice and uncharitableness you bring upon your selves the wrath of God for your own greater Injuries and Offences.

(e) Veniam det
facile cui venia
est opus.
Ecclus. xxviii. 3.
Matth. xviii. 24.
Ubi domino de-
bentur 1000
talenta, h. e.
1870500 l.
nostra mem. e.
Servo autem
tantum 100
denaria, h. e.
3 l. -- 2 s. -- 6 d.

Vidend. Waserus de nummis, in Crit. Sacr. (f) Matth. v. v. 4, 5. Τὸν ἀλλοτρίον ἢ λαμβάνων. Grot. Ὅστις τὸν ἐόντα ἑαυτοῦ βλάπτει διὰ τὸ, ἀγαθὸς πρὸς τοὺς ἁμαρτωλοὺς ἢ λαμβάνων. Libanius Sophist.

§.IX. And lead us not into temptation, but deliver us from evil,] *Temptation* doth not in its prime sense in Scripture signifie a solicitation to evil, but any kind of trial (g), in order to the discovery of what we are; whether it be done by a Friend, as when God tempted Abraham, Gen. xxii. 1. (or glorified him as some read) with a design to manifest the strength of his Faith; or by an Enemy, as when Satan desired to sift St. Peter, James i. 13. not to purifie him, but to manifest that mixture of Chaff he could find in him; and because evil objects

(g) 2 Cor. xiii. 5.
Heb. xi. 29.
and is expressed
both by δοκιμά-
ζειν and πει-
ρᾶζειν.
Duc sunt ten-
tationes, una quæ decipit, altera quæ probat; secundum eam quæ decipit, Deus neminem tentat. Aug. Tract. 45.

shew

shew what we are, and declare us to be evil, if we comply with them; therefore the setting evil things before us to draw us into sin, is also called *Temptation*; but God never tempts thus, he may try us by Afflictions, and put us in the Fire as Gold, 1 Pet. i. 6, 7. to separate us from our Dross, nay, he will do it, Zech. xiii. 9. and it is a sign of his Love, Heb. xii. 6. and ought to be a cause of our Joy, Jam. i. 2. and David begs it as a Favour, Psal. cxxxix. 23. Nor do any but Cheats and Hypocrites fly this Trial, or fear to be enquired into: Gods Children are willing their Father should try them and tempt them here, with intentions of Mercy, so they may escape the severe trial before the last Tribunal. As to these Trials and Temptations, Christ would rather teach us to pray to be supported under, and carried through them, than never to be led into them; because if Gods Grace be with us, they may be for our Advantage and Honour, and his Glory. Wherefore by *Temptation* here, we are rather to understand the being inticed to commit sin, or however a trying whether we will sin, and thus it well follows the former Petition (h); for having considered the heinous nature and dangerous consequents of former sins, we prayed for the forgiveness of them; and if that Prayer were real, we cannot but desire we may never fall into such desperate circumstances again: and to quicken this request, let us consider, that our Enemies are many and mighty, vigilant and politick, that we are naturally easie and willing to be deceived, rash in our choices, heedless of danger, neither considering before, nor examining afterwards, and so shall certainly fall every moment, if God in mercy do not help us: Yet if we be humble and fear, and heartily call for aid against sin (i), (although we should fall sometimes) we declare our hatred of it, and if we be not totally free, yet we manifest a desire to be free from it; and for this we rely not on our own strength, but as Jesus hath taught us, we humbly beg strength from heaven every day against it. But some may wonder why we desire God would *not lead us, &c.* Sure he that hates sin so perfectly, and so lately forgave us, will not tempt us to commit more, Jam. i. 13. It is most true, Satan is the Tempter (k), (and so his name *Sathan* in Hebrew signifies) he being miserable by sin (l), desires to make men partners with him both in Sin and Misery, by working on those Lusts, Jam. i. 14. which do draw us into Sin. But the Devil himself is under the command of the Almighty, who sets him bounds that he cannot pass, and gives permission to him to tempt us (m): So that he could have no power against us, except it were given him from on high, John xix. 11. but he obtains leave from God sometimes to try us, and Christ was led, Matth. iv. 1. by the Spirit of God to be tempted of the Devil: In such a case our frailty might make us fear and pray that we might not fall by such a trial. But other times God in his displeasure for one sin, suffers us to fall into another; not by enticing us, but by withholding that Grace which should restrain our evil desires, and by loosing Satans Chain, and leaving us encompassed with opportunities and engaging circumstances, which we are likely to fall by; and this the Scripture phraseth *entring into temptation* (n), and the Jews in their Forms call it, *being led into the hand of Temptation or Sin*. And now let us remember how often by one sin, and desires after more, we have provoked God to expose us to such circumstances as will infallibly bring us into some grievous transgression; but if we henceforth take God for our guide, he will direct us and lead us in the right way; he foresees the enticing Baits, the evil Objects, and wicked Company, which are in ambush for us; and if we rely on his mercy, and follow his guidance, he will conduct us so as to miss them all, or give us strength to overcome them, though we have neither wisdom to discover, nor strength of our own to avoid the danger: Wherefore we pray him to lead us, who can restrain the Powers of darkness, and desire we may not provoke him to lead us into evil circumstances and dangerous occasions, nor to let loose our infernal Foes, nor yet to leave us to our selves, which is the prime intent of this Petition in its first branch. As to the last clause of *deliverance from evil*, Tertullian and many others take it to be a fuller explication of the former (o), and by *evil* understand the evil of Sin; as if we were not unwilling to be tempted by Afflictions or Solicitations, if it be our Fathers pleasure; provided he would by

(h) Ut non de remittendis tantum, sed etiam de aver-tendis in totum delictis supplicaremus. Tertul. de Orat.

Illud ut preterita expiantur, hoc ut futura vitentur. Oros. de lib. Arbit.

(i) Τις εν δυνάμει τῶν ἐναγώντων ἡμῶν ἐστιν ὁ πειράζων; ἀπὸ τοῦ πειράσαντος ἀλλ' ἐκείνου δυνάμει καὶ τὸ μὴ ἀναπαύειν τὴν ἑαυτοῦ δυνάμιν. Arrian. l. 4. c. 21.

(k) Matth. iv. 3.

(l) Solatium perditionis suae perdendis hominibus operatur. Lactant. de Orig. Er.

(m) Job i. 12. Ch. Par. Exiit Sathanas cum licentiâ a coram Domino.

(n) Matth. xxvi.

44. Ne me inducas in manum peccati, nec in manum transgressionis. Seder Tephil. Luitan.

(o) Et respondet clausula interpretans quid sit Ne inducas, hoc est enim, sed deinde nos a malo. De Orat.

(p) 1 Joh. iii. 12.
Eph. vi. 16.
Matth. v. 3.
Castal. d. Dia-
bolo.
Tertul. d. ma-
ligno.
Πονηρὸν ἐν-
ταῦθα τὸν δια-
βολὸν καλεῖ,
καλεῖται ἡμεῖς
ἀπονοῦντες
αὐτὸν πλά-
μεν. Chryl.

his Grace prevent us from sinning and falling into iniquity by them. Temptations and Trials, if they occasion not our Sin, may humble us, and quicken our Prayers, mortifie our Lusts, and exercise all our Graces; and therefore we only desire, whether God, or Satan (by his permission) try us, we may be innocent: Or with the Ancients we may take the word Πονηρὸς for the *Evil One*, that is, the *Devil*, who is so called in Scripture (p), and thus we shall avoid a Repetition, (which cannot be supposed in this compendious Form) and the sense will be, that God would not deliver us up to sin, lest our enemy the Devil taking advantage thereby, seize our hearts, when God hath abandoned them, and we becoming his Slaves, should be forfeit to destruction. Or *lastly*, we may by *Evil* understand the Effect of Sin, the Evil of Punishment, viz. that we may not be drawn into any Wickedness, nor into that which certainly follows it, Sicknes, Losses, Crosses, Death temporal and eternal, which are the Wages of Sin, and of which the Devil is the Executioner: So that the two last Senses may very well stand together, viz. That God would not put us out of his Protection, nor deliver us up into Satans power, neither as a Tempter first, to entice to sin, nor as a Tormentor afterward, to execute and inflict upon us what those sins deserve in this world, or the world to come. The sum is, that Sin is a dreadful thing, it gives Satan power over us, and possession of us; it makes us liable to be hurried on to more wickedness by banishing Gods Holy Spirit; and by taking away his favour, it opens a way for all the miseries and mischiefs of this world and the next to fall upon us: Upon the serious consideration whereof, we not only crave the Remission of past sins, but earnestly beg that we may never more fall into the like transgressions, and then we doubt not but to be safe from all Evils Temporal, Spiritual, and Eternal.

s.X. For thine is the Kingdom, and the Power, and the Glory, for ever and ever, AMEN.] Some have imagined this Conclusion was not spoken by Christ, but added by the Greek Church to this Prayer, because all the old Latin Copies want it wholly; and all the Greek Copies in St. Luke, and some in St. Matthew, nor is it expounded by the Latin Fathers; others plead it is agreeable to the Jewish Forms, and generally found in the Original of one Evangelist, and in the Syriack and Arabick, both ancient Translations, and is expounded by St. Chrysostom and Theophylact. But our Church hath chosen a middle way, and hath annexed it here in the first repetition of the Lords Prayer, and in some other places she hath omitted it, not as if it were not of Divine Authority, but sometimes following St. Luke, as here, and elsewhere St. Matthew. It is very unlikely those holy Fathers should presume to add their own inventions to this venerable Form of Christs own composure: It being more probable, that our Lord delivering this Prayer twice, did add this Doxology at the first time, which is recorded in St. Matthew, and leave it out the second, which is set down in St. Luke; and hence the Latin Copies (which were very confused and full of error) might leave it out in both, lest the Evangelists should seem to differ in so considerable a matter: But however it was, it is most for our profit to wave these enquiries, and labour truly to understand it. It is known that the Jews concluded all their Prayers with a Doxology or Form of Praise, yea, sometimes (as Drusus saith) in these very words (q), and our Lord Jesus delighted in imitating their customs, though here the reason is weighty; for a Prayer is scarce compleat without Praises (r), it being sordid to ask all from God, and return nothing to him. Prayers may seem more necessary, but Praises are as much our Duty, and more lovely. Petitions fit the Earth, but the glorifying God is the imitation of the Celestial Choir, who sing a Song much like this Conclusion of the Lords Prayer (s), and we do well to learn it here, against we come to use it there. We began these Devotions with his Glory, and now we end with it, that this may be the beginning and end of all our actions (t): We now give that to him our selves, which we prayed before might be offered him from others. As to the sense of these words, they may be an acknowledgment of his infinite Perfections, who is not praised by Flattery, but by a bare Confession of what he really is and hath, in, by, and from himself; yea, we fall short, of what he is and deserves, in our most exact acknowledgments; for

(q) In Matt. vi.
13. Quia tuum
est regnum, &
in secula secu-
lorum regnabis
glorioso.
(r) Phil. iv. 6.
— With
Thanksgiving.
(s) Rev. v. v. 12,
13. & Ch. xi. 15.
— Nos Angelo-
rum—Candi-
dati jam hinc
caelestem illam
vocem in De-
um, & officium
futuræ clarita-
tis ediscimus.
Tertul. de Orat.
(t) Rom. xi. 36.
Horat. Od. 1. 3.
Od. 6. Hinc
omne principi-
um, huc refer
exitum.

for his Kingdom is everlasting and universal, his Power infinite and unlimited, his Glory transcendent and incomprehensible; we may repeat them, but can neither fully comprehend them, nor express them but by Silence and Admiration; only we confess our own Subjection, Weakness, and Misery, by ascribing the *Kingdom, Power and Glory* to him; Kings must lay down their Crowns, mighty men their Strength, and the honourable men of the earth their Glory at his Footstool. These words considered in themselves thus, are an act of Praise, but being connected to the Prayer by the Particle *for*, they are a proper Conclusion to this divine Prayer, and seem to contain a reason of every Petition; for we are obliged to pray that his Kingdom may come, because he is the right and lawful *King* of Heaven and Earth; and to desire his Will may be done, because he hath the just *Power* and Supremacy over all, to command what he pleaseth; and to wish his Name may be hallowed, because he is *glorious* in himself, and deserves all possible Praises from all the World. So likewise in the three last Petitions, of him we ask for a temporal supply, because his is the *Kingdom* over all Creatures, and all Provisions are his; of him we beg a Pardon, for he only hath full *Power* and just Authority to dispense it; and of him lastly we request deliverance from Sin and Damnation; because he may have the same *Glory* from us as he now hath, and ever shall have from the blessed Saints, whom he hath brought to his heavenly Kingdom; or if this seem too nice, and we reflect upon the whole Prayer together, here we are struck with reverence in remembrance of that great King we have spoken to; we declare why we make our address to him, and what ground we have to hope for acceptance with him. His is the *Kingdom*, therefore we his poor Subjects do petition him; and it is his Prerogative to help, and by his Supremacy he may do it. His is the *Power*, therefore we his weak impotent Creatures look up to him and rely upon him, who is able to do all we desire, and being Almighty can perform it. His is the *Glory*, and therefore we vile Sinners that can do nothing without him, though we deserve nothing from him, yet we present our necessities before him, that by his free Grace he may have that glory from us which he hath from all others that he hath formerly relieved. Leave thy Prayers then with much comfort in his hands, who is thy heavenly Father, and may do abundantly for thee by his Right, and can do it by his Power, and will do it for his Glory, both this day, to morrow, and for ever. Come when thou wilt, he is, and hath *Kingdom, Power, and Glory*, from everlasting to everlasting; this is no mortal King, nor fading Power, nor transient Glory, but all endure longer than thy wants, even *for ever and ever*. O how hearty an *Amen* maist thou say to this Prayer, since as thou hast great reason to desire all these things should be granted, thou hast as good ground to believe they shall. *Amen.*

The Paraphrase of the Lords Prayer after the Absolution.

Most merciful Lord God, who hast owned us for thy Children by creating us, preserving and providing for us, and after our manifold disobedience hast by this gracious Promise of Pardon again encouraged us to call thee [*Our Father,*] thy Mercy in receiving us exceeds the compassions of earthly Parents; and thy infinite Goodness and Power do evidence thy Glory [*which art in heaven,*] and therefore canst do whatever thou pleasest in all the world. Lord, we are to transported with thy admirable pity towards us, and all poor sinners, that forgetting our own wants we desire thy Glory in the first place, even that by us and all men [*hallowed,*] sanctified, revered, and for ever feared may [*be thy Name,*] from which we have had our help, and thy Attributes, in which we have our comfort; that we may ever express a fervent Love and dutiful Regard to thee, and all belonging to thee. We lately were (as many yet are) in rebellion against thee; but since we have found thee so merciful a Prince, Lord, let [*thy Kingdom come,*] into all our hearts, to rule us by thy Grace, and to fit us against thou shalt come in Glory to Crown thy Servants, and to condemn thy Enemies, whose Misery thou delightest not in, but deferrest thy coming, because it is thy Will, that we all should live in Holiness here and Happiness hereafter. Dear Father, let this [*thy Will be done*] both by our obedience to thy Word,

and by our submission to thy Providence; for then shall we be truly happy when thy good Will and Pleasure is done by us, and on us thy Servants [*in earth,*] as readily and fully, as constantly and chearfully [*as it is in heaven,*] by the blessed Saints and Angels, whose food it is to obey thy Commands. But Lord, thou knowest the frailty of our nature, and the misery of our condition, which needs continual support and supplies, and forceth us to beseech thee who hast all blessings at thy disposal, to [*give us this day,*] which for any thing we know may be our last, and therefore we look no further, nor ask no more than [*our daily bread*] even so much Food and Rayment, Health and Wealth, Prosperity and Success, as thou seest is necessary and convenient for us in this state of life, in which thou hast placed us; so much as may enable us to serve thee, not encourage us to forget thee, or entice us to increase the number of our sins, which are too many already: But we will daily acknowledge and bewail them; and remembring the Vengeance due unto us for them, we now earnestly beseech thee to pardon [*and forgive us our trespasses*] against thy righteous Laws and just Authority, for Jesus sake, who hath made satisfaction for them: Gracious Lord, by his Merits forgive us [*as we*] by the help of thy Grace, the injunction of thy Gospel, and the example of thy Mercy [*forgive them that trespass against us*] in fewer and lesser matters. We tremble at the remembrance of all those amazing miseries which our former sins have made us liable to: And though we deserve to be deserted, yet O let us never fall again into those dreadful circumstances, [*and lead us not*] into any dangerous occasions or opportunities of Sin; but though many Snares be laid for us, guide us so by thy Providence, that we may seldom fall [*into temptation*] and never fall by it; let not Satan who desires our eternal Ruine, again get power over us, and advantage against us; [*But deliver us from*] all the [*evil*] which he enticeth us to as a Tempter, and will punish us for as a Tormentor, that we may neither deliver our selves over to him by Sin, nor be given up to his Malice to execute thy Sentence upon us for it. These Mercies we need, and though we are unworthy, yet we petition thee for them; thou maist help us, [*for thine is the Kingdom,*] thou canst do it, for thine is [*the power,*] and we hope thou wilt do it, for thou hast freely and frequently relieved poor penitent Sinners; for which Men and Angels do acknowledge thine is the Praise [*and the Glory,*] and we shall by thy Mercy to us be obliged also to joyn in this just acknowledgment, which shall be made to thee in Heaven and Earth [*for ever and ever*] World without end. [*Amen.*] Be it so.

SECTION VI.

Of the Responses.

S. I. **A**fter this devout Address to God in that incomparable Prayer which Jesus taught, are added some short and pithy Sentences, in which the People are to bear a part; according to the manner of the Primitive Christians (a), who used this so constantly, that *Eusebius* (b) brings it as an Argument to prove the *Essenes* were Christians, because they sung by turns, answering one another. It was the custom of the Jews to have this Duty thus performed by the Priests and Levites only: But Christians have a greater privilege, and every man is so far a Priest, 1 *Pet.* ii. 9. *Rev.* i. 6. as to have leave to joyn in this spiritual Sacrifice; which is for the Benefit as well as the Honour of the People, if they did rightly understand it: for

First, This shews their full consent to all that is prayed for; and Christ teacheth us that we must agree in our asking, that so our Prayers may be heard (c). Nor is their Silence sufficient to express such a Consent as is here required; for they must not only be willing these things may be prayed for; but they must desire that God should look on it as every ones particular Request; and accordingly Minister and People must with one mouth as well as one mind, *Rom.* xv. 6. praise God.

Secondly, This quickens their Devotion by a grateful variety; making those holy Offices pleasant, which our corrupt nature is so apt to think tedious, and by a different manner of address making the time seem short (d), the Devotions new, and our Affections as fresh as in the beginning of our Prayer.

Thirdly, This engageth their Attention, which is apt to stray, especially in Sacred things, and most of all when the People bear no part: But when they have also their share of Duty, they must expect before it comes, that they may be ready; when it is come, they must observe that they may be right; and after take heed to prepare against the next Answer they are to give. How pious therefore and prudent is this Order of the Church, thus to intermix the Peoples Duty! That they may be always exercised in it, or preparing for it, and never have leisure to entertain those vain thoughts which will set upon them, especially in the House of God, if they be not thus employed (e): And assuredly the Peoples general neglect of answering in their course hath introduced so much laziness, sleeping, irreverence, inadvertency and weariness into the House of God. Our pious Ancestors may make our Devotion blush when we see them all the time of Prayer in *Procinetu*, with their knees bended, their hands lifted up, their eyes fixed on the Minister, and their hearts and mouths ready to say *Amen*, and to answer where ever it was required: And if ever this Devotion be restored in the Church (which all good men passionately wish) it must be by learning the people zealously and conscientiously to joyn in these pious Ejaculations allotted to them; which that they may do, I shall now explain them to every ones capacity.

S. II. *Psal.* LI. ver. 15. **O Lord, open thou our lips: And our mouth shall shew forth thy praise.**] This Sentence, with many of those that follow, are indited by the Spirit of God, taken out of that excellent repository of Devotion, *The Psalms of David*, from whence the Jews took the greatest part of their Liturgy; and the Primitive Christians collected their Prayers (f), and composed their Hymns out of it; because it contains variety of Prayers and Praises, exactly fitted for all persons in all circumstances, as pertinent as if they had been made for the present occasion; and so we shall find this to be, which we now consider. The words are to be found in *Psal.* li. ver. 15. and were anciently transcribed into the Christian Liturgies, for they are ordered to be three times repeated

(a) August. de Verb. Apost. Serm. 12.

Ο λαός τὰ ἀκροσέχια ὑποβάλλετο. Confut. Ap. l. 2. c. 5.

(b) Euseb. Hist. Eccl. l. 2. c. 17.

(c) Matt. xviii. 19. Gr. συμφωνήσιν.

(d) Breve videtur tempus quod tantis operum varietatibus occupatur. Hieron. Epist. ad Lxt.

(e) Nihil agendo male agere discimus. Senec.

(f) See Dr. Hammond's Preface to his Annot.

(g) Pſal. xvi. 9.
Gloria mea.
LXX. 'H
γλῶσσαι μου.
Vid. Pſal. xxxvi.
12. & cviii. 1.

(h) Matth. xxii.
12. Gr. 'Ο ὁ
ἰσχυρὸς.
(i) Ut leproſi
labia non tegitur.
Levit. xiii. 45.
Ita os peccato-
ris obturatur.
Cyril. Alex.
(k) Epiphani.
Panar. l. 2.
Tom. i. Hierof.
64.

peated in that ancient one attributed to St. James, (not to mention them of later date.) And nothing can be more pertinent when Miniſter and People are about to begin to praife God; for Speech is the gift of God, *Prov. xvi. 1. Exod. iv. 11.* it is that in which Man excels all other Creatures, and was given us to this end, that we might glorifie him; whence the Tongue is called *our Glory (g)*, because it is the Instrument of his Praiſe. But here we do not only acknowledge our Speech was given us to this end, but deſiring now to make the right uſe of it, we beg his help, and confeſs from him we have the faculty, and the exerciſe of that faculty in every act, eſpecially in holy things; wherein unleſs he *open our lips*, we cannot *ſet forth his praife*. This is the ſenſe of the words conſidered abſolutely and alone. But if we obſerve whence they are taken (*viz.* out of the moſt famous *Penitential Pſalm*) and where they are ſet (*viz.* ſoon after the *Confefſion*) they will afford us another profitable Meditation. David uſeth them after the Confefſion of his grievous ſin, and an earneſt Supplication for pardon; and we uſe them in the cloſe of the Penitential part, before we begin our ſolemn Praiſes and Petitions, intimating that till we have ſome hopes of our Pardon, we cannot proceed any further, and ſo we briefly, but zealouſly renew that great ſuit for Mercy, becauſe ſin and the guilt of it doth ſtop our mouths, and ſhut our lips that we become tongue-tied (*h*), *ſpeechleſs*, and mute, as *Judah* (the moſt eloquent of all his Brethren) being taken in a fault, *Gen. xlv. 16.* knew not what to anſwer, being full of inward confuſion. Nor hath ſin this effect only on evil men (*i*), but as much, if not more, on the beſt; whoſe ingenuity produceth a ſhame that will ſtop their mouths as much as the wicked mans terrours, of which the famous *Origen* is an inſtance, who having been once compelled to ſacrifice (*k*), was long after ſtruck dumb with reading the ſixteenth Verſe of the fiftieth *Pſalm*, *But unto the ungodly, ſaith God, what haſt thou to do, &c.* and broke off with tears, not able to proceed further; which that it may not happen to us, *viz.* that a guilty Conſcience may not ſpoil the Muſick of our Praiſes, or ſeal up our lips in Prayer, we here do beſeech him (by ſpeaking peace to our Souls) to give us hopes of his forgiving Mercy; that whereas our Fear, Shame, and Grief make us now ſtand mute, as ſo many guilty perſons, we may have (*πρόσῃται*) a freedom of ſpeech in his preſence, when the Terrors of offending Slaves, are changed into the Liberty of reconciled Sons: Which mercy if he grant, we do all engage to uſe it to his Glory, and reſolve it ſhall kindle the flames of Gratitude and Love in all our hearts, and if he *Open our lips*, *our mouth ſhall ſet forth his praife*: And when we praife him for other things, we will think of this pardoning mercy, and redouble our Euchariftical gratulations; and doubtleſs this Petition ſhall be heard, for we deſire it not only for our own Benefit, but to fit us to ſet forth his Praiſe. We have cauſe when we go about to glorifie God, to cry out we are of *unclean lips*, *Iſai. vi. 5.* but if God lend hopes of Remiſſion, when the Seraphim toucheth our lips, and taketh away our iniquity, then we ſhall be fit for all holy Duties, and with that Prophet readily ſay, *Here I am, Lord ſend me.*

S. III. *Pſal. LXX. 1. O God, make ſpeed to ſave us: O Lord, make haſte to help us.*] Theſe words are frequently repeated in the Book of Pſalms; and are not much varied from that form of Exclamation (*l*) which the Jews contracted into *Hofanna*, which ſignifies *Save now, Lord we beſeech thee*; but the old Latin Liturgies (*m*) do aſſure us they are taken out of the Seventieth *Pſalm*, though they are found alſo, *Pſal. xl. 13.* where you may behold *David* ſurveying his ſins more numerous than his hairs, more weighty than his heart could bear; terrified with which ſad ſpectacle, he breaks out into this paſſionate Ejaculation, which may well befit our mouths, who ſo lately have been confeſſing our Offences; for it contains all that any penitent ſinner, about to put up his Petitions, need to ſue for by way of Preparation; *viz.* deliverance and ſafety from evil, and help in that which is good. We ſuppoſe our ſelves like a beſieged City, our Sins behind threaten us, and our Corruptions have blocked us up before, and Fear is on every ſide, yet ſtill the way to Heaven is open, and we ſend theſe Prayers upwards to the place where the King of Heaven reſides, for a ſpeedy reſcue to be granted to his diſtreſſed Subjects, *1 Sam. xi. 4. 2 Chron. xx. 12.*

W hen

(l) Pſal. cxviii.
25. Heb.
הוֹשִׁיעָה נָא
Obſecro Jého-
vab, ſerva
nunc, Jun. &
Trem.
(m) Deus in ad-
jutorium meum
intende.
Pſal. lxx. 1.
Vid. Gr. Verſ.
D.D. Duport.
— Εἰς τὸ βοῦν
βοῦν ἡμῶν
αὐτοῦ ut
LXX.

When we look back and see our innumerable Iniquities, we cry out, *O God, make speed to save us*: when we look forward to all those Duties which we are to do, and the great opposition we are sure to meet with, we say, *O Lord, make haste to help us*. Our guilt will *make speed* to pursue us, Satan to destroy us, and evil Thoughts to hinder our Devotions. Wherefore we must beg that our gracious God will also *make haste to save* and *help us* just now, when we are in danger and need, and it will double (n) the kindness: Nor will he call these speedy cries Impatience or Presumption, but account them a prudent fear of our imminent danger, and a right apprehension of our urgent necessities; and for our comfort let us remember, they that are the most liberal are the most speedy (o) in doing good. He that we make this request to hath charged us (see *Prov. iii. 8.*) never to put off a necessitous person till the morrow; if we have it in our power; and he ever hath it in his, to help us; wherefore we may be assured he will save and help us this day, and by the speed of his help, give us cause in the next place to sing, *Glory be to the Father, &c.*

(n) *Bis dat qui cito dat.* Seneca.

(o) *Proprium est libenter facientis cito facere.* Id.

s. IV. *Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end, Amen.* Although the words of this excellent Hymn are not in Scripture, yet it is a Paraphrase on the Song of the Seraphims (p), and is expressly grounded on Gods Word, *1 Joh. v. v. 7.* not only as it is an act of Adoration to Almighty God; but as it is a particular address to each Person of the Blessed Trinity; who being equal in their Godhead, ought equally to be worshipped, as might here be fully proved, but that it is sufficiently done by others. This truth indeed by the malice of the Devil, and the envy of ambitious and wicked men, hath met with more opposition than all other Christian Doctrines: The *Arians*, *Sabellians*, *Eunomians*, *Apolinarists*, *Macedonians*, and almost all Hereticks denied either the Divinity of one, or Equality of all the Persons; but the Church got this advantage (q) by it, that this fundamental Article was more narrowly examined, clearly explained, and fully proved than otherwise it had been; and among other good effects of these bad causes was the compofure of this *Eucharistical Hymn* (as some think) or rather the enjoying it in daily use (which I rather believe,) for there are many footsteps of it before *Arius* time, or any of those Councils which condemned him; and though before the danger of this Heresie, every one of the Fathers had a Form of Doxology of his own, yet with little variety of words they all expressed the same thing, viz. to ascribe all Honour and Glory to the three Persons of the glorious Trinity. Nay, these very words are set down by *Clemens of Alexandria* (r), as the Christians Form of praising God [above an hundred years before the Council of *Nice*, viz. *Anno 190.*] besides it appears that this, or somewhat very like (s) it, was used in the Service of the Church before, because the *Arians* did alter the ancient Form into *Glory be to the Father by the Son, and in the Holy Ghost*; for which they are sharply reprehended by the Orthodox Fathers: Who afterwards annexed it to their Publick Devotions (t), almost in this Form in which we now have it. All which doth not only prove the Antiquity of it, but teach us that it may serve for two purposes; First, as a Form of praising God, and glorifying every Person of the Trinity, which was the first design of those that invented it. Secondly, as a shorter Creed and Declaration of our Faith of the Trinity in Unity, which was the use it was fitted to afterwards. I wish we might have no occasion to make use of it in the second sense as a Test for Hereticks (though the Disciples of *Socinus* and Fanatick Enthusiasts do even still deride or deny this Mystery) but if there were no such, it might serve still its principal end, to be a Form of ascribing all Praise and Glory to the Supreme Being, and an act of Adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for us. So that it is our Duty to praise the Father for our Creation, the Son for our Redemption, the Holy Ghost for our Sanctification. The Father hath sent us into the world, and preserves and provides for us in it. The Son hath lived with us, and died for us, and being returned to his glory is still mindful of us.

(p) *Isai. vi. 3.* Unde Hymnum *τετραμερον* originem duxisse fertur in Ecclesiâ Græcâ.

(q) Multa quippe ad fidem Catholicam pertinentia, dum Hereticorum calidâ inquietudine agitantur, ut adversus eos defendi possint, & considerantur diligentius, & investigantur clarius, & instantius prædicantur. Aug. de Civitate Dei, lib. 16. cap. 2.

(r) *Αἰνέσεις τῷ κυρίῳ πατρί & υἱῷ αὐτοῦ τῷ ἀγίῳ πνεύματι.* Clem. Alex. Paedag.

(s) *Gloria Deo Patri, honor i-ram & adoratio, cum Filio Collegâ, unâ cum sancto vivificante Spiritu.* Athan.

(t) *Δόξα πατρί & υἱῷ & ἀγίῳ πνεύματι νῦν, & ἀπὸ νῦν & εἰς τὸς αἰῶνας τῶν αἰώνων.* Aulus. Litur. S. Chrys. & Basil. Et aliquando, *Ὁν πᾶσι οἱ πόσι δόξα, &c.* E. *Σὺ τῷ δόξα ἀναμνησκόμενοι τῶν τε* &c.

The

(u) Omnes tam
Orationes quam
Oblationes ces-
sant in seculo
futuro, sed ob-
latio gratiarum
nunquam cessa-
bit. R.D.K.
Psal.c.v.4.

The Holy Ghost doth come to us, and stay with us as a Guard and a Guide, a Comforter and an Advocate; clearing our Minds, cleansing our Hearts, quickening our Affections and enforcing our Prayers: And shall we not then be highly ungrateful, if we pay not a particular tribute to every person in special as well as to all in general. Remember the Angels sung praise to the undivided and ever-blessed Trinity in the morning of the Creation, in the *beginning* of all time, *Job xxxviii. 7.* and they and all the world do it *now*, and both Men and Angels shall continue this Jubilee to *eternity*. As long as Goodness endures (u), Gratitude and Praise cannot cease. This *was*, and *is*, and *ever shall be* done in all Ages and Generations, *Psal.cxlv. 4.* The Patriarchs and Prophets did it *in the beginning* and first Ages of the world; the Apostles and Martyrs in the first planting of the Gospel. And all these, though removed to heaven, continue to sing praises to the Triune God there, as we and all pious Christians do here; and there will never want Tongues in Heaven and Earth to sing this gratulatory Hymn for all generations. Observe further the comprehensiveness of these few words, which extend to all things as well as to all times and persons; and present at once to our view all the mercies of God, past, present, and to come. They are an acknowledgment that all the good that ever was or shall be done, with all that is now enjoyed in Heaven and Earth, hath proceeded from this All-sufficient and everflowing Fountain, to whom this tribute of Praise is, and was, and ever will be due. Behold then, O pious Soul, a glorious Choir of Angels, Patriarchs, Prophets, Apostles, Saints and Martyrs in Heaven, with all holy men and women in all the world, at once with united voices and joyful hearts singing this triumphant Song: Let this inspire thee with holy Raptures and Ecstasies of Devotion whilst thou singest thy part here on Earth, and when thou art taken hence, thy place shall be supplied by the succeeding Generations, and thou shalt be advanced to a state as endless as his Mercy, where thou shalt praise him to Eternity. What better Form can we have to glorify God by than this, which is a declaration of our Faith, and a discharge of our Homage, in which we acknowledge his former mercies, confess his present favours to us and all the world, and glorify him for both? We hope in him for those that are to come, expecting all from him, and promising those returns of Eucharist which we will for ever make to him. How can this be done too often, or repeated too frequently? Surely his Mercies are more frequent than our Praises can be. Those that censure this as a vain Repetition, would ill have digested the hundred Blessings (x) which the Jews are bid to say every day; and might be offended at *David's* seven times a day, *Psal.cxix. 64.* and *St. Paul's* charge to rejoice always, *1 Thess. v. v. 18.* *Phil. iv. 4.* but as God never thinks it too often to relieve us, let us never think his Praises too many, too tedious or impertinent; but in Psalms, in Litanies and every thing, let us give thanks; and when *Gloria Patri* is not in our mouths, let it be in our hearts, that we may never forget his benefits.

(x) Dent. x. 12.
RR. legunt pro
שבע פעמים
pro quid, leg.
centum: unde
dictum, Unus-
quisque tenetur
centum Benedi-
ctiones quotidie
reddere.

To this we shall only add the particular reason why the Church hath placed it in the close of the Penitential part of daily Prayer; and that is in imitation of holy *David*, who commonly when he hath made his Confession, declared his Distress, and begged pardon and deliverance, then he turns his Petitions into Praises, because of his lively hope of acceptance, *Psal. vi. 9.* and *cxxx. 7.* So we being full of hopes that our gracious Father will forgive us, for his Sons sake by the ministry of his Spirit: We, I say, do now give *Glory to the Father*, who granteth this Absolution; *to the Son*, who purchased it and obtained it; and *to the Holy Ghost*, who sealeth and dispenseth it to us; and we also call to mind those innumerable instances of the like infinite Mercies to poor Sinners which have been, and ever shall be to the world's end: And what Heart can conceive, or Tongue express that Ecstasie of ravishing Pleasures, which we shall feel at the last day, when we and all true Penitents that ever were or shall be, shall all joyn in singing Songs of Praise to our dear Redeemer, whom we shall love much, because much is forgiven us? We can foresee those Anthems which shall then be sounded on the battlements of Heaven by millions of glorious Souls rescued from destruction, and we by Faith have such a sense hereof, that we begin now that Song that we shall sing for evermore.

s.v. Praise

s.v. Praise ye the Lord: the Lords name be praised.] The first part of this, or the *Versicle*, is no other than the English of *Hallelujah*, which of old was accounted so sacred, that the Church (y) used it in its native Language; so St. John in the *Revelations* keeps the word *Hallelujah*, *Rev. xix. v. 1, 3, 4, & 6.* but our Church hath made it more intelligible to her Children by teaching it to them in their own language; for in our Tongue it is exactly rendred (z) *Praise ye the Lord.* Now this *Hallelujah* was the name of a Hymn in frequent use, *Tob. xiii. 18.* among the Jews, who used also after the Pasover to sing six *Psalms* [from *Psal. cxiii. to Psal. cxviii.*] which Hymn (*Matth. xxvi. 30.*) they called the great *Hallelujah*, because in those *Psalms* this Word is often repeated; and perhaps to distinguish it from some lesser *Hallelujah* of daily use in the Temple-Service. From the Jews St. John learned it, and the Christian Church from both; for it was ever annexed to, and frequently repeated in all their Liturgies, which was so well known, that when *Olympius* the Heathen Philosopher heard an *Hallelujah* sung early in the morning, in the Temple of *Serapis* in *Egypt*, before any man had come in thither, he fled from the place, gathering by this Prognostick, that the Heathen Temple should become a Christian Church (a). It was constantly sung in all Christian Assemblies, though with some variety; at *Rome* most solemnly at *Easter*; in other places (b) all the fifty days after till *Whitsunday*, which were days of greatest Joy among them. But every where it was used on the Lords Day (c). And thus we imitate the Forms used by Pious and Primitive Antiquity: And if any ask why it is placed here? I answer, *First*, as a return to the *Gloria Patri*, in which having worshipped the *Trinity*, we here adore the *Unity*, worshipping and praising Three Persons and One God. *Secondly*, it may look further back to the *Absolution*; for *Hallelujah* is an *ἑμνίκιον*, a Triumphant Song for Victory over our Enemies. It was first made on that occasion, saith a Jewish Doctor (d); and St. John, *Rev. xix. 1, 3, 4, 6.* applies it to that Song which the Saints sung for the overthrow of their Enemies; so doth old *Tobit* also, with reference to *Israel's* Restauration: And as *Moses*, *Exod. xv.* began his Song of Victory, so the Minister begins this, and all the People echo again in the same strain (e), when we behold our Sins (the *Egyptians* that ruled us with rigour, and pursued us with guilt) lie dead before our eyes, then it is proper to sing *Hallelujah*. *Thirdly*, it may look forward to the reading of the *Psalms*, and serve as a Preface thereto (f), because Praise is the subject-matter of most of them, and the Jews call it the *Book of Praises*, by which we being about to praise God, do mutually encourage one another with this most excellent (g) Canticle, which some think is the Song of Angels in Heaven, with whom we hope at last to bear a part.

(y) Amen & Hallelujah
(quod nec Latino nec Barbaro licet in suam linguam transferre) Ebraeo cunctas gentes vocabulo decantare. August. in Pasce.

Ep. 178.
(z) Ἀλληλῦα, αἰνῶ τῷ ᾧ ὄντι Θεῷ. Helych. (qui ἱ' exponit per τῷ ᾧ) vel αἰνῶ τῷ Κύριον, (ἱ' est contrā iō Jehovah.) Theodoret. in Psal. cxi. & cxiii.

(a) Soz. Hist. Tr. l. 9. c. 29.

(b) Idem, ibid. c. 39.

(c) Ut autem Hallelujah per illos solos dies quinquaginta in Ecclesia cantetur, non usquequaque observatur, nam & in aliis diebus variè cantatur alibi, ipsis autem Dominicis diebus ubique. Aug. Ep. 120. Vid. Id. Psal. cvi. Item Ambros. Apol. pro Dav.

&c Paul. Diaconus, l. 2. 5. (d) Centum & tres Psalmos, dixit David, & non dixit Schira Canticum, donec vidisset ruinam improborum. R.D.K. in Psal. civ. (e) Exod. xv. v. 1. cum 20, & 21. (f) Hallelujah, is the title to many Psalms. See Dr. Hammond on Psal. cvi. 1. and Psal. cxi. 1. (g) Hallelujah, inter omnes cantiones maxime excellit. Id. R.D. Kimchi.

SECTION VII.
Of the XCV. Psalm.

S. I. **T**He Holy Spirit being the Enditer, and *David* the Penman of this sacred Hymn, the matter of it is unquestionable, *Heb.iii.7. Chap.iv.7.* and the placing it here to be used in the daily Service, doth further confirm (what we may every where observe) the prudent and pious care of the Church in her choice; this part of Scripture being as fit a preparatory to all the succeeding Offices, as is to be found in the holy Word of God. It contains both directions and Exhortations to Praises, Prayers, and hearing Gods Word, which (as was shewed before (a)) are the Duties of our Church-Assemblies; and its very compofure shews it was designed for the Publick Service, *Grotius* thinks for the Feast of Tabernacles, (b) *Calvin* and others for the Sabbath-day, *Heb.iii.7.* but *St. Paul, Heb.iii.15.* whose Authority we follow, thinks it fit for every day; and by his application of it, we have sufficient ground to adopt it into the Christian daily Worship; having also the Testimony of many Jewish Writers, that it belongs to the time of the *Messiah*, as also the Greek *Euchologion*, to shew it was particularly sung in the Eastern Church, according to the Liturgies both of *St. Chrysostom* and *St. Basil*, and *St. Augustin's* Testimony, that it was sung in the *African Church* (c). And it is too evident, the sluggishness of our hearts to all holy Duties, makes these powerful Exhortations necessary to awaken us, these strong Arguments to convince us, and these dreadful Threatnings and Examples to warn us. All which are contained in this Psalm, as will appear by the following Scheme.

(a) Wide Sect. II.
§.8.

(b) Calvin in
Pfal.xcv.

(c) De Verb. A-
postol. Serm. 10.

The Analysis of the XCV. Psalm.

§. II. The XCV. Psalm contains a threefold Exhortation:	1. To praise God, shewing	1. The manner how, viz. both externally and internally,	Verse 1. Come let us sing unto the Lord, &c.
		2. The Reasons why, viz. for	V. 2. Let us come before his presence with, &c.
		3. His Power by virtue of	V. 3. For the Lord is a great God, and a great King above all gods.
	2. To pray unto him, directing	1. The manner how it must be done,	V. 4. In his hands are all the corners, &c.
		2. The Person to whom,	V. 5. The Sea is his, and he made it, &c.
		3. The Reasons why, viz. because it is	V. 6. Come let us worship and fall down, &c.
	3. To hear his Word, being	1. A Summons to do it,	V. 7. For he is the Lord our God, and we are the people, &c.
		2. A Caution against the neglect of it, declaring	V. 8. To day if ye will hear, &c.
		1. Of what we must beware,	harden not your hearts, as in the provocation, and as in the day, &c.
		2. Why we must beware,	V. 9. When your fathers tempted me, &c.
		1. Because of the Jews sin,	V. 10. Forty years long was I grieved, &c.
		2. Because of their Punishment,	V. 11. Unto whom I swore in my wrath, &c.

A Practical Discourse on the XCV. Psalm.

S. III. Ver. 1, 2. **O** Come, let us sing unto the Lord, let us heartily rejoyce in the strength of our salvation. Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.] It hath ever been, and still is the custom for Souldiers, when they were about to joyn in battel (d), to encourage one another with a general shout; to which we may compare this joyful Acclamation of the Church militant; We being now about to besiege Heaven with our Prayers, every man shews his own forwardness and reproves his neighbours backwardness, with [O come let us, &c.] This is that which we are commanded to do by the Apostle, whenever we meet in the House of God, viz. to admonish one another, Heb. x. 25. In Psalms, and Hymns, and Spiritual Songs, Eph. v. v. 19. Coloss. iii. 15. And to encourage one another, as the Minister and People do most pathetically in this Psalm, stirring up each others hearts in these two first Verses to praise God; the same thing (after the Poetick manner) being expressed in divers words; from which it appears that this Psalm was fitted for the two sides of the Choir, and so we still use it. The Priest beginning the Exhortation (O come let us sing, &c.) and the People answering (Let us come, &c.) thereby approving the advice, and returning the courteous Invitation, and both Minister and People do mutually press the Duty, and express their joynt resolutions to glorifie God. In private it may suffice that our heart and spirit rejoyce in God; Luke i. 46, 47. but we are now in publick, and therefore as God hath bestowed his favours, 1 Cor. vi. 20. on both Soul and Body, we must (both in Heart and Voice) glorifie him by both. We must sing his Praises, and thereby shew even to Men, who cannot see the heart, that we are glad and joyful in remembring his Goodness. We must not stand mute, but our Tongues must affect our Hearts, and the Hearts of all about us; that every mans light may shine clearly, and our neighbours Torch may be kindled at our fire, till the several sparks of Gratitude that lie hid in single hearts be blown up and united into one flame, bright as the blaze of the Altar; and till we be turned into holy Joy and Love, which will be the effect of our zealous performing the outward part. But we must also be sure to let our Heart make an Unison with our Tongue, Eph. v. v. 19, &c. Rom. xv. 6. even to rejoyce heartily, or else the grunting of Swine is not more harsh and unpleasant in our ears, than the best harmony of their Voices in Gods, who only dwell on the sounds, and never observe the sense, nor excite any devout Affections: As a Caution against such Formality, there are four good Considerations proposed in these two Verses: First, the Person to whom these Praises are addressed, [unto the Lord] who sees our hearts, and cannot (as men) be deceived with verbal complements. Secondly, the reason why we praise him, because he is [the strength of our Salvation] a Rock of defence (e) to us, and a mighty Champion for us, and powerful Rescuer of us, on whose Power and Mercy relies the strength of all our hopes for this world and the next. Thirdly, the Place where we praise him, we are [before his presence] in those Assemblies where he peculiarly manifests himself. The Jews were before the Ark, but St. Paul teacheth us that we come into the Holiest of all, for we Christians are admitted into the Presence-Chamber, and if we mock him, we do it to his very face. Fourthly, the manner in which he expects to be praised, even that we be [glad in him] and rejoyce in the Lord, not with the mirth of a Theatre which is loose and voluptuous, but with the joys of Cherubins, and all those Celestial Orders, whose Joy is kindled from the pure beams of the Divine Love. These things as seriously thought on as they are frequently repeated, would spiritualize our Joy, and help us both in heart and voice to glorifie the Fountain of all good.

(d) 1 Sam. xvii.
20. Gr. ἀλα-
λασῶμεν.
Vide Grot. in
Joth. vi. 5,

(e) See Dr. Ham-
mond Annot. on
Psalm. lxxxix.
ver. 26. [1]
Syr. Potentissi-
mus meus libe-
rator.
Et LXX. Ἀντί-
λύτρωσις, &c.

s. IV. *Ver. 3, 4, 5. For the Lord is a great God, &c.* 'Tis impossible we should do any action chearfully till we are informed of the reason why it must be done; but when the Understanding is convinced fully, the Will chooseth freely, and then all the faculties of the Soul and members of the Body lend their help readily to put it in execution. For which cause these three Verses contain the Reasons of, and Motives to that Duty of *praising God in heart and voice*, to which the former Verses exhort us: For as the Subjects of great Princes celebrate their Masters Praises, and with proud Hyperboles set forth the greatness of their Power, the multitude of their Vassals, the largeness of their Dominions, and the excellency of their Atchievements: So we do here praise the King of Kings, and our particular Benefactor; for we are more obliged to glorifie him, and can more justly commend him upon all these accounts, than the Favourites of the greatest Monarch upon Earth; they are forced to magnifie small matters, and add many, to fill up their Lords Character; but we need only relate the truth, even that our God is (1.) infinite and immense in himself, (2.) absolute and supreme in his Authority, (3.) universal and unlimited in his Dominions, (4.) glorious and admirable in his works; all which will quicken our Praises, if we consider them severally as they are laid down in order in these Verses.

s. V. *Ver. 3. The Lord is a great God,* First, let us view his essential greatness and immensity, which places him beyond the bounds of our apprehension; but he is so much the more to be esteemed (f), because he cannot be comprehended: our Senses cannot represent him, nor can those Thoughts (that can measure both Heaven and Earth) contain him, who is not so properly said to be in the World, as the World in him; for he is every where (g), but is confined nowhere: and though to pursue this Contemplation would amaze our Understandings, rather than help our Devotion, yet it will teach us to be humble, and to supply with Admiration what we cannot conceive clearly, nor explicate fully; and it will engage us to extol him as much as is possible, that our Praises may bear some proportion with his Greatness. Yet let us believe that whatever we say or think of him here, is so far short of what he really is, that when we are admitted to the Beatifick Vision, we shall confess with that Queen, that *the one half was never told us*, 1 Kings x. 6, 7, 8.

(f) Hoc est quod Deum aestimari facit, dum aestimari non capit. Tert. Apol. Nec videri potest visu clarior, nec comprehendendi tactu purior, nec aestimari sensu maior est, & ideo sic eum dignè aestimamus dum inestimabilem diximus. Cypr.

(g) Ὁ θεὸς ἐαυτῷ τὸ πᾶν, καὶ αὐτὸς ἐαυτῷ πλήρης, τὰ μὲν ἅλλα-πληρῶν, καὶ περιέχων, αὐτὸς δὲ ὅπου ἐδίδου ἅλλα μετεχόμενος. Philo leg. Alleg. l. 1. p. 48.

s. VI. *And a great King above all gods.* Secondly, let us take notice of his Supremacy over all, not only Men, but Gods; for though there be no other God, but he alone, yet there are many to whom that name is given, 1 Cor. viii. 5. Idolaters give it to deceased Heroes and Demons, of which *Eusebius* out of *Hesiod* reckons 30000, and *S. Augustine* advances the sum to 300000, every one of which was honoured with magnificent Temples, sumptuous Altars, costly and pompous Rites and Sacrifices, curious Images and rich Statues; they were attended with millions of Priests, maintained at the publick Charge, enriched with large Donatives, advanced to the highest Dignities: And all this done by Kings and Emperours, Senators and Philosophers; the greatest, richest, and wisest in the world, in honour of a Creature, nay, a Devil, which is but a slave to our great and glorious God; and if such honours are paid them, what doth he that is both their and our Master, deserve from us? O ye Christians, when ye go about to praise the true God, behold the smoaking Altars and bleeding Sacrifices, the triumphant Processions and solemn Addresses which are paid so freely by the slaves of Satan, and be ashamed of your rude and cheap worshipping of him that is far above all gods; consider the pleasing Harmony of rarest Voices, and sweetest Instruments, which wait upon the Hymns of those that tremble at the Name of your Lord, and blush to offer up either flat or feigned Gratulations: As you have the *greatest* God, so let him have the noblest Adorations. Again, *Angels* are called *Gods* (h), and it may be applied to them; they are so glorious that

(h) Psal. viii. 6. & Psal. xcvi. 7. compared with Heb. i. 6.

that those Holy men to whom they have appeared, could scarce refrain from giving them Divine Adoration: They are truly admirable for the brightness of their Presence, the swiftness of their Motion, clearness of their Knowledge, and greatness of their Power; yet these are but the Officers of his Courts, and Executors of his Will, who pay him their Duty with loud Praises, veiled Faces, and submissive Prostrations. Now if the Attendants be bright as the Sun, quick as Lightning, and powerful as Thunder; What is he that is their Lord? What Songs of Eucharist doth he deserve? *Lastly*, The *Governours* of this world are also called by the name of *Gods* (i); but they are his Creatures, and they have no power but from him, *Exod. xxi. 6. Psal. lxxxii. 1. and cxxxviii. 1.* no honour but as they administer his Rights, and represent his Person; and can you see their large Retinues and solemn Observances, or hear the strained Praises which their flattering Parasites cast upon them, who are your Lords Servants and Tributaries; and will you give less to the King of Kings, the Lord of Men and Angels?

(i) βασιλεὺς
— θεὸς ἐν
ἀνθρώποις.
Pythag. apud
Stob.
Principes instar
Deorum. Tacit.
Annal. 2.

s.VII. *Ver. 4. In his hand are all the corners of the earth; and the strength of the hills is his also.* Thirdly, Let us take a prospect of the Vastness and Immenity of his Empire, which hath no other limits than those of the Universe; for both Sea and Land are in *his hand*, that is, in his power, under his command, and at his disposal; so are the most hidden and secret corners (k) of the earth, into which mans eye cannot search, and also the inaccessible tops of the loftiest Mountains (l), which are scarce to be reckoned among the Dominions of earthly Kings, being either fortified by Robbers, and so impregnable, or deserted by the Husbandman, and so unserviceable: Yet the darkest Caverns and highest Rocks and Mountains, which own no other Lord, even they are *his*, his Eyes discern the one, and his Power can reach the other. His Dominion extends to the corners or uttermost parts of the earth (as some here read *) so far as no Princes Armies could penetrate, nor perhaps People inhabit; yet these parts of the World are his, and those vast Mountains (whose immoveableness is the emblem of his unshaken and eternal Principality) are as so many natural Bulwarks for the defence of his Kingdom, which takes in the Inhabitants of Heaven, the Armies of the Abyss, and is larger than the World, stronger than the most inassailable Mountains. This King of Kings and Lord of the Universe may challenge the most hearty and humble Praises from his Servants: Which we might further improve from their Allegorical Exposition of these words, who apply them to the several conditions of Men, *Psal. lxxii. 3. and cxlviii. 9.* for although he be so great, the meanest and poorest are not below his notice, and though he condescended so far, yet the very richest and greatest (terrible as the Hills of the Robbers) are not above his Power; but he rules and orders all, so that nothing happens to Kings or Slaves but by his permission, and therefore he may expect Glory from all sorts of persons.

(k) Abstrusiss.
ma terræ.
Vatab.
(l) Lassitudines
montium. Heb.

* LXX πῆχυστα.
Vulg. Fines.
Psal. cxxxix. 7.

s.VIII. *Ver. 5. The Sea is his, and he made it, and his hands prepared the dry Land.* Fourthly, Let us consider the greatness of his Works, and we shall see the Arch of Heaven, the Pillars of the Earth, and the Fountains of the great Deep, were contrived by his Wisdom, and finished by his Power; so that without boasting, he may say of this goodly Fabrick, as the vain *Assyrian* did of his Royal City, *Dan. iv. 30.* and none can contradict him. The words *Sea* and *Land* are the two principal parts, and put for the whole World, and these are *his* by right of Creation, which sure is the justest Title. But the making of the Sea, and adorning the dry Land, is rather here mentioned, because there is a special mark of his Wisdom and Providence in making that separation (observed by the very Heathens.) (m) For he hath bound that unfixed Element in a girdle of Sand which it cannot break; and not only restrained it from overflowing us, but made it serve our necessities, and lend its help for the intercourse and mutual supplies of the most distant Nations. And by these two words of *Sea* and *Land*, we must understand all the Furniture of both, which yield us such variety of Provisions: All these are Gods Creatures, but by him freely assigned to our use, desiring no other tribute from us, but to pay those Praises to our bountiful Lord and

(m) See Grot. de
Verit. Relig.
Christ. l. i. c. 7.

and noble Benefactor, which none of the dumb Creatures can do; and since he hath given us Tongues, we shall be most ingrateful, if we glorifie him not with them. *Philo* tells us of a Prophet, who upon a sight of the whole world (before the Creation of Man) was asked if there wanted any thing to compleat so brave a Work; he answered, there needed nothing but one to explain that goodly Work, and glorifie the Maker of it: And then (saith *Philo*) was Man created and brought into this stately Theatre to do those Offices. It is pity you should have Eyes to see, Ears to hear, Mouths to taste, and Souls to judge and apprehend, if you have not Hearts and Tongues to sing the Encomiums of this great King, who hath made all things so wonderfully, and given them to you so freely. You are Pirates and Robbers, if you seize the Provisions of Sea or Land, and do not heartily give thanks to the Lord of them. Let the serious apprehension of all this tune your Hearts and Voices to sing Praises in the highest, to so great a God, so high a Lord, of so vast Perfections, and endless Dominions, of so infinite Power, and such noble Bounty, that you owe your selves and all you have to him.

§.IX. *Ver. 6, 7.* **Come let us worship and fall down and kneel before the Lord our Maker: for he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.** The People of the East exceeded all others in their expressions of Reverence to their Kings; and in *Persia* (n) it was established by Law, that they should adore their Prince as the visible image of God; so that (as *Curtius* notes) *Darius* received divine honour from his Subjects. But we are now before the King of Kings, whose Empire is universal, and his Dominions boundless, and therefore we may well advise one another to use the most lowly Gestures that may express our holy Fear of, and awful Regard to so great a Majesty. Prostration of the Body (the greatest sign of Honour among those Nations) is here out of use; but *kneeling* is still used in our addresses to mortal Princes, and is now among us an expression of the greatest civil respect from Inferiours: wherefore let us not repine if we be commanded to *kneel* before our great God, the Lord of Heaven and Earth; since it was a Custom used by the Jews, and by Christ himself, recommended by Scripture (o), and great examples of early observance in the Christian Church (p), and having the unanimous consent of all pious men. But he that shall behold the abominable Irreverence and saucy Behaviour now used in our Devotions, will think it no more than needs for us severely to reprove the People for it. For if the ancient Fathers (who had not so much cause) rebuked such as did stand at Prayers (q), well may we complain of them that sit; and both by our Words and Examples daily say to them, *O come let us kneel*, not to Idols or Images, the works of your hands (as Heathens, and some that are called Christians, do;) but to *the Lord your Maker*, who made both your Soul and Body, and expects Reverence from both; especially in publick, where you are by outward Reverence to give testimony of your inward fear of his holy Name; and as Christ saith, *He that hath ears, &c.* so I say, He that hath knees to kneel, let him kneel *to him* that is the glorious maker of the whole Man, nay, of the whole World. But we may observe, that though all these words are used to express outward Reverence, yet [*Worship*] is a general Word, and signifies all parts of Gods Service, and especially Prayer, *John* iv. 24. *Acts* viii. 27. so that to *worship* may here signifie to *pray*; and as before we encouraged one another to praise God; so now having represented the Omnipotency and All-sufficiency of God, we invite one another to pray to this great God and Mighty King, who made all Creatures, and disposeth of all things, and can relieve us whatever our wants be; we need not fear to ask what he cannot do, or to be sent back for want of power to help (as the Suitors to great Kings sometimes are, *2 Kings* vi. 27.) Have we such a God then? And shall we be slow to worship him, or careless and unmannerly when we make our applications to him? No sure, if we love our selves, we shall make haste to him, and be reverent when we are before him. If we want any thing and do not ask him for it, he may justly suppose we question his Power or Sufficiency, and take it very ill; but when we do pray to him with humility, he never ac-

counts

(n) Τὸ πρῶτον
βασιλεῖα καὶ
πρὸς αὐτοὺς
εἰκόνα Θεοῦ τῶ
πάντα πλάσαν-
τος. Artabanus.

(o) Genuflexio-
nem in Orati-
one, tam ex Di-
vina quam Hu-
mana traditione
provenisse
agnoscit.

Calvin. Instit.
lib. 4.

(p) Vid. Euseb.
l. 5. c. 5. An.
Christi 170.
Genua flexi-
mus orantes.
Origen. in
Num.

(q) Diacono
clamante fle-
amus genua,
maximam par-
tem populi ve-
lut columnas
erectas stare
conspicio, quod
Christianus
dum in Eccle-
sia oratur, nec
licet, nec expe-
dit. Caesarius
Arelat. Hom.
30.
Vid. item Hier.
in Eph. c. 5.

counts it boldness, but accepts it, as an acknowledgment that we believe his Power and Supremacy, and as a declaration of our dependence upon him, who is *our Maker*, and therefore will be our preserver; for no man makes a curious piece, and then suffers it to decay by minding it no further; much less will God despise the work of his own hands, when he can so easily preserve it. This is the first Motive to our putting up Petitions to this great God, because he is *our Maker*; but on this ground all the Heathen World is as much obliged, and hath as good cause of hopes as we, because he hath created them as well as Christians. But in *ver. 7.* we are taught, an especial Obligation lies upon us (besides what concerns all Mankind) because *he is our God, and we are his People*. The Jews were once so, but now they are rejected for unbelief, and we adopted into his Family (r), being admitted nearer to God than ever they were; so that he may justly expect we should worship him and pray to him, for every Nation calls on their God, though a feigned Deity, *Micah* iv. 5. But *he is the Lord* whom we adore, and therefore able; He is *our God*, and consequently willing to grant our requests: There is a mutual Covenant between him and us, he will defend us with an especial Providence, and we must serve him with an extraordinary Devotion. O blessed are we who have this Almighty and most glorious Lord and Ruler of all the World for our God! Why do we look disconsolate, or complain of our wants to them that either will not pity us, or cannot help us? Let us go to the Lord, and complain to our God, for his is all that Power and Glory, of which we heard before. We did not choose him, but he chose us to be his Flock, *Psal.* xxiii. 1. *John* xv. 16. he feeds us; and folds us, we eat in *his Pasture*, and are defended by *his hand*; for our being *under his hand*, *Gen.* xxxix. 8. *John* xiii. 15. *Deut.* xxxviii. 3. *Num.* xxxiii. 1. denotes his care of us, and undertaking to lead us and keep us, and we are called *his Sheep*, that is, his Subjects; for a *Shepherd* is put for a *King* (s) in Scripture, and *Sheep* for Subjects; *his Pasture* shews he feeds us, *his Hand* expresseth his ruling of us; wherefore if we want any good, let us remember our God feeds all, much more his own sheep; let us pray to him therefore and he will furnish us: Or if we fear any evil, let us call to mind his Hand is over us, his particular Providence is engaged for us, he watches over us night and day. Let us but trust in him, and pray to him for the continuance of what we have, and the supply of what we want, and we need fear no evil, no cunning Fox, nor ravenous Wolf shall ever be able to pluck us out of *his hand*.

(r) *Ephes.* iii. 19.
Gr. *Ὁμολογούμενοι τῷ Θεῷ.*

(s) *Zech.* xi. 6.
*Ποιμὴν ἑα-
σόν.*
See both Offi-
ces joyned in
two words,
Psal. lxxviii. 72,
73.

s. X. *Ver. 8.* To day if ye will hear his voice, harden not your hearts, as in the provocation, and in the day of temptation in the Wilderness.] This first Sentence in the Hebrew is annexed to the former Verse, as the Condition on which God will accept us as his Sheep, and answer our Prayers, *via.* *We are the Sheep of his Pasture, if we will hear his voice to day*; for his own sheep always do so, *John* x. 4. and so must we follow our Shepherd, who goes before us by his example (t), and calls us after him by the voice of his Word, otherwise we reject him from being a Shepherd over us, and so he may justly cast us off. But the *Greek Interpreters* begin (as we do in imitation of them) a new Sentence here; and are warranted so to do by the change of the person, which (is often used in Holy Writ, but) hath a peculiar *Emphasis* here; hitherto we have been speaking to one another to stir up our hearts to praise God, and to pray to him. Now the Holy Ghost himself, *Heb.* iii. 7. (to shew that all our Devotions will be in vain unless we resolve to obey (u) Gods Word) is brought in, warning us to hear the Voice of God, as we expect he should hear our Petitions: Wherefore it is expressed with Majestick Authority [*If ye will*;] You may if you will, I will enable you to do it, and it is best for you so to do, and I advise you to it; or as others [*If ye will*] implies a wish (x); O that ye would hearken and obey; for it is not unfrequent for God to wish we would do that, which he knows to be for our good: He could make us do it by his Omnipotency, but he would not deal with us as with irrational Creatures by force, but by intreaty (y), because he abhors such constrained Observance: He sends his Word and his Servants every day, and

(t) *John* x. 3.
See D. Ham-
mond's Anno-
tations.
(u) *Prov.* i. v. 2. 4.
compared with
v. 28.
(x) *Ita* **ὅτι** si,
sign. O utinam.
Exod. xxxii. 32.
& *el.* *Luke* xix.
42. & *c.* *xxii.* 42.
(y) *Deut.* iv. 29.
& *ch.* *xxxii.* 29.
*Deus non eo
modo quo per
causas natura-
les agit, movet
hominum vo-
luntates, sed
alluciendo.*
Maimon.

(2) Τὸ δὲ σὺ-
μερον, καὶ
ἐγὼ αὐτὸ
αὐξήσαι ἠθέ-
λω. Clem. Alex.
Protreptico.
Hodie istud
permanebit
usque ad finem
seculi. RR.

(a) Quibus ver-
bis indicatur
non ex alio
fonte manare
nostram adver-
sus Deum re-
bellionem, quam
ex voluntaria
improbitate,
dum illius gra-
tia aditum ob-
struimus. Calv.
in Heb. iii. 8.

(b) Quid ergo
miramini vos
que in Scholam
assertis, ea do-
mum referre?
Num ut decre-
ta vel abjectu-
ri, vel correctu-
ri, vel commu-
taturi adveni-
tis? Arrian. in
Epiſt. l. 2. c. 21.

and gives us sufficient grace every day, so that we may hear and do his Will every day, if our wilful obstinacy hinder not; and if it do, he is grieved for us because we will die, *Matth. xxiii. 37.* Methinks it should melt our hearts to hear our gracious God so passionately wish, and so earnestly call for our Conversion, and to consider how he hath long in vain waited for it, adding one day to another even to this very day (2); yet we put him off, when for ought we know this may be our last Day, and then everlasting Night begins with us; and though others have their [*hodie*] still, we must then never more hear this word, this sweet [*to day*], if we would give all the World for it. O foolish People, how carelessly do you let this irrecoverable Treasure, this present day pass away and never consider the loss, till it be too late! The Devil and your wicked Hearts say, To day you are too busy, too much taken up in other concerns, and to-morrow you will hear his Voice, and do his Will. But the Holy Ghost saith, *If ye will hear it must be to day*; for this day is yours, but to-morrow is his whom you provoke by casting away this: And how dare you promise what is another's? Or how can you expect God should give you more time when you so despise this you have? It is likely you shall never see another day, because the more time you have, the more you mock God, and the further you put him off. However, Gods Word read or preached sounds in your ears this one day more, to try if yet you will so hear it as to observe it (which is the only right hearing, *Gen. xlii. 22.*) if not, though your Day of Grace hath lasted long, it shall quickly have an end: The Jews had their *To day*, but they would not hear, and now they have it no more; let us beware by their sad example. Now the cause of these dangerous delays, as the good Spirit teacheth us, is *hardness of heart*; and lest any should pretend their hearts were obdurate by nature, we are here charged that we do *not harden* them, to intimate it is wilful obstinacy, not natural disability (a): God is ready to take away the stony heart from all who are in covenant with him, if they did not wilfully resist the Holy Ghost, *Exod. xxxvi. 26. Acts vii. 51.* Like the deaf Adder stopping their ears; and if we consult St. Paul, we shall find the true causes of hardness of heart are: *First, Unbelief* (*Heb. iii. 12.*) both of the Threatnings pronounced against Sin, and of the Promises made unto Holiness, as if they should never be performed; for hence it is that men go on stupidly in sin, and fear no evil, and slight all the ways of Holiness, which they think are tedious and unprofitable; though the Divine Truth affirm the contrary, yet as long as men believe not, all our Calls and Gods also are in vain. A second cause of hardening us is the *deceitfulness of Sin* (*Heb. iii. 13.*) which promiseth present Pleasures and Profits, with all sensual satisfactions, and if men believe *Sathan* in this, which is so false, and doubt of or deny all that the God of Truth affirms, what Thunder can awaken them? They will answer to all the Calls of God and his Spirit, that they will not leave their Fatness, *Judg. ix. 9, 11.* and sweetness, they feel no harm in those ways, and find carnal content in them; but do not expect any Pleasure in, or Reward for the other, if they could do them. Why then do any of you make excuses, or complain that you are not softened and bettered by the Word of God? Behold the true cause: You come to his House (b), resolved not to forsake any of your evil courses, you trust the Devil, and believe not him that speaketh from Heaven. But take heed and behold a sad example of those hard-hearted Jews who dealt thus with God at *Massah* and *Meribah* (which words signify *Provocation* and *Temptation*) they lusted for Water, and because they were not presently supplied, they blasphemed God, questioned his Providence, doubted of his Promises, and were so hardened by their Lust, that they feared not his dreadful Indignation, which therefore fell upon them. This day is made by God a day of mercy; but if you hearken to your Lusts, and will not hear the Calls of God, if you doubt his Promises and despise his Threatnings as they did, you will turn this day of Grace into a day of *Provocation* and *Temptation*, and perhaps of Destruction and Desolation, as you deserve.

S. XI. Ver. 9, 10, 11. When your fathers tempted me, proved me, and saw my works: forty years long was I grieved with this generation, and said, It is a people that do erre in their hearts, for they have not known my ways: Unto whom I swore in my wrath, that they should not enter into my rest.] The Jews were wont to boast, that they followed the steps of their Forefathers, and so they did, but not of the best of them; not of *Abraham*, who no sooner heard Gods Voice, but he was obedient to it, *John* viii. 38. *Gen.* xvii. 23. But they followed the steps of those obstinate and provoking Wretches which God delivered out of *Egypt*, conducted in the Wilderness, and sustained them there with Bread from heaven; yet they did frequently and continually discover their disobedience and unbelief, by inventing strange ways to try and prove the Patience and Fidelity of God, growing rude and insolent in every denial, discontent and clamorous, if they had not every day a new Miracle: and although he had done so much to testifie his Affection to them, and care of them; yet upon every slight occasion they conclude, that they had neither his Favour towards them, nor his Prefence among them. God indeed was so merciful that he suffered these their evil manners forty years, *Acts* xiii. 18. but not without loathing, abhorrency, and high indignation (c); and though he did not presently destroy them, yet he gave sufficient Testimony that he was displeased at these their dealings. They asked every thing of God they wanted, and were impatient of denial, but yet they would deny Gods Call to Repentance every day: And thus they erred in their hearts, and formed wrong Notions of him, fallily imagining to be heard without obedience, or else wretchedly concluding God was not able or not willing to make good his Promises. And yet as they erred in their minds, so God made them err and wander in that desolate Wilderness, and he grew so highly incensed at last at their obstinacy and unbelief, that he unalterably purposed (which is expressed by taking an Oath) they should none of them come into that Land of *Canaan*, nor enjoy that rest, which they sometimes despised and preferred *Egypt* before it, and otherwhiles doubted whether ever they could obtain it; so that notwithstanding all their Privileges, and all that God had done for them, these vile returns provoked him to destroy them in the Wilderness, and make good that Promise to their Children which the Fathers had made themselves unworthy of. This is the sum of this sad example, and of what hapned to those Jews for our Learning (d), and as *David* set it before the men of his time, and *St. Paul* before those of his; so doth our Church daily set it before you for a warning, that you may not do as they did, lest you perish as they did. You are delivered by Christ from the bondage of *Sin* and *Satan*, you are the chosen People of God, Pilgrims in the Wilderness of this World, and Travellers to the heavenly *Canaan*; and here is set before you some that of old did miscarry, that you may shun those paths that led them to ruine; and that you may hearken to Gods Calls, believe his Promises, despise *Egypt*, and be content with his Providence, and then you shall arrive at your desired rest. Otherwise do not encourage your selves because God spares you, and think you may deny him to day as you did yesterday; for he may suffer those abuses from you many years, and be highly provoked against you in his own breast, though his Anger break not out in your destruction presently; Take heed you trifle not and mistake, till God vow your deprivation; for then you are irrecoverably lost. These *Israelites* were going to a temporal *Canaan*, and so died only temporally (for ought we know) and lost only that pleasant Land. But we are invited to a heavenly Rest, and if we provoke God as they did, our loss is ten thousand times greater, and we must die eternally. Acquaint your selves therefore with Gods ways, and do not delight in such destroying mistakes as these. He is merciful to those that obey him, and will perform all the expectations of his faithful Servants; but those that presume he should do so to them, and yet continue to stop their ears, though he spare them long, yet he will cut them off at last; which being so certain, and having so plain an Example this day propounded to you, I hope you will this day hearken to the Invitations that you hear out of Gods Word,

M

and

(c) *Psal.* xc. 10.
Δυσωρεσθησάντων
Aqu. & Sym.
Cum radio per-
tuli. Var.
Fastidio habui.
Jun. & Trem.

(d) *1 Cor.* x. 11.
Omne quod e-
venit patribus
signum fuit fi-
lius. Moses Ge-
rund. in Gen. xii.

and resolve now to begin a new course of life : And if this have so good an effect, you will have great cause to bless God for sparing you so long, warning you so seriously, and giving you this one effectual call more, and then you may well conclude this Divine Hymn with *Glory be to the Father, &c. As it was in the beginning, &c. Amen.*

The Paraphrase of the XCV. Psalm.

Verse 1. [**☩ come**] with all speed, and [**let us**] who are here met together in the House of God, with loud and chearful Voices [**sing unto the Lord,**] and having our Affections raised by the remembrance of his mercy, [**let us**] not only outwardly and vocally, but inwardly and [**heartily rejoyce in**] him that is the Rock of our defence, the foundation of our hope, and [**the strength**] on which we rely for the fruition [**of our salvation.**]

Ver. 2. He is present every where, but especially there where we assemble to worship him, therefore [**let us come**] into his House, where we are immediately [**before his presence**] having our hearts filled [**with thanksgiving**] and gratitude for all his favours : And the more to set forth his love, and quicken our Brethren, let us openly rejoyce [**and shew our selves glad in him**] not with any vain mirth, but with [**psalms,**] which are indited by his Spirit, and appointed by the Church, as Forms of our daily Praises.

Ver. 3. And we have great reason to glorifie him with Heart and Voice [**for the Lord**] *Jehovah*, he [**is a great God**] infinite and incomprehensible in his Essence, He is supreme and absolute in his Dominion, [**and a great King**] commanding over Angels of Heaven, Devils of Hell, and the greatest earthly Monarchs, being far [**above all**] that are supposed or called [**Gods,**] and therefore deserves a nobler Worship than is given to any Creature.

Ver. 4. He is not limited in his Providence to one City, or confined to a single Province, but [**in his hands**] and power, under his Rule and Government [**are all the**] remotest and most secret [**corners of the earth,**] no place is too far for his reach, too deep for his discovery, or too strong for his power, for the height [**and the strength of the hills**] which are inaccessible to men, these [**are his also,**] and serve for the Bulwarks of his Kingdom.

Ver. 5. He is the Lord of all the World, and commandeth over that unruly Abyss of Waters [**the Sea**] which he binds in fetters of Sand, that it should not harm us, he hath given it to us, and makes it serve our needs, because it [**is his**] by an unquestionable Title ; for he created [**and he made it,**] and therefore ought to give Laws to it, and dispose of it and all the earth, because he took away the covering of waters from the ground, [**and his hands**] made Herbs and Fruits, Birds and Beasts, and so furnished and [**prepared the dry Land**] to be an habitation for the Sons of men.

Ver. 6. [**☩ come**] then, since we have so Gracious and All-sufficient a God, [**let us**] not only praise him for what we have, but also pray unto him and [**worship**] him for the relief of all our Necessities with all possible Zeal and Sincerity in our hearts, and with all lowliness and reverence in our postures ; let us bow [**and fall down**] on our faces [**and kneel**] to so glorious a King, behaving our selves most humbly [**before the Lord**] who is able to do all things, and being [**our maker**] deserves to be worshipped with both Soul and Body.

Ver. 7. And our peculiar interest in him may encourage us to pray to him, [**for he is the Lord**] in whom we believe, who calleth himself [**our God,**] and although he made all men, yet he hath especially made himself known to us, [**and we are the people**] whom he feeds with his Word and Sacraments, and whom he hath chosen to be the flock [**of his pasture,**] for he himself doth watch over us day and night, to secure us from Sin and Satan, we are his especial Subjects [**and the sheep**] that shall ever be preserved by the care of his eye, and the power [**of his hand,**] if we come at his Call, and hearken to his Voice.

Ver. 8. O

Ver. 8. O ye peculiar People of God, observe therefore how his Ministers and his Spirit do every day invite you to Repentance, saying [to day] after you have lost so many days, and have so few remaining; while this day is in your power, it will be well for you [if ye will hear] and obey [his voice,] and that he may not call in vain, take heed you wilfully [harden not your hearts] by delighting in the pleasures of Sin, by doubting of the Promises, or slighting the Threatnings of God; for the event will be as sad [as in the provocation] of the Divine Anger by the unbelieving Israelites at *Meribah*, [and in the day of] their presumptuous [temptation] of Gods Patience at *Massah* [in the Wilderness] of *Sin*, after they came out of *Egypt*.

Ver. 9. This Example God set before the Posterity of those obstinate Jews, saying to them (as now he doth to you) remember the time [when your fathers] in whom you glory, disobeyed my Commands, questioned my Providence, and durst not trust my Promises, but [tempted me] by requiring Miracles from me to satisfy their Lusts, and by this they supposed to have [proved me] and made trial of my Power and Love; although they received a miraculous deliverance, [and saw] all the rest of [my works,] which were so wonderful, they would have convinced any but such stubborn Wretches.

Ver. 10. For all this I forbore them (as I have done some of you) full [forty years,] and spared them from utter destruction, yet still they were rebellious as at first, so [long was I grieved with] the perverseness of [this generation.] At last when nothing would amend them, I declared my utter detestation of them [and said] of those whom I had once chosen, [it is a people] whom nothing can reclaim, a refractory crew [that do err in their hearts] concerning me, imagining me faithless and false, or weak and impotent; and no wonder [for they have not known] nor never would observe [my ways,] viz. to destroy presumptuous sinners, but to give Grace and Glory to holy and humble men which put their trust in me.

Ver. 11. Wherefore I warn you all to take heed lest you refuse to hear my voice, and neglect to repent to day; for so you will provoke me to deal with you, as I did with them [unto whom I swore] and stedfastly resolved [in my wrath,] being justly incensed at their baseness, [that they should] all perish in the Wilderness, and for all their confidence, that one of them should [not enter into] the blessed Land of Promise, nor partake of [my rest:] So I cut them off for disobedience and unbelief, and I will keep all such out of the heavenly *Jerusalem*; Lo, I have said it, that you may be warned and turn in time. *Glory be to the Father, &c. As it was in the beginning, &c.*

SECTION VIII.

Of the daily Use of the Psalms in Morning and Evening Prayer.

s. I. **T**He Book of *Psalms* seems to be a collection of those devout Hymns wherewith Holy men did praise God upon publick or private occasions, being fitted to all conditions of the Church, and of particular persons also. They are Divine Prayers and Praises indited by the Spirit of God, with such admirable variety, that we may easily collect a Form from thence, either to petition for any thing we need, or to glorifie the Name of God for any mercy we have received. Wherefore they are used and commended by Christians, Jews, and Mahometans also. And although we have many differences among the several Parties that are called Christians, yet all agree to make use of these incomparable and sacred Anthems; so that *Cassander* designed to compose a Liturgy out of them, that might serve his purpose of universal Accommodation, and be received by all Christians. This joynt Consent and Universal Approbation, will make it needless to spend much time to commend what all admire. Yet it were easie to reckon up those excellent Titles (a), and honourable Characters (b), which have been given them. They are called the instrument of Virtue, the marrow of Divinity, the store-house of Devotion, the Epitome of Holy Scripture. They contain excellent Forms to bless the People, to praise God, to rejoyce in his Favour, to bewail his Absence, to confess our Faith, to crave Pardon of our sins, deliverance from our Enemies, and all Blessings for the Church of God. In the use of them we ought to exercise all Graces, Repentance and Faith, Love and Fear of God, Charity to all men, and Compassion to the miserable. The Composure of them declares they are fitted for men of all Ages and Degrees, in all Estates and Conditions, young and old; Kings, Priests, and People; in Prosperity and Adversity; here they may find that which so exactly suits them all, as if their condition had been foreseen, and particularly provided for; and if any who grant this shall except, That many of the *Psalms* are not applicable to their condition, I shall confidently affirm, That as devout men in their enjoyment of the Divine Favour, can be humbled in using the Complaints for want of it, which were uttered by better men, and thereby they are moved to see what they deserve, and to consider what many of their Brethren want: So on the contrary, a Pious man under trouble of spirit can, by the Spiritual rejoycings there described, behold the goodness of God to others, and foresee his own deliverance, receiving thereby additions to his Faith, Hope, and Patience. He that forgives his Enemies, and wisheth well to all particular persons, may repeat those Curses delivered in this Book, as Predictions of the miseries like to befall the inveterate Enemies of Religion, or as Deprecations against Sin and Satan, and all the spiritual Enemies of our Souls, which are the *Amalek* with whom we must have an endless War, and whose extirpation we must endeavour and pray for. The like might be said of all the rest in all other cases; but this may suffice to justify the Church in more frequent using these *Psalms* than any other part of Gods Word, because this is the quintessence of all Scripture (c), and most accommodated for Worship and Devotion: So it was esteemed by the Jews, and therefore the greatest part of the Temple-Service consisted of Forms contrived out of the *Psalms*, and committed to the Masters of the Choir, who used those Forms (d), and praised God by them long after *David's* time, 2 *Chron.* xxix. 30. yea, at this very day their Liturgy is an extract principally

(a) *Virtutum organum*, Ambr. *Theologicæ compendium*, Basil. *Epitome totius Scripturæ*, Athan.

Parva Biblia, Luth.

(b) *Psalms benedictio Populi est*, Dei. laus, plebis laudatio, plausus omnium, sermo universorum, vox Ecclesiæ, fidei canora confessio, &c. Vid. Ambr. *Præf. ad Psal.*

(c) *Histeria instruit, lex docet, prophetia annunciat, correctio castigat, moralitas suadet*, in libro

Psalmodium profectus omnium est. Ambr. ut supra. (d) 1 *Chron.* xvi. 7. *ad ver.* 37. collected out of the cv. xcvi. and cvi. *Psalms*. *Ab eo tempore ordinariè posthac Deus fuit celebratus Psalmis & sacrâ Musicâ*. Osiander. See 1 *Chron.* xxv. 2.

out of these Psalms (e), and no man is ignorant how constantly the Primitive Christians used them in their Assemblies (f), insomuch that the very Women, the Children and meanest Mechanics (g) could say them by heart, and sang them at home and abroad, even about their labours; making them at once the exercise of their Piety, and the Refreshment of their minds, recreating themselves and glorifying God; and hereby they had Answers ready to oppose to all Satans Temptations, and the most illiterate might pray to God or praise him in any circumstances, by a Form of his own inditing. How happy should we be, if we were now as perfect in them! The best way to be so is to frequent the Church daily where they are used, and there we shall at once be refreshed with the Musick, and instructed by the frequent recital of them; we shall at the same time be pleased and profited; we shall have holy Principles (h) conveyed into our minds with pleasure.

oracula & domi canunt & in foro circumferunt. Basil. in Psal. i. See Euseb. Hist. l. 9. c. 1. and more fully Dr. Hammond's Preface to the Psalms. (h) O sapiens Doctoris inventum, qui simul canere, & utilia nos discere excogitavit! Basil. ut supra.

S. II. And for this cause, I suppose, the Musick which these sacred Songs were first set to, is still continued in the Church, (as it was among the Jews and best Christians (i)), which ought to mind us of the Musick of the Celestial Choir, and will calm our Souls, and gently raise our Affections (k), putting us into a fit posture to glorify our Father which is in heaven, and sweetning these pious Lessons that will take the deeper root, when the heart is first mollified and prepared to receive them; for sure he is of a rugged temper, and hath an ill composed Soul, who feels not these effects of that grave and pleasant harmony which doth accompany this Office; and we may fear he is not of David's spirit, whose Ears are offended, whose Spirit is disturbed, or his Devotion hindred, by vocal or instrumental Musick. But, O ye prudent and pious Christians, who bring no prejudices against these things, you know how oft your Souls have been rapt up with Ecstasies of Devotion, and your minds filled with Ideas of the Celestial Glory; and your hearts inflamed with strong Affections by these sweet strains. Wherefore do you endeavour (when you are so disposed by the Church-Musick) with Fervency and holy Ardors to bless the Name of God: And be sure you never omit to bear a part your selves in heart, or voice, or both; for so the Church requires, and so the People of God in all Ages (l) have sung their Hymns by turns and responses, supposing by this means they might best stir up each others Affections, and come nearest to the heavenly Pattern, where the Seraphims cry one to another, *Holy, holy, holy, Lord God of Hosts*, Isai. vi. 3. And Socrates relates that Ignatius learned this way of singing from the Angels, and he first delivered it to the Christian Church (m), which ever since doth zealously imitate them here, hoping to bear a part with them in their eternal *Hallelujahs*; but our designed brevity will allow us no further to press these things, because our principal aim is to help Devotion, not satisfy Curiosity, and therefore we will now treat of the means to use the daily Psalms to the benefit of our Souls.

ἀδου ὑμνῶν, καὶ τὸν τετραπὺν τὸ ὄργανον τῇ ἐν τῇ Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν, ὅθεν καὶ ἐν κλησίαις αὐτῇ ἡ παρεγδοτος ἐδόθη. Socrat. Eccl. Hist. l. 6. c. 8.

S. III. There is not any part of Divine Service that might be of more general advantage than the use of the Psalms, if due care were taken by us of three things:

1. To be fitly disposed for them before we begin.
2. To be suitably affected, when we are about them.
3. To retain firmly those Affections afterwards: concerning each of which something must be said.

First, For Preparation, it is most certain that our Hearts are like an Instrument out of tune, and if we begin the melody of the Psalms before we have skrued up our Affections, and set them to the right key, we shall make an unpleasing

(e) Et versus alios complures & Psalms Davidicis recitare solent, &c. Bux. Synag. c. 5.

(f) 1 Cor. xiv. 26. Coloss. iii. 16.

(g) Ἐπεὶ οἱ πρὸς τὴν Δαυὶδ ψάλλοντες ὕμνους, καὶ ὁ λαὸς τὰ ἀνερχόμενα ὑποψάλλοντες. Conit. Apost. l. 2. c. 57.

(h) Psalmorum

(i) Ad S. Altare iterum radiens Psalmorum incipit Melos, continentibus seculum sacra carmina omnibus Ecclesiastici ordinis gradibus. Dionys. Areop. c. 3.

(k) Grotius in 1 Sam. x. v. 5.

(l) Omnes enim ad Sanctum Psalmum—

devoto & veneraci corde respondimus.

Aug. Ver. Apost. Serm. xii.

(m) Ὁ ἡγίασεν ἡμᾶς ἀγγέλων διὰ τῶν ἀντιφώνων ὕμνων τῶν ἁγίων τει-

πάταις ταῖς ἐκ-

κκλησίαις αὐτῇ ἡ παρεγδοτος ἐδόθη.

Socrat. Eccl. Hist. l. 6. c. 8.

Eccl. Hist. l. 6. c. 8.

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pleasing discord; for which cause the foregoing Offices of repentance are prudently appointed to be first performed; that we being thereby mollified and wound up into a frame of Devotion, may say, *Our hearts are ready to sing and give praise*, Psal.cviii.1. And certainly we shall find the devout performance of the penitential part will incomparably fit us to say or sing *David's Psalms* with *David's Spirit*: For having confessed humbly, begged forgiveness earnestly, and received the news of our Absolution thankfully, our Hearts will be replenished with contrition and lowliness; and we shall find our Spirits tender, our Desires strong, our Affections elevated and fixed upon those things that are above: Then the Comforts and Promises will cheer us; our sense of the wants of our Brethren, and our own Necessities will give wings to all the Petitions; our apprehensions of Gods goodness in Christ Jesus will beget such entire Love to him, that our very Souls shall mingle with our Praises; how easy and how deep impressions will all these make upon the heart of a true Penitent, which an unrepentant man is not at all affected with! Consult but your own experience, which will convince you, that when by some sharp Affliction or serious Preparation, (before the Sacrament, or the like) your Affections have been moved to an humble and hearty repetition of the Publick Confession, then your Heart is much affected with *David's* devout Prayers and Thanksgivings, and you easily apply them to your own case without a Monitor, and so you might be disposed every day, if you did daily confess your Sins with the same affections and dispositions. But we must prepare not only to sing with the spirit, but with understanding also, 1 Cor.xiv. 15. and therefore let us use all means we can (n) to know the meaning of these holy Psalms, which is not difficult to do; especially so far to understand them, as to be able to know when *David* exhorts us, or praises God, or prays to him, that we may joyn with him in a right manner. And indeed a diligent attention will make that sufficiently plain, especially if we have seriously considered them in private.

(n) I advise those that are of ability, capacity, and leisure, to read the Psalms for the day pri-

vately in D.Hammond's excellent Paraphrase before they go to Church: And for others to use the Lord Hatton's Psalms with the Prayers fitted to them in the same manner.

Secondly, For suitable Affections in the reading or singing of them, we must take notice, that there is something more required in these *Psalms* than in other parts of holy Writ: For other parts of Scripture are read to us, and it sufficeth that we be careful to hear them reverently and attentively, willing to be instructed by them, and resolved to be obedient to them. But here we our selves do bear a part, and we are to speak them as our own words (o); we must pray for what is here desired, and praise God for those mercies which are here recorded, and this requires both an extraordinary attention, and also a suitable disposition of mind to the matter of the Psalm which we are repeating: So that it is necessary that we consider the subject of each of these Divine Canticles, and endeavour to get our hearts into a temper agreeing (p) thereunto, and so we shall sing these Psalms with such a spirit as they were composed (q): Which blessed frame that Holy Spirit which first indited them, can only beget in us; and no tongue can tell what infinite delight, and ravishing pleasures, and mighty advantages we might then find in this employment: Wherefore having desired the assistance of the Divine Grace, be careful first to let your hearts go along with the matter of every Psalm, and secondly, to apply the [*Gloria Patri*] at the end of every Psalm, according as the subject doth require, in which perhaps these general Directions may be helpful to you. Observe there are four sorts of Psalms: 1. Psalms of Instruction. 2. Of Exhortation. 3. Of Supplication. 4. Of Thanksgiving: And though many are mixt compositions, containing all or most of these, yet all that is in any of them may be referred to one of these heads, and the devout Christian may learn by the following Rules to suit himself for any of them whether single or together.

(o) Τὴν εἰς ἑαυτὸν λαμβάνων, ἡ δὲ ἑαυτὸν ὡς ἰδίαν ὄντας λόγους ἀναγινώσκει. Athan.

— Ὡς ἰδίᾳ ῥήματα λαλῶν ἐστὶ, καὶ ὡς περὶ αὐτὴν γενομένης αὐτὸς ἐλάλει. Idem.

(p) Tuum spiritum affectu Psalmi forma; si affectus sit amoris amor, si timoris time, &c. Aug. in Psal.xxx.

(q) Ad fruendum hunc the-

aurum necesse est eodem spiritu Psalmos dicere quo fuerunt compositi. Cassian. Collat. 10.c.10.

1. The *Psalms of Instruction* are plain Explications of, and profitable Meditations upon, some point of Religion; as about the Creation and Works of God, *Psal.* viii. and civ. about his Providence, *Psal.* xxxvii. and cxxxix. and cxlvii. concerning Christ his Passion, *Psal.* xxii. and lxix. his Resurrection and Ascension, *Psal.* ii. and xvi. and cx. or his coming to Judgment, *Psal.* i. and xcvi. &c. Now in these and the like Psalms we must make a hearty Confession of our belief of these Articles, we must be thankful to him that revealed them, and be careful to express those practical Inferences that are drawn from them in our Lives and Conversations, heartily desiring we may live by these holy principles of Truth; In these we must exercise especially Faith and Love, concluding them with giving *Glory to the Father*, who hath made us partakers of a right Faith in his Son by his Spirit; and remembering that every Person of this glorious Trinity joyns in these eminent Works of Creation, Providence, Redemption, and Sanctification; let us heartily praise God the Father, Son, and Holy Ghost, for all that is done or designed for the Sons of Men. Let thy Soul say, O Lord, I confess the truth of these things, I believe them fully, and I admire them highly, and will ever love thee for declaring them: I acknowledge thy Power in creating, thy Bounty in sustaining, thy Wisdom in ordering, and thy Mercy in relieving and preserving all the World; I discern thy Love in our Redemption, I hope in thy Might for a Resurrection to Life, and I trust in thy Mercy for a share in thy Kingdom, *Glory be to the Father, &c.* for all this.

2. The *Psalms of Exhortation* are serious Admonitions backt with powerful Motives, convincing Arguments and clear Examples; by which we are stirred either to some acts of Moral Virtue, *Psal.* xv. and ci. or to some Duties of positive Religion; to fear God, or study his Law, or observe his Will, *Psal.* i. and xxxiv. and cxix. or else we are warned against sin by Threatnings and Examples, *Psal.* vii. and lviii. and lxiv. particularly against distrust in God, by the history of his Providence over his own People, *Psal.* lxxviii. cv. cvi. That we may profit by these, we must weigh the Promises and Motives to Holiness so seriously, that we may be convinced of our Folly in neglecting these Duties, and resolved to set upon the sincere performance of them; and also we must consider the Evils that are appointed for and threatened to all sorts of Sins, and the sad Instances and Examples of Sinners that have been made miserable thereby, till we find our hearts moved with Fear and Penitence, and till we have taken up purposes of speedy forsaking those dangerous courses: So that here we are to exercise Humility and Repentance, Fear of God, and pious Resolutions, which being finished; in the Doxology there is a superadded act of Praise, to the *Father* for sparing us, to the *Son* for interceding for us, and to the *Holy Ghost* for warning and convincing us; and this *Glory be to the Father, &c.* doth declare, you are thankful for the Admonition, resolved to take warning, and full of hopes of the Divine Assistance to help you to forsake the evil and follow the good. In these Psalms take the same Resolutions which holy *David* did, and encourage your selves with the same hopes, love what he loves, desire what he longed for, believe and expect what he promiseth to himself, hate what he hated, take warning by what he observed, and fear the same sad event, if you go on in the same way with those Sinners that are made examples to you; evermore praising God for those gracious discoveries; and saying, *Glory be, &c.*

3. The *Psalms of Supplication* are most ardent Petitions for all good things for your selves, your Brethren and the whole Church, in all circumstances and upon all occasions. These are private Prayers for Pardon of Sin, *Psal.* xxv. and li. and cxliii. for restauration to Gods Favour, *Psal.* iv. and xlii. and lxiii. for Patience in trouble, *Psal.* xxxix. for deliverance from spiritual or temporal Enemies, *Psal.* lv. and lix. and lxxi. and lxxiv. and also Publick Prayers for the King, *Psal.* xxi. and lxxii. for the Church and People of God, *Psal.* lxviii. and lxxix. and lxxx. and such like; which that we may be fitly disposed for, we must have a quick and feeling sense of our own and our Brethrens wants, a firm belief of Gods All-sufficiency, a strong confidence in the Intercession of Jesus Christ, and a full persuasion of the acceptableness of these requests which are drawn up by the Holy Ghost: And these devout Prayers will give us occasion to shew our

care

care of our own Souls, and our universal Charity to all the world, our Love to Gods Church, and our entire Dependence on his Power and Mercy, and may fitly be closed with a giving *Glory to the Father*, who heareth us; *to the Son*, who pleads for us in heaven; *and to the holy Ghost*, who directs and assists us on earth; and we have cause to bless him who hath heard both ours and others Prayers, and will do so to the end of the World, giving all Persons in all Ages past, present, and to come, great cause of Eucharist and Thanksgiving. By this [*Gloria Patri*] added to our Prayers, we declare our confidence and hope, that he will grant us our desires, who is, and was, and ever shall be the helper of all that flee to him for succour; and we may call to mind that many are now praising him in heaven, for hearing these very Petitions that we now put up. Art thou poor or miserable, sick or weak, despised or slandered, persecuted or oppressed? Here thou maist breath out thy Complaints to him that can help thee, or those that are so. Art thou under trouble of Conscience, or fear of Gods Anger, worsted by Temptation, or sluggish in holy Duties, or any ways spiritually indisposed? Here are most proper and pertinent Forms for thy Comfort and Redress. Art thou a Well-wisher to all the World, a Lover of Gods People, a Friend to the Peace of Kingdoms, and a faithful Subject to thy own Prince? Hast thou any Detestation against Sinners, or desire of their Conversion, any pity for the calamitous, or wishes for their Deliverance? If thou bring a charitable heart, thou maist pray for all or any of these in such prevailing words, that, ere thou hast done speaking, thou maist have such assurance of a gracious return, as to sing, *Glory be to the Father, &c.*

4. The *Psalms of Thanksgiving* are joyful Songs of Praise and Eucharist, and lovely descriptions of the Divine Goodness to all the World; but especially to us and all his own People. Such are those wherein God is praised for all his Mercies, *Psal.* ciii. and cxxxvi. and cxlv. for those bestowed on our Bodies, Health, *Psal.* cxvi. and cxxx. and Plenty, *Psal.* lxxv. and civ. Victories over our Enemies, *Psal.* xviii. and cxliv. and cxlix. As also for what he hath done for our Souls, *Psal.* lxxvi. cxi. cxviii. And in these Psalms are most earnest Exhortations to joyn in praising his holy Name, and most exact Characters of all Gods gracious dealings with us and all Mankind. Wherefore that we may joyn in heart and voice, let us be fully sensible of our baseness and unworthiness, let us be mightily convinced of Gods goodness to us and others, and deeply affected with the freeness, frequency and fulness of his Mercies and Favours; for here we are to exercise Love and Gratitude, we are to imitate the Choir of Heaven, who survey the whole World, and pay the tribute of Glory to him, whose Mercy and Goodness they see and admire in every thing, and so must we; and then our Souls shall readily comply with *David's* courteous Invitations to *bless the Lord*. O my God, I behold what thou dost for all mankind, and what I have received; I confess my unworthiness, and admire thy goodness in all things. And then the *Glory be to the Father, &c.* is a recapitulation of all the foregoing causes of glorifying every Person in the glorious Trinity, and must be an acknowledgment that all Mercies are dispensed to us by the *Father*, for the *Son's* sake, through the ministry of the *Holy Spirit*; and upon this account all Honour and Glory *is*, and *was*, and *ever shall be* due to the Father, Son and Holy Ghost. O my ingrateful Heart, which seest so much cause of praising God every day for his Works, for his Goodness to others, and thy self also, and hast thou not yet learned fully to love God, and constantly to praise him? Come to the sweet Singer of *Israel*, he will excite thee (by his example) in *every thing to give thanks*, learn of him *to rejoyce with them that rejoyce*; learn of him to love, and sing *Glory be, &c.* so thou shalt sing new Songs in the new *Jerusalem* for ever. By such means as these we ought to tune our hearts for this heavenly Musick, if we would have it please God and profit us; and if by the help of Gods good Spirit we have in some measure well performed this, our next care must be that we lose not those good Affections.

Thirdly,

Thirdly, Therefore endeavour to nourish these holy flames on the Altar of thy heart by such a life as the inspired Penmen of these Psalms themselves did lead (r), and such as they exhort others to; so shalt thou be every day fit to joyn in this Office, and be always prepared to accompany the Church with suitable Affections in all the several parts of *Psalmody*. Remember these Anthems are designed not only to raise Devotion in Publick, but to assist Holiness in Private (s), and by letting us feel comforts in Gods House, which may strengthen us to do his Will afterwards, and which may set us upon our guard against Sin and Satan, who present sensual Pleasures and carnal Allurements unto us; but you who have tasted sweeter and nobler Delights, will easily despise those vain and empty shadows, and with no other joy than to praise God among his Servants on Earth here, and among his Saints in Heaven hereafter. And if this be your desire, the constant use of these *Psalms* will make them so familiar, that you will never want holy Meditations, Ejaculations, Answers to Satans Temptations, and Memento's of a holy Life, even after you are departed from the Congregation.

(r) Τοῦτον δὲ
χρὶς, σὺ ζήλωσθαι
βίον διόν ἑσ-
χον διὰ τὰ
προφωρούμενοι
λαλήσαντες
ἀνδρες ἀγα-
θη. Athanas.
(s) Verba vi-
venda non le-
gendā.

SECTION IX.

Of the Lessons.

§. I. **B**Efore we begin to read or hear the holy Scriptures, it will be useful that we consider, *First*, their own Excellency, to engage our Love to them. *Secondly*, the Providence of God in the composing and preserving them, to excite our Reverence. *Thirdly*, the Care of the Church in fitting them to our use, to encourage our Diligence. *First*, The Scripture must needs be excellent, because it is the Revelation of the whole Will of God, so far as is necessary for our Salvation. We believe as God hath taught us, and as it was believed in the Primitive Church (a), that it is the compleat Repository of all Divine Truths that concern Faith or Manners; and therefore we own it to be the Rule of our Lives, and the Foundation of our Faith; and in all our considerable (b) Controversies we place it in the Throne (as the Councils of *Ephesus* and *Aquileja* did) for the Moderator and Determiner of such doubts and differences. This is the guide of our Consciences, the ground of our Hopes, the evidence of our Inheritance, and the Law by which we shall be judged at the last day, *John* v. v. 45. *Rev.* xx. 12. Wherefore it is the Duty (*John* v. v. 39.) and Interest (2 *Tim.* iii. 15.) of every Christian to be conversant in them, according to the command of Jesus, and the example of all Gods Servants, who studied them more than any other Writings: So that *St. Basil* and his Friend used no other Book, but wholly meditated in this for thirteen years. And if it were possible, we should exercise our selves in them *day and night* (c), that is, always. But however we must spend so much time upon them, that we may be always furnished with Precepts to direct, Promises to encourage, and Examples to quicken us to do all good; and also with Prohibitions to restrain, Threatnings to affright, and Presidents to warn us from all evil. And being so constantly useful, and so able to shew us all that is necessary to be known, believed, or to be done, we should love them, and delight to hear and know them, because ignorance of these sacred Oracles will lay us open to errors in Judgment, (*Mark* xii. 24.) and wickedness in Practice, (*Pf.* cxix. 3.) and finally prove the ruine of our Souls.

(a) 2 *Tim.* iii. 15.
In quibus in-
veniuntur illa
omnia quæ con-
tinent fidem
moreque vi-
vendi. August.
Doct. Christ. l. 2.
c. 17.
Sacra & divi-
nitus inspirate
Scripturæ per
se abundè suf-
ficiunt ad veri-
tatis indicatio-
nem. Athan. in
Idol.
Antiquam fi-
dei Regulam.
Euseb. Hist. l. 5.
(b) Sancta Syn-
odus Christum
asserens capi-
tus loco adjun-
xit: Veneran-
dum enim E-
vangelium in

Sancto throno collocavit. Cyril. See Dr. Cofin's History of the Canon. (c) *Josh.* i. 8. *Deut.* xvii. 19. R. Ismael à sororis filio rogatus, quodnam tempus Græcorum lectioni impenderet? Resp. Nullum; nisi potest inveniri tempus quod nec ad diem neque ad noctem pertinebat. E. Talm. Masius in *Jos.* i.

§. II. Secondly, We must remember it is no ordinary regard which we must give to these holy Pages, because God is the Author, and his Spirit the Enditer of them, and in his infinite Wisdom and Love, he hath committed his Will to Writing, that it might not be corrupted or impaired by the Prejudices, the malice or forgetfulness of men, as all Traditions generally are. For the matter of it, though he could have filled it with amazing Mysteries, yet (consulting our Good rather than his own Greatness) he condescends to our capacities (d), imitates our Phrases, complies with our Notions, and hath laid down all necessary and fundamental Truths so clearly, that the meanest may understand them; and yet in more curious points, hath left such difficulties as may exercise the wits, and allay the arrogance of the most knowing men. Nor hath he in any one part set down every thing that is directly tending to our Salvation; but to engage us diligently to read it all, he hath so prudently dispersed these necessary things, that some of them are to be found every where; so that every part thereof is useful, and none of it must be neglected, much less contemned (e). for like as in high Hills, the outward Barrenness is recompensed by Mines and hidden Treasures (f); so the most difficult places yield profit to those that have skill and patience to dig into them. And the Almighty hath not only shewed his care in the forming, but also in the preserving of these sacred Records; which though they are the most ancient in the world (of undoubted credit) and have been hated and opposed by Satan and his Instruments, the great and wise ones of the world; yet neither Time, Power, Policy, nor Malice could ever corrupt nor destroy them; because God resolved to preserve them for our use, upon whom the ends of the world are come.

(d) Lex loquitur nobiscum lingua florum hominum: Lumen superum nunquam descendit sine indumento. Prov. Rab. Sermo enim divinus secundum intelligentie nostre naturam se temperat.

—nobis enim non sibi loquitur. Hilar. in Psal. xxvi.

(e) Nullane verrecundia tibi est, dicere eorum quae Deus ipse loquitur, nullam esse cognitionis utilitatem? Chrysost.

Ociosum autem verbum dicere in S. Scriptura ingens blasphemia est. Basil. (f) Matth. v. 18. Non est litera in lege à qua non pendeant magni montes. Dicitur Rab.

§. III. Thirdly, The Church hath done her part, in compliance with the designs of Gods Mercy and Providence, to deliver it safely to us, and make it useful for us: For hereby the Catholick and faithful Christians discovered the frauds of Hereticks, convinced the minds of Unbelievers, and sealed the truth of it with their Blood. And lest any should pretend ignorance (g), the Governours and Lights of the Church have carefully translated the Original Scripture into all Languages, that every Nation might hear in their own Tongue the wonderful works of God, (Acts ii. 11.) After which pattern our Church hath made that elaborate, exact and faithful Translation into the English Tongue, the like to which is not in any Nation (h). And now the Scripture hath learned our Language, that it may instruct us in our own words; and it must be wilful negligence if we do not understand it: To prevent which, we are enjoined to read or hear it every day, both at Morning and at Evening Prayer, according to the Practice of the Jews (i), who read the Law in their Synagogues however on the Sabbath, and on other days they tasted no food, till they had read a Section of it either in publick or private (k); and every man knows how solemnly and constantly this hath ever been done in all the Assemblies of the Christian Church (l). For hence they confirmed their opinions in Doctrine (m), and learned Lessons of holiness in conversation. I had rather your own Observation should inform you, than spend time to tell you how carefully this Church hath selected the most practical and pertinent Chapters; omitting the more difficult, or rather remitting them to private consideration, where you have more leisure. The Lessons suited to the solemn Festivals are determined (n), and do either explain the Mystery, relate the History, or apply the

(g) Διὰ τὸ τοῦ ἑκκλησιαίου φωνῇ ἐκφραζομένην διὰ γὰρ τοῦ ὅτι ὡς μὴ παρορῶν ἀγνοίας περὶ ἐκείνων διωκθῆναι. Clem. Alex. Strom. 1.

(h) Anglicanae versionis auctores omni laude majores fuisse arguit accurata illa et ad invidiam aliarum gentium elaborata versio. Sixt. Amama Praefat. Druf.

(i) Acts xiii. 17. 1 Cor. iii. 15. Luke iv. 7. Neh. viii. 8.

(k) Ita fecerunt Christiani, teste Clem. Alex.

(l) Διότι οὐ μὲν ὅσα βιβλία Περὶ τῆς λέξεως καὶ τοῦ λόγου. Chryl. ad Act. ix. 19.

(m) Coinus ad literarum divinarum commemorationem. Ter. Apol. c. 39. Ἡ δὲ τῶν γεγραμμένων τῶν κειμένων ἀνάγνωσις εἰς ἀπόδειξιν τῶν λεγόμενων ἀναγκαῖον. Clem. Alex. Strom. 6.

(n) Nunc interposita est solemnitas sanctorum dierum, quibus certis ex Evangelio Lectiones oportet in Ecclesia tractari. Aug. Praef. in Joan.

Example

Example unto us. In fine, the Goodness of God in revealing, and his Power in preserving these holy Books; as also the Churches Courage in defending them, Exactness in translating, and Prudence in dividing them, shew it is the great concern of all Christians to understand them, and their duty to use them: for there is nothing wanting to make us *wise to salvation*, but our diligent endeavour to profit by them. And that this Grace of God and Care of the Church be not bestowed on you in vain, we shall desire you to observe the following Directions:

§. IV. *First*, it is necessary, that we humbly and earnestly call for the assistance of the Divine Spirit, which, as it did first indite, so it can best explain these Oracles of Truth, and also enable us to practise them. Now this may be done by a short and pathetical Ejaculation, while the Minister prepares himself to read, and if we are not ready at making such Forms, we may repeat *Psal. cxix. 180. Open thou mine eyes, that I may see the wondrous things of thy Law: Or Ver. 125. I am thy Servant, give me understanding that I may know thy testimonies:* Or if you have time, you may pray by that excellent Collect [the second in order] for the second Sunday of Advent: *Blessed Lord, who hast caused all Holy Scripture, &c.* Now by these Prayers we shall own God to be the Fountain of all Wisdom, and express our desires to know and do his Will, and therefore no doubt they will procure us Wisdom and Strength. *Secondly*, Labour to bring a heart purified from the love of all sin, for a Lamb only can open the Seals of this Book, (*Rev. v. v. 2.*) The Mahometans write on the cover of the Alcoran, *Non attingat nisi Sanctus*; Let no unclean person touch this, which better agrees to Gods Word; so that we shall do well to engrave it on our memories, and then we give the signification of that Rite of washing the Hands before the taking it up, which the Christians (o) observed of old, and the Turks at this day. We cast not our Seed into untilled grounds, and let us not cast the more precious Seed of the Divine Word into unhallowed hearts, (*Jer. iv. 3. Matth. xiii. 4, 5, &c.*) lest it be choaked with Weeds, or over-run with Thorns, or parched for want of Root in us. The love of sin blinds the Eyes, vitiates the Pa'ate, and alters the Object; it will make this Divine Food nauseous, or turn it into the nourishment of corrupt humours. He only profits by Gods Word, that brings a pure and clean Heart: He sees Gods Will clearly, loves it exceedingly, closes with it readily, because it suits his inclinations and sympathizes with his affections, so that it brings its welcom along with it. *Thirdly*, Come with holy desires to learn your Duty, and stedfast resolutions to practise it. The end of Writing the Scripture must be our aim in Hearing it, viz. that we may be wiser and better. The Philosopher complained of some that did read *Plato*, not to reform their manners, but to adorn their discourse (p): but we have juster cause to complain of those that hear Gods holy Word, to make them more talkative, and not more holy. It is not Phrases, but Virtue which we ought to learn there. We must like good Souldiers stand with our loins girt, our arms fixed, expecting only the Watchword, and then we must obey. Let us say, *Speak, Lord, for thy servant heareth*, (*1 Sam. iii. 10.*) and with *St. Paul*, (*Acts ix. 8.*) *Lord, what wouldst thou have me to do?* And when he hath in his Word signified his pleasure, our Souls must answer, (*Exod. xix. 8.*) *All that the Lord hath spoken, that will we do.* It had been a strange presumption in *David* to have consulted the Oracle about his safety (*1 Sam. xxii. 2. and 12.*) unless he had purposed to obey the Answer. And it is an equal affront to the Divine Majesty, for us to pretend we come to ask his advice, when we have no intentions to follow it.

(o) Chrysost.
Hom. 52. in
Evang. Joan.

(p) Est etiam
(prob. Jupiter?)
qui Platonem
legere postuler,
non vitæ or-
nandæ, sed lin-
guæ & oratio-
nis comendæ
gratiâ, non ut
modestior fieret,
sed lepidior.
Taur. apud Aul.
Gell. Noct. At-
tic. 1. 9.

§. V. Being thus prepared before by Prayer, Purity, and holy Resolutions, when the Lessons are begun, *Fourthly*, Let us hear them with all Reverence, according to that excellent example of those devout Jews, (*Nehem. viii. 6.*) who when the Law was read to them, *lifted up their hands, bowed down their heads, and fell on their faces.* And sure we should express such outward respects as may declare we are mindful of the Author of these Proclamations, who is King of Kings and Lord of Lords. The Scripture daily salutes us, as *Ehud* did the King

N 2

of

(q) *Scriptura
est ipsa vox
& anima Dei.*
D.Greg.

of *Moab*, (Judg.iii.20.) *I have a message to thee from God.* And if the Tyrant at that news rose from his seat, shall not he condemn us, if we receive it with less signs of regard and reverence? But especially let us labour to fill our minds with serious apprehensions, that it is the Word, the Will, and Mind of the great God (q), and then we shall express our outward reverence with more ease and sincerity. Let us receive it as being truly his (1 *Theff.ii.13.*) and it will work as effectually as if it came with the terrors of Mount *Sinai*, or were delivered in Thunder from the Battlements of Heaven. And the better to affect your heart, behold the evident demonstrations that God is in and with them. Think how many sad hearts these Promises have cheered; how many erring and wavering minds these Truths have established; how many obstinate sinners these Exhortations and Threatnings have converted, and it will help to give them their due value in your eyes. *Fifthly*, Mark them with a most diligent Attention, as those did our Saviours words (*Luke xix.ult.*) Let your eyes be fixt on the Minister, as if you expected to receive something, (*Acts iii.5.*) Let your ear be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts which come to devour your Sacrifice and carry your Souls away. How deservedly would that poor man want relief, who should entertain himself with every Bird within his view, at a time of distribution, till all were disposed of? Yet such is their folly, who while they are pursuing every idle thought which is suggested by *Satan*, lose many Sentences, which might open their eyes, strengthen their hands, and comfort their hearts. You know not what good he deprives himself of, that lets the least Sentence slip unobserved; for the very filings of Gold are precious, and there is weight in the least tittle of Gods Word, (*Math.v. v.18.*) There are many places which are obscure, and by reason of close Connexions or speedy Transitions are no ways to be understood without the comparing them with what precedes and follows (r), so that breaking one link may spoil the chain. It is not possible a careless hearer should understand them clearly, or apply them prudently, or make any future benefit of them; but we find, by half-Sentences and slight Observation, men suck in Errors and evil Principles, and the same word which cures one kills another (s). It is this negligence and inadvertency that makes the Scripture so little understood, so hugely perverted, so speedily forgotten, and so slowly practised. We have enough while Gods Word is reading to employ our minds and take up our time, and did we give as much heed (t) to Scripture as we do to trifles, we might easily understand it, and should be engaged to a firmer belief, and a more conscientious practice thereof.

(r) *Qui non
advertit quid
supra & infra
scriptum sit, is
pervertit ver-
ba Dei viven-
tis. Munster.*
(s) *Ὅσοι μὲν
ἐμπέρας ἀ-
κούσιν ὡφε-
λύνται, ὅσοι
δὲ ἀπέρας,
βλάπτονται.
Ἔστιν ἀπὸ τῆς
ἐμπειρίας κα-
τὰ τὸ λέγειν, ἕως καὶ τὸ ἀκούειν.* Arrian.in Epi9.1.2.c.24.
intelligere, cogetur & credere. Tert.

(t) *Qui audierit inveniet Deum, qui etiam seducit*

(u) *Heb.ii.1.*
Dr.Hammonds
Annot.

(x) *Is divinas
Scripturas re-
stè legit, qui
verba vertit
in opera.*
D.Bern.

§. VI. The *last* part of our care is after the Lessons be ended; then *Sixthly*, Meditate of them, and lay them up in your heart, that you may faithfully remember what you have learned, and readily bring it forth upon occasion. We do not only hear Gods Word to stir us into a present Devotion; but to fill our Treasures, store our Armory, and victual our Fort, against we be besieged by Temptation or Affliction (u); and 'tis not our Affections when we hear it, so much as our Memory of what we hear, that thus makes it serviceable to us. But we must especially treasure that which is most pertinent to our own condition; and as the Jewish Masters love to allegorize, we must not be like the Wine-press, which keeps the Husks and lets out the pure Wine; nor like the Sponge which promiscuously sucks in all; nor yet like the Hour-glass, which pours out at one side what it received on the other; but in hearing we must be like the Fan, which retains nothing but the solid Corn. If we have but skill to chuse according to our needs, there is in Scripture plenty and variety for all estates; and if our Arms be fewer, yet if they be ready and fit, they may be more serviceable than more that are not so well ordered. *Lastly*, Begin immediately to put what you hear into Practice, and then it is out of *Satan's* reach (x). Take warning by the Threatnings, to fly from the evil; encouragement from the Promises, to perform the

the good; submit to the Reproofs, observe the Directions, and pursue the Rewards. If this Glass have shewed us our Deformities, we must immediately amend them, or we shall soon forget them (y), and so lose the labour and benefit of our hearing. What signifies a Counsellors opinion or Physicians advice, if they be not followed? The better the counsel is, the more is our shame, if we look more on the glory of asking it, than the honour and benefit of observing it. These Rules carefully made use of, will be soon found of extraordinary advantage, and may suffice in the general; but because of the variety of Scripture, and the necessity of a particular application, we shall add some short intimation how to profit by the several parts hereof. For St. Paul hath told us, that all Scripture is useful (z) to inform and teach us in Faith* and Truth; to discover and reprove our sins, to direct and urge our amendment, to promote and improve us in the practice of holiness. Which rule if we follow, we may be able to profit by every Chapter, and may learn that Art of making every part of Gods Word (like an exact Picture) look directly upon our selves (a), and comply with our circumstances, although it was spoken to others, and perhaps of different condition.

(y) James i. 23, 24.
Qui sacras literas legit, nec confert ad rem, similis est seminanti crebrè, metanti nunquam, parturienti sæpius & partus sepelienti, otioso cantori qui non habet mercedem operis.
 Masius è Talm. in Jos. i.
 (z) 2 Tim. iii. 16.
 * ————— Πεδε

διὰ ὅτι ἅπαντες, πρὸς ἐλεῖχον, πρὸς ἀπαγόρευσιν, πρὸς παιδείαν τὴν ἐν δικαιοσυνῇ. Vide Ham. Annot. in loc. (a) Omnia quidem dicta Domini omnibus posita: sed pleræque in personis directæ, non proprietatem admonitionis nobis constituerunt, sed exemplum. Tert. de Præscr. hæret.

§. VII. First then, to apply the Old Testament, out of which the first Lessons are taken, we may consider that (besides the Psalms, of which before) it consists of these Parts, 1. The Law, 2. The History, 3. The Morality, 4. The Prophecies. 1. The Ceremonial Laws are omitted in our daily Service, because they were proper to the Jews, and had no apparent reason (b) of their obligation; yet if we have time, leisure, and judgment, we may in private improve them into most useful Meditations, by applying the Types to Christ, and those Precepts which are literally obscure, to matters of practical Holiness. Of the Judicial Law also little is read in Publick; but so much of it as is used, is the foundation of the ancientest and best Laws which were made by Heathens or Christians, and contains Rules of the exactest Justice in the World; and if we abate for the difference of our circumstances, may conduct our Consciences in many cases of intercourse with our Neighbours. Of the Moral Law no part is passed by, because there are the Rules of eternal Goodness, to which the Consciences of all men give consent at the first hearing, and so are of universal Obligation; but they bind us in a higher manner than any (Matth. v. v. 14.) wherefore we may learn hereby our Duty to God and Man, and discover all our odious sins, and we may encourage our selves to obedience from the Promises, for they shall certainly be performed either literally in a temporal, or with advantage in a spiritual manner; understanding Soul for Body, Grace for Prosperity, and Heaven for Canaan: In which manner also we must apply the Threatnings to make us penitent for former, and cautious of future offences against so holy a Law of so great a God. 2. The History is all read, and is a rare account of the methods of Gods Providence in the Government of the World, from the Creation to the Return of the Captivity. And we are to love and reverence it before all other Records, for its Divine Author and undoubted Credit; for the Persons it treats of, the chosen People of God; and especially for the excellent Design, which is to teach us to fear God, love Holiness, and avoid Iniquity, by a clearer and more easie method (c) than the Precepts can do, because these lively Pictures of the final success of Piety, and the ruine of Wickedness, are more readily apprehended, more deeply impressed, and more firmly remembered, than either Advice or naked Exhortations. And therefore the Examples (d) of prosperous Virtue will condemn our Folly and Sloth, and raise in us a holy Emulation to be like those excellent persons, and a lively Hope that we shall have the same Success and Rewards. As also the base Designs, constant Disappointments, and dreadful Events which attend all ungodly Wretches, must affright us from tread-

(b) Heb. :חוק
Verba sunt quæ non habent æpertam rationem: — sunt ex decreto Regis. R. Sal. — Præcepta quorum non patefacta est ratio. R. Dav. Kim. in Psal. cxix.

(c) Longum iter per Præceptum, breve & efficax per exemplum. Seneca.
 (d) Hoc tibi virtutum stimulus, hoc semina laudum, Hoc exemplum dabit. —

Ne finis ingentium exemplorum parvi imitatores. S. Salvia.

ing

(e) *Hec quando in S. Scripturis legimus, non ideo quia facta credimus, facienda credamus, ne violemus precepta, dum passim sectamur exempla. August. in Mend. c. 9.*

(f) *S. Propheta audiuit & non intellexit; quid facient hi qui signaturum librum & usque ad tempus consummationis multis obscuritatibus involutum presumptione mentis edisserunt? Hieron. in Dan.*

(g) *Lex vetus ligat manum, lex nova ligat animum.*

ing those paths. And thus the Shipwracks of Evil men, and the steps of the Saints may conduct us safely to our Journeys end. Only, because the best men may have erred, we must not always do what they did, but make Gods Precepts (e) the Interpreters of their Practice, and where they agree we are safe in our Imitation. 3. The *Morality*, in the Books of *Job* and *Solomon* (and some parts of Apocryphal Authors, which the Primitive Church also read for instruction of manners) these do recommend unto us all sorts of virtues, and set out the means to obtain them, and the advantages of practising them, and give a true representation of the folly and danger of Sin, with cautions against the occasions thereof, laying down innumerable Observations, for the ordering our Lives in all Conditions and Relations; but these are so brief and independent, that we must give extraordinary Attention that we may learn our Duty, in that place and those circumstances in which we are. Here are Rules for Princes and People; Masters and Servants; Parents and Children; Husbands and Wives; Young and Old; Rich and Poor; Prosperous or Afflicted persons; and that we every one may learn our own Lessons, we must mark those Sentences which encourage to some Virtue we are deficient in, or reprove some Offence we are guilty of; and not out of Idleness or Malice pick out only those which we suppose fit our Neighbours, and paint out their Crimes: For thus our own faults pass uncensured, and neither we nor they have benefit by this excellent part of Holy Writ. 4. The *Prophecies* are the Predictions of ruine from the mouth of God to all wicked men, both Heathens and Enemies of Gods people, and also those that then gloried in that name (as we do now) but yet continued in the practice of all Iniquity. How sadly do the Prophets complain of such? What terrible Menaces and piercing Reproofs do they give them? Yet every where intermixed with earnest Invitations to Amendment, and pressing Exhortations to sincere Reformation, and the practice of that hearty Obedience which the Letter of the Law expressed not, but is here required as an Introduction to the Gospel and coming of Jesus, which is by the Prophets set out in all its Glory. And when we behold that both those Heathen Nations and the Jews also have pulled utter ruine on themselves by their Contempt of the Promises, and verified the Threatnings by their Disobedience to these warnings; we ought to fear and grow wise by their Calamity, to take heed to answer our Profession with a holy Life, and to cast off all those destructive sins, or we may be sure these Prophecies shall once more be fulfilled in our inevitable Destruction. As for the more Mysterious Prophecies (f), we need not curiously pry into them, nor know particularly to what Church or Persons to fix the Woes therein denounced; but rather applying them to our own lusts, let us take courage from the assurance of Victory under Christs Kingdom, to mortifie and subdue them. That as God hath sent him to us in the Flesh, and so far made good these Predictions, so we may admit him to reign in our hearts; and then we shall experience the truth of that Triumph, Joy and Peace, which is promised to wait upon his Government, and also avoid all the Terrours that are denounced against the Workers of Iniquity.

S. VIII. The *New Testament* is read for the *Second Lessons*, because it is the perfection of the Law, the substance of the Types, and the fulfilling of all the Prophecies; and because it hath manifested the Reward more fully, it heightens and improves the Duties (g); for since to us *much is given, much may justly be required*. Now that so clear a discovery of Gods infinite Love may the more powerfully work upon us, let us well consider, 1. The History of the Gospel. 2. The Epistles.

1. To apply and improve the *Gospel*, let us consider it as an exact account of all that Jesus did and suffered for us. Here is a Relation of his mean and humble Birth, a Record of his holy and afflicted Life, a Register of his Miracles, a Summary of his Sermons, and a most moving Description of his painful and meritorious Death. Let us therefore in hearing these *Lessons* imagine our selves of his Retinue, as if we were giving audience to his voice, and beholding his Wonders of goodness and might. Let us carry our Pride to his Nativity, our Idleness to his industrious doing good to all, our Anger to his Meekness, our Revenge to his Gentleness

Gentleness and Love of his Enemies, that they may blush and die, when they see their deformity by so sweet a pattern. See and wonder, admire, love and strive to imitate your dear Saviour in kindness and charity, mercy and pity, diligence and piety, patience and constancy, faith and zeal; and rejoice to have him presented to you thus, because your Captain is your Companion (h), and hath done himself what he requires of you. The Servant of *Wenceslaus* following his Royal and devout Master barefoot in a deep Snow to a House of Prayer in a Winter night, when he began to tire, beheld his Prince, and with Shame and Love recruited his tired Spirits, and every look gave him a new life: So would the sight of Jesus beget in us, did we view him with that affection and steadiness as we ought; if we have a due Love for Christ, it will not only be pleasant, but profitable thus daily to hear of him: For his Sermons will convert us, his Conversation engage us to love him more, his Example will invite and inflame us, and his Death will above all tie our Souls to him, and make our Sins as odious as the worst Instruments of that black Cruelty: Thus we may live like him, die with him, and rise again to newness of life.

(h) *Tunc enim
promptis i-
bunt Milites,
cum Dux sit
socius.*

2. Those Sacred *Epistles* are used, which do further explain the Mysteries of the Divine Love, and the Covenant of Grace, declaring Gods designs in it, his expectations from us, and the preparations made for us; with incomparable cautions against the deceits of *Satan*, the cruelty of Persecutors, and falshoods of Hereticks, together with variety of Promises, Exhortations and Directions so closely united, and so Majestically expressed, that it requires a quick apprehension, and a solid judgment to unravel all the Mysteries in them; and yet they that avoid Curiosity and Self-conceit, and bring Humility, Love and holy Resolutions, cannot be more effectually improved in Knowledge and Piety by any part of Scripture. And this Rule must always be observed, when we hear any part of Gods Word, that we do not pursue Difficulties and Disputes, but apply the Holy Scripture to profit by it. And certainly he best understands it, who learns from it to bridle his Passions, bound his Desires, conquer his Appetites; to fear God, love his Neighbour, and to be careful of his own immortal Soul; and if we make this use of the words of God, we shall have good cause to joyn in the next Duty of *giving Praise* to him that made them; and assists us that we may profit by them.

SECT.

SECTION X.

*Cf the Hymns for the Morning-Prayer, and first of the
Te Deum.*

(a) 1 Theff. v.
v. 18.

§. I. **T**Here is not in the whole Circle of Christian Duties any more universal than Praise: For because in every thing God shews mercy, we must *in every thing give thanks* (a). So that Hymns of Praise are ever seasonable, especially in the House of God, where they are to be intermixed with every part of Divine Service, to make it pleasant to us, and acceptable to him we worship. We are to bless God for our bodily Food; how much more then for the Food of our Souls? The providing of which for us is the greatest Mercy next to that of giving the Eternal Word to us. For if God had not written his Word for us, we should not have seen either our Sin or our Danger, our Duty nor our Assistance, our Deliverer nor our Reward, and shall we not praise him for this shining Light? And particularly, what Chapter is there, but it contains a peculiar reason of our Thankfulness? Whether it instruct or reprove us; invite us to Duty, or affright us from Sin; whether it consist of Promises or Threatnings, Precepts, or Examples, it ought to be concluded with [*We praise thee, O GOD,*] viz. for illuminating our Minds, quickening our Affections, renewing our Memory, reviving our Hopes, awakening our Sloth, or confirming our Resolutions. Some benefit we have or may have by every one; and therefore a Hymn will both refresh us with variety, discharge a great obligation to God, and prepare us to hear the next Lesson with fresher appetite. We have two for our choice, that we may suit every Chapter: but we shall first consider that which is most usual, the *Te Deum*.

The

The Analysis of the Te Deum.

S.M. The <i>Te Deum</i> consisteth of three Parts:	1. An Act of Praise, containing,	1. The exercise of the Duty it self,	1. All that are on Earth,	1. We praise thee, O God, we acknowledge, &c.
		2. The Company joyn-ing with us in it,	1. The glorious An-gels,	2. All the Earth doth worship thee, &c.
			2. The glo-rified Saints,	3. To thee all Angels cry, &c.
	2. An Act of Faith, expref-sing,	1. The Persons confessing this Faith,	1. Every Person of the Trinity,	4. To thee Cherubin, &c.
		2. The Articles thereof concern-ing,	1. The Glory of his Kingdom,	5. Holy, holy, holy, Lord God of Sabbath.
			2. The Son in particu-lar, declar-ing,	6. Heaven and Earth are full, &c.
	3. An Act of Suppli-cation,	1. For all Gods People desiring	1. Internal Assistance,	7. The glorious company of the Apostles, &c.
			2. Eternal Salvation,	8. The goodly fellowship of the Prophets, &c.
			3. Exter-nal,	9. The noble army of Mar-tirs, &c.
			1. Who we are, viz. his constant Servants,	10. The holy Church through-out all the world, &c.
		2. For our selves, shewing,	2. What we de-sire,	11. The Father of an infinite Majesty.
			3. On what grounds we hope to obtain our desire, viz. our Trust in Gods mercy,	12. Thine honourable, true, &c.
				13. Also the Holy Ghost, &c.
				14. Thou art the King of glo-ry, O Christ.
				15. Thou art the everlasting Son of, &c.
				16. When thou tookest upon thee to deliver, &c.
				17. When thou hadst over-come the Sharpnels, &c.
				18. Thou sittest at the right hand of God, &c.
				19. We believe that thou shalt come to be, &c.
				20. We therefore pray thee, help thy servants, &c.
				21. Make them to be num-bred with thy Saints, &c.
				22. O Lord, save thy people, and bless, &c.
				23. Govern them, and lift them up for ever.
				24. Day by day we magni-fie thee.
				25. And we worship thy Name ever, world, &c.
				26. Vouchsafe, O Lord, to keep us this day, &c.
				27. O Lord, have mercyp upon us, have mercy, &c.
				28. O Lord, let thy mercy lighten upon us, &c.
				29. O Lord, in thee have I trusted, let me never be con-founded.

A Practical Discourse on the Te Deum.

s. III. **W**E praise thee, O God, we acknowledge thee to be the Lord: All the Earth. &c. unto Versicle 9. The noble Armp of Martyrs praise thee.] Although this Song of Praise be not of Divine Authority, yet it is said to have been miraculously composed, and first sung by St. Ambrose and St. Augustin after the Baptism of that illustrious Convert; and it is placed among the undoubted Works of holy Ambrose, who in the times of general Calamity first brought the use of Hymns into the Latin Churches (which had been used in the East from the beginning) and made several Forms of Praise himself; and among the rest this grand and powerful Hymn (b), which, it is likely, he means when he speaks of that Confession of the Trinity in verse, which the people so much delighted in, and sung so joyfully every day. For this hath ever since been frequently used and highly esteemed in the Church; not only for its Authors sake, but for its own, since it is so rare a piece of choice Devotion. The principal scope hereof is to give all Glory to God, which therefore is interwoven with every part; but these nine first Versicles are wholly Eucharistical, wherein we express our own Gratitude, and to heighten our Devotion, we cast our eyes on all Creatures in Heaven and Earth, that joyn with us in paying the same Duty. We have now heard out of Gods sacred Word those gracious Invitations and sweet Comforts, those useful Directions and necessary Warnings which he therein gives us, for all which we give him thanks when we say, *We praise thee, O God.* We have also heard many instances of his Power, and been instructed in his holy Commands, which engages us to acknowledge his Authority and pay our Homage: Therefore we promise to be his Servants, and seriously acknowledge him to be the Lord, which is a mocking of the Divine Majesty, Luke vi. 46: unless we resolve to do what he says, and commands us in his Holy Word. But why should we not be sincere in this acknowledgment, since it is our Honour to serve him whom the Heavens praise, and the Earth worships, and to whom all the Inhabitants of both are subject? The Earth, that is, the Men that dwell therein, in all Ages did, and in every Nation some now do give him Honour. For there is no Time, nor Country which hath not afforded many to confess and adore him that fills all places, and endureth from everlasting to everlasting. But if so many Examples out of all mankind will not suffice to make us praise him devoutly, and acknowledge him faithfully, let us lift up our eyes to the Heavens, which are replenished with Creatures more noble and glorious than we; yet all these make it their employment, and account it their delight to glorify his Name. We lately prayed that Gods will might be done on earth as it is in heaven: And how it is done there, this excellent Hymn will shew you: It opens Heaven to you; nay, with the Evangelical Prophet, carries you thither to behold the holy Orders above, Angels and Powers, Cherubims and Seraphims, Apostles, Prophets, and Martyrs. This shews you their employment, which is all one and the same that you are now exercised in, even to praise the Lord continually every morning (c), or rather every moment, with never-ceasing voices (d). Nay, here is their Song (e), even that mysterious Anthem to the Trinity, by which they confess every Person and adore all as Holy. So that you may at once learn what to believe, and how to worship God. O let us learn this Song we must sing in Heaven, when we shall bear a part in that Celestial Choir, where all these glorious Hosts ever magnify their great Commander, all Creatures of the Earth, all the Lights of Heaven, and the innumerable and invincible Legions of Angels, are listed under this our Lord, fight for him, and ever execute his Commands. Wherefore he is called Lord God of Hosts or of Sabaoth, that is, of the Armies and Powers of Heaven and Earth. And since every one that is under him gives him Honour, the Majesty of his glory must needs reach as far as his troops extend, and they fill both the upper and lower World. Let us joyn with the Angelic Hosts now, and we shall be joyned to them hereafter; let us not be discouraged at the distance of our Nature

(b) Grande carmen istud est, & quo nihil potentius: Quid enim potentius, quam Confessio Trinitatis, quæ quotidie totius populi ora celebratur? Certatim omnes student fidem fateri; Patrem, Filium & Spiritum Sanctum norunt versibus prædicare. Ambros. in Conc. de Basilicis, &c. Tom. 5.

(c) Gen. xxxii. 26. Dimitte me, quia ascendit columna aurore, & appropinquat hora Angelorum, ad laudandum Deum. Targ. Hierosol.
(d) Voce incessabili. Ambr.
(e) Isai. vi. 3. Sanctus Pater, Sanctus Filius, Sanctus Spiritus. Chal. Par. Jon. Ita olim legebat P. Galatinus.

Nature and Condition; for many of our Brethren (which were once as we are) are already glorious, they are admitted to this Honour, and intermixed with this Society. O see the painful and faithful *Apostles*, see the zealous and holy *Prophets*, behold the Triumphant *Army* of devout and courageous *Martyrs*, how they all rejoyce and sing. The *Apostles* are ravished with his Glory, whom they saw in his Weakness. The *Prophets* are delighted with him whom they prophesied of, but never beheld before. The *Martyrs* are transported with his Love, and forgetting all their Torments, solace themselves in his Joys; and every gaping Wound (f) is now a Mouth to chant out his Praise. O what Honour is it to serve such a Lord! What delight to be admitted to so glorious a Society! Summon up all the Powers and Faculties of your Souls, and as they fill *Heaven*, do you fill the *Earth*, with setting out the *Majesty* of his *Glory*.

(f) *Quæ vulnera hiantia,
tot ora laudantia Deum.*

§. IV. *The Holy Church throughout all the world doth acknowledge thee; &c.* unto Verse 19. *We believe that thou shalt come to be our Judge.*] The second part of this Hymn (in the eleven following Versicles) is a *Confession of Faith*. Every Article whereof is a further motive to praise God, either for the Glory of his Essence, or the Mercy that appears in his Works. And since we see God at present only by Faith, the Profession of that Faith may be reputed to us as a glorifying of him, *Rom. xv. 6.* The Saints and Angels see him face to face, and what they do by Intuition, we do by Faith, by Hope, and by desires of a nearer Union. And certainly we cannot set out the *Majesty* of his *Glory* better, than by assenting to that Revelation which his Truth hath made of himself; and by confessing him that the glorious Hosts of Heaven adore, and the *Universal Church* doth and ever did acknowledge. For so we agree in a sweet Harmony with the Saints and Angels in Heaven, and with all holy Men our Brethren on Earth. The unanimous Consent of the Servants, is a manifestation of the Masters Honour: And it is an evidence that the Lord is really such, and so glorious as we believe him to be, since all unite in the Profession of it. And this holds, as in all Articles, so most evidently in the great Mystery of the Trinity, which the Celestial Choir own by their *Trisagium*; *Holy, Holy, Holy*. And the Catholick Church hath most unanimously acknowledged, most sacredly kept; and most courageously defended it, above all other Articles; so that all Christians agree in this, who yet differ in many other Points. Let us then cheerfully acknowledge the infinite *Majesty* of the *Father*, who governs all Creatures; and declare the *Honour* of his true and only *Son*, whose glory is great in our Salvation; let us confess the Divinity of that *Holy Spirit*, who is our *Advocate* in Heaven, and our *Comforter* (g) upon the Earth. Above all, let us be careful that the Humiliation of our merciful Redeemer do not lessen our esteem of him. To prevent which, the Church in this Hymn, as also in all her Creeds, makes the largest and most particular Confession of the Son of God: we have here a full account of his Divinity and Humanity; because by the malice of *Satan* these have been confounded and mistaken by so many Heresies; and we have also a Recital of those Works of his which most concern us, because it is the interest of us all to know and believe these, which more directly tend to our Salvation than any other of the Works of God, and therefore do more strongly engage our Gratitude; for we shall find abundant matter of Praise both in what *Jesus* is in his nature, and what he hath done for us. He is very God, and therefore we give him that title [*King of Glory*], which alone belongs to the Lord of Hosts. *St. Ambrose* (the best Interpreter of this Hymn) saith (h), that the *twenty fourth Psalm* was sung by the Angels at our Saviours Resurrection; those who came with him calling to those in Heaven to open the gates for the *King of Glory*, who answered them as it is in that Psalm. We may call him the *King of Glory*, as he is very God, and because he hath purchased Glory for us, and shall distribute it to us, and receive Glory and Praise from us, and all that are partakers of it; yet his Glory depends not on our Praises, but is inseparable from his Nature, because he is the *everlasting* and only begotten *Son of God*; not created as the Angels, nor adopted as men; but by eternal generation coeternal with the Father and coequal. What though he was born in time, and became the Son of Man? This doth not take away his being the

(g) Παράκλητος.
Utrumque
signif. Joh. xiv.
16. & 1 Ep.
Joh. ii. 1.

(h) Psal. xxiv. 7.
& 10. Quis est
ipse rex gloriæ?
Respondetur à
scientibus, Do-
minus virtu-
tum, ipse est
Rex gloriæ.
Ergo Dominus
virtutum est ipse
filius. Ambr. de
fide l. 4.

(i) Ephes. iv. 9.
Pudorem exor-
dii nostri non
recusavit, sed
contumelias na-
turæ nostræ
transcurrit.
Hilar.

(k) Ideo quod
homo est &
Christus esse
voluit, ut homo
posset esse quod
Christus est.

(l) 1 Cor. xv. 57.
Gr. Κεῖν ἔσθαι
Deus ἐκ τοῦ mortis
aculeo. Ambr.

(m) Clem. Alex.
Strom. 2. Tert.
de Animâ, c. 55.
Cypr. Ser. in
Dom. Pas.
Ambros. Com-
ment. in Rom. 5.
& passim.

(n) Ascendit
non ubi Verbum
Deus ante non
fuerat: Sed ubi
Verbum caro
factum antea
non sederat.
Ruffin. in Sym-
bol.

Son of God, nor change his Nature, but express his Love, and engage our Affections. Dear Jesus! whither hath thy Love carried thee! From Glory to Misery, from the highest Throne in Heaven to the lower parts of the Earth (i): How hast thou pursued us through all the stages of our Infelicity! From the dishonours of the *Womb* to those of the Tomb, not *abhorring* the meanest place that was pure; nor the lowest condition that Innocence could be put into. What cause have we to bless thee, who wert pleased to become what we were; that we might be (not what we deserved, but) as thou (k) art! Holy Saviour, we believe and rejoyce in believing, that thou wast born like us, livedst with us, and diedst for us; and thy Death was our Life: It was shameful and inglorious, sharp and tormenting; so terrible as might startle a great confidence in a good cause: But it was not more bitter to thee, than sweet to us. We, even we, O Lord, had armed Death with a Sting sharp and venomous, for our Sin had provoked the Divine Wrath. And this Sting (though with the suffering of inexpressible dolours) thou hast pulled out (l), and having satisfied the Justice of God, canst now triumph over Death itself, and enable us with comfort to say, *O Death, where is that sting*, with which thou didst threaten all the world with unavoidable Destruction? Who can behold what thou hast suffered, and we have escaped, and not be ravished with thy Love, O Blessed Lord Jesus! The way to Heaven was ever open to Innocence, but we all had sinned and come short of the Glory of God. Heavens Gates were shut against us, and Hells Mouth open to receive us. And in this estate our Life had been worse than Death, by the dreadful expectations of deserved Vengeance, and our Death had certainly delivered us up to feel what we feared. Do we live with any comfort? 'Tis thou hast removed our Fears. Can we die with any peace? It is thou alone hast renewed our Hopes. If Heaven be now open to receive any men that are, or ever were, or shall be; it is not by the merits of their own Innocence, but by those of this thy all-saving Death. We need not dispute *de facto*, whether any of the Saints before Christ, had actual possession of Heavens Glory; (the Scripture is not clear, *Heb. xi. 40. 1 Pet. iii. 19. Mat. xxvii. 52.* as some think, and the Fathers (m), especially S. Ambrose seem to deny it, nor is it easie to disprove them) but this we are sure of *de jure*, that none under the Law nor the Gospel ever were received into Heaven, but by Faith in this Death of Jesus; God might admit men by the Merit of it, even before it was accomplished; but no Holiness that we are capable of can challenge Heaven, nor no feigned Purgatory Expiations can satisfy for our Sins. Wherefore whenever Abraham, Isaac and Jacob entred into their Glory, it was in the right of Jesus, who by his saving Death, pulled out that fatal Sting, and obtained Admission for all Believers, not only for Jews and Saints of former Ages, but for Gentiles and all the World that shall so own him as a Saviour, as to give up themselves to be ruled by his holy Laws. Our blessed Master indeed was glorious with his Father from all Eternity; he was in Heaven before (n): but not in our Nature, not as our Advocate, not to take Possession for us; but now he is restored to his Throne again, ready to receive all Believers into the participation of his joys. And now his glory is our great advantage and infinite comfort; so that we may receive this Article with that delight with which old Jacob did the news of his beloved Joseph's advancement over all the Land of Egypt; assuring our selves, that he who stooped so low to us, and suffered so much for us, will employ his regained Power and Glory for our good, even to take us up to him, and to let us reign with him, who ever lives to make Intercession for us. We cannot see him in his Glory at the right hand of God by the eye of Sense, but we do discern him by the eye of Faith; and we believe he shall be revealed in all this Glory, when he comes to judge the world at the last day. He shall then come to examine and pass Sentence upon all, and we must every one bear our own burdens, so that we must not concern our selves for the Fate of others; but busie our selves to prepare our own accounts, for we are sure *he shall be our Judge*: Our Guilt might make us fear and tremble to think of it; yet his Mercy may comfort us, and quicken us to make ready. Who could we rather wish should judge us, than he that redeemed us; and he that now offers to give us a Pardon sealed in his own Blood? Let us now accept his tender, and we

we need not tremble then, for so our Judge shall be our Advocate and our Friend.

s. 5. We therefore pray thee, help thy Servants whom thou hast redeemed with thy precious blood, &c. unto the last Versicle, O Lord, in thee have I trusted, let me never be confounded.] The last part which closeth this devout and exquisite Form, turns both the *Thanksgiving* and *Confession* into *Prayer*, as a most natural consequence of all the preceding Considerations: for who can behold so great a God, so universally praised in Heaven and Earth, and not believe him to be the Fountain of all Goodness, and desire his Favour? Who can contemplate the Saviour of the world in his essential Glory, in his admirable Condescension, willing Humiliation, and illustrious Restauration, and not break forth into most passionate Supplications for a share in his Love? Or if we go back no farther than the two last Verses, we there saw him with St. Stephen, sitting in all his *Glory at the right hand of God*, and shall we not request him to be mindful of us in his *glory*, whom in his low estate he purchased with his life and blood? And as he put on Weakness and submitted to Misery to redeem us, that he will employ his regained Power and Glory for our help and assistance. We say, he is to be the Judge of us and all the world, *John v. v. 22. 27.* and we know we cannot answer him for one of a thousand, *Job ix. 2.* Sure then our wisest way is to make supplication to our Judge, *Job ix. 15.* and to beg that his Favour may at that day be shewed to us and all his People; for at his Sentence all the world must stand or fall; those whom he justifies or reputes innocent, shall be set on the right hand, and be reckoned among the number (o) of the Saints and sealed ones, *Rev. vii. 4.* and therefore let us pray to this great Shepherd, that though now the Sheep and Goats are mixed, yet he will wash us with his blood, and pronounce us guiltless; that our lot may be with his Saints. Now that we may be thus disposed of at the last day, we shall need not only his Mercy then, but his Grace now, to secure us in our passage through this world. Wherefore we pray with holy David in the last words of the xxviii. Psalm, that God would use all means to bring his people to his glory (p); even that he would save them from all evil, and bless them with all good things. That he would govern and direct them in their duty, and lift them up and support them against all opposition for ever. And these are the sum of every Christians needs and desires. What more can we wish or pray for, than to be rescued out of trouble, and furnished with all blessings needful for our Souls and Bodies? That God should feed us as a Shepherd (as the Hebrew reads) (q), or govern us as a Prince, conducting our Duty by his Care and Laws, that we may not stray nor go amiss. And lastly, that he should bear us up against all the opposition of Satan and his Instruments, and advance us from our low estate, *Job xxii. 19. Psalm ix. 14. to set us up* on that rock where our enemies malice cannot reach us; but we may stand safely there, till we are lifted up from thence to Glory, which we cannot miss of, if God will please to hear these Petitions. Therefore having prayed for all that is needful for us as Members of the Church, we now look more peculiarly to our selves considered apart. And since we are now and every day employed thus in praising God, we desire him to accept this as a Testimony that we are his Servants. We declare it in David's Phrase, *Pf. cxlv. ii. (r)*, only altering the Tenor and Person. Lord help us, for we are thy Servants paying thee the daily tribute of Praise. Whatever thou bestowest on us, will not be forgotten, nor buried in ungrateful silence. We meet in thy House every day to magnify thee in this manner, and to set out the glory of thy Name in every thing thou dost for us. Withhold not thy Mercy, for we will not withhold thy Praise, and since we resolve day by day, that is daily (s), to do the work of Angels; Lord, keep us pure, as they are, for Praise is not seemly nor acceptable in the mouth of a Sinner. Let not us who are thy Servants in the morning, be the Devils Slaves (t) before night; but preserve us holy all this day, that our afternoon Sins may not rob us of the benefit of this days Praise, nor indispose against the next morning, when our Duty will return. Dear Jesus, look on our Frailty and strengthen us, look on our Guilt and pardon us. We cry earnestly, and double our request; Jesus, Master, (*Matth. xx. 30, 31.*) Have mercy on us, have mercy on us; for our needs are great

(o) Numerare
pro reputari,
Isai. liii. 12.
Wisd. v. v. 5.

Πῶς ἡγαπα-
ρίστη ἐν ὑμῖν
Θεῶ, καὶ ἐν
ἀγίοις ὁ κλη-
ρεῖται.
Græc.

(p) Psal. xxviii.
ult. Serva po-
pulum tuum &
benedic heredi-
tati tue, & re-
ge eos, & ex-
tolle eos usque
in æternum.
Vulg. Lat.

(q) Heb. & LXX.
Pascere eos, h. e.
rege. Vulg.

Sorores enim
sunt artes pas-
cendi & reg-
nandi. Basil.
Conc. 24.

(r) Psal. cxlv. 2.
Per singulos dies
benedicam tibi,
& laudabo no-
men tuum, &c.
Vulg. Lat.

(s) Hebr. redup-
licationem signi-
ficans, ut Manè,
Manè, pro uno-
quoque manè,
Isai. xxviii. 19.
& c. l. v. 4.

(t) Capisti me-
lius quam de-
stinis, ultima
primis
Distant —

great and pressing: Unless we find Mercy for former Sins, we must be condemned by thee; and except we obtain Mercy for future Assistance, we shall be overcome by *Satan*. O shut not out our Prayer; consider not our Merits, but our Distress, we know we deserve nothing, but we have great hopes (such is thy transcendent Goodness) that we shall have what we desire. Those that were better than we, have put words into our mouths, who in the Psalms (u) did not urge thee as if they had been worthy, but only *trusted in thy mercy*, and so do we. We rely not on our selves or any Creature, but on thee alone; for we know that thou canst help us, and we have a perswasion thou wilt. All the world sees, by our daily attendance on thee, that all our expectations are from thee. O do not disappoint those hopes that are grounded on thy tender Mercy, lest *Satan* upbraid us, and the World slight us, and then we shall be confounded, and not know which way to look, *Ezra* viii. 22. *Psal.* xxii. 7, 8. be it therefore unto us according to our Faith. *Amen, Amen.*

(u) *Psal.* xxxiii. 22. *Sit misericordia tua, Domine, super nos quemadmodum speravimus in te.*

Psal. xxxi. 1. *In te, Domine, speravi, non confundor in æternum. V. Lat.*

Non quia virtutem habeo, sed quia speravi in te. Aug. de verb. Ap. 7.

The Paraphrase of the Te Deum.

§. VI. 1. [We praise thee] most heartily for all we have learned out of thy holy Word, [O God,] and it shall be our care to observe thy Will, since [we acknowledge thee to be the Lord,] to whom we owe all Duty and Obedience. We esteem it our Happiness and Honour to be accounted thy Servants, who art Lord of all the world.

2. So that [all the earth] with its Inhabitants joyns with us, and [doth worship thee,] who art from Eternity, and in all Ages hast been acknowledged to be [the Father everlasting.]

3. Nor doth this lower World alone own thy Supremacy, but Praise is given [to thee] by the several Orders of [all Angels,] who with harmonious voices [cry aloud] in proclaiming thy Glory, which is ever set forth by all the Hosts of [the Heavens,] the Thrones, Dominions, Principalities [and all the Powers] that are [therein.]

4. [To thee,] O God, triumphant Hymns are sung in that Celestial Choir; For the [Cherubin] on one side [and] the [Seraphin] on the other, with ravishing Melody chant thy Praise, and in their mysterious Adorations they [continually do cry:]

5. Saying one to another, [holy] Father, [holy] Son, [holy] Spirit, three Persons, but one [Lord,] thou art the most mighty [God of Sabaoth,] the supreme Commander of all the Hosts of Heaven, consisting of innumerable Myriads of blessed Spirits.

6. Thou makest us happy with beholding, and the Sons of Men with expecting thy Glory: So that all the Inhabitants of [Heaven and Earth] rejoyce in thee, because all parts of the Universe [are full of] those manifestations of thy Power and Goodness, which declare [the Majesty of thy Glory.]

7. Thus the Angels sing, and (for our great comfort) many of our Brethren now glorified bear a part with them. [The glorious company of the Apostles] who preached Christ, and with unwearied diligence and patience, admirable courage and fidelity, shewed he was come to save the World; these are now in those Regions of Bliss, and there for ever [praise thee.]

8. As also all those Harbingers of thy Sons coming, inspired at sundry times, and in divers manners; these are now met in Glory, and make up [the goodly fellowship of the Prophets] whose words we read on earth, but they now are happy in beholding him of whom they foretold, and also continually [praise thee.]

9. To all which blessed numbers are added those undaunted Legions, who sealed the truth of the Prophets Predictions, and the Apostles preaching with their blood, even [the noble army of Martyrs] who conquered Infidelity and Cruelty, by Faith and Patience; these now are passed from Torments to their Reward, and they with all other Saints and Angels, with united hearts and voices sweetly [praise thee.] O Lord, we long to be there, that we might see thee as clearly, and praise thee as heartily as they do.

§. VII.

§.VII. 10. But since we can now know thee only by Faith, we must glorify thee by agreeing with **[the Holy Church]** even our faithful Brethren **[through out all the world]** in the Confession of that true Faith, whereby every good Christian **[doth acknowledge thee]** to be what thou hast revealed thy self to be in thy holy Word.

11. We believe in that Trinity which the Angels worship, even in thee **[the Father,]** who by creating and governing all the world, declarest thy self to be **[of an infinite Majesty.]**

12. And we believe in him that is equal in glory with thee, and one in nature **[thine honourable, true and only]** begotten **[Son,]** who hath redeemed us, that we of Slaves of *Satan* might be thy adopted Sons.

13. We do believe and acknowledge **[also the Holy Ghost]** to be very God, (equal to and with the Father and the Son) who is the Advocate for us in Heaven, and **[the Comforter]** of us upon earth: And these three Persons are one God.

14. Thy gracious condescension, O blessed Jesus, shall not eclipse thy Divine Perfection, for though thou camest in our likeness to redeem us, yet we believe **[thou art]** equal with the Father, and **[the King of glory,]** for thou ever wast most glorious in thy self, and thou, **[O Christ]** art anointed of God, a King and Priest for ever.

15. From Eternity thou art God, neither hadst thou thy beginning when thou wast made the Son of Man; for **[thou art the everlasting Son]** begotten **[of the Father]** before the world began.

16. Yet (blessed be thy Name) thou didst change thy Glory for Misery, and sufferedst thy Eternity to be measured by Time; for **[when thou tookest upon thee]** that glorious design **[to deliver man]** from eternal Death, **[thou didst not abhor]** the meanest condition, but wast conceived in **[the Virgins womb]** and born like unto us, only void of sin.

17. How cheerfully didst thou embrace a bitter and bloody Passion, to satisfy the Divine Justice provoked by our offences! And **[when thou hadst]** by suffering the wrath due to us, **[overcome the sharpness]** of that sting **[of death]** with which our sins had armed it, the whole world found the benefit of thy Cross: And by thy merits **[thou didst open]** those gates of mercy which Iniquity had shut against all Mankind, for hereby alone admittance into **[the Kingdom of Heaven]** is granted **[to all believers]** that are, or were, or ever shall be hereafter.

18. And no such can be excluded, for now **[thou sittest]** as a glorious Conqueror **[at the right hand of God,]** to intercede that the faithful may have the benefit of thy purchase, to keep possession for them, and finally to receive them to partake with thee **[in the glory of the Father]** which thou now enjoyest, and canst dispose it to whom thou pleasest.

19. To our great comfort therefore **[we believe that thou]** who hast been our Redeemer, and art our Advocate **[thalt come]** with millions of Angels in great glory to try all the world, and particularly **[to be our Judge]** with full power to condemn or acquit us.

§.VIII. 20. **[We therefore]** knowing our Guilt and remembering thy Justice, do before-hand beg thy Mercy, and most humbly **[pray thee]** to **[help thy Servants]** with thy infinite Merits and abundant Grace; and to answer for them **[whom thou hast]** so dearly bought, and **[redeemed with thy most precious blood,]** that we may not lose the benefit, nor thou the Glory of thy gracious purchase.

21. O do thou acquit all thy Faithful ones, and by applying thy Merits **[make them to be numbred with thy Saints,]** that being placed on thy right hand, they may have a part with thee and them **[in glory]** unspeakable and **[everlasting.]**

22. And

22. And that thou maist have mercy on them in thy Kingdom, give them here all that may fit them for it, and bring them to it, [**O Lord, save thy people**] from all evil which might dishearten or defile them [**and bless**] thy Church with all good things, which may make it flourish as [**thine heritage**] and encourage it in well doing.

23. Be thou a Shepherd to watch over and feed thy Servants, a King to defend and [**govern them**] in all thy holy ways: And when *Satan* and his Instruments design to cast them down, rescue [**and lift them up**] by thy Grace, above their Power and Malice, that they may be safe [**forever**.]

24. Particularly, be mindful of us in this Congregation, who will never forget thee, but as we daily tast of thy Mercies, so [**day by day**] we acknowledge them in thy House, and [**we magnifie thee**] for them with these Sacred Hymns.

25. Thou art an ever flowing Spring of Comfort, therefore we ever praise thee, [**and we worship thy Name**] both now in this world, and will glorifie it in thy Kingdom [**ever, world without end**.]

26. And as by our daily paying thee this tribute of Praise, we declare our selves thy Servants, [**Doubtless, O Lord,**] to remember our frailty, and by thy grace [**to keep us this day**] (which we have begun in thy Service) holy, pure, and [**without sin**], that our present Sacrifice may be accepted, and our hearts fitly disposed against the next opportunity.

27. We have so often fallen into sin, and so sadly smarted for our folly, that we must now most earnestly beseech thee, [**O Lord,**] to forgive, and [**have mercy upon us**] for all that is past; and again, to [**have mercy upon us**], and deliver us for the remaining part of our lives.

28. We beg compassion of thee in all humility, [**O Lord, let thy mercy**] come to us, and [**lighten upon us**], not for our merits, nor after the proportion of our deserts, but of our Faith; even [**like as we**] encouraged by thy Promises most readily and firmly [**do put our trust in thee**] and hope for it.

29. And though we do not challenge it by desert, yet we believe thou wilt not frustrate any of our expectations, for every one of us renouncing all other helps, can say, [**O Lord, in thee**] alone [**have I trusted**], because I know thy Grace and Bounty. Let me not now ask in vain; O [**let me never**] be put to shame before the World or the Devil, nor [**be confounded**] by being sent away empty.

SECT.

SECTION XI.

Of the Second Hymn after the first Lesson at Morning Prayer, or the Benedicite.

§. I. **W**E shall the more briefly pass this Hymn, because it is seldom used, and sufficiently plain: Nor need we dispute about the Original of it, there being no necessity that our Hymns should always be taken out of the Canonical Scripture; yet *Epiphanius* quotes this in a matter of Faith (a), and many of the Ancients mention it with great respect, particularly *Ruffinus* (b), and *St. Augustine* (c), who, as *Sixtus Senensis* saith (d), do affirm it was used to be sung in all Assemblies of the Faithful from the beginning: And lest the Council of *Toledo* should be thought to have first introduced it into the Catholick Church, they do plainly declare, that they only enjoined it in their Country, as being already (e) used in all other parts of the World (f): Besides, it is no other than a Paraphrase upon the cxlvi. Psalm, agreeing so exactly with it both in words and sense, that we cannot despise this, but we must reproach that part of Holy Writ; and surely, if a clear method will recommend it, the following *Analysis* will shew this Hymn to be peculiarly excellent upon that account.

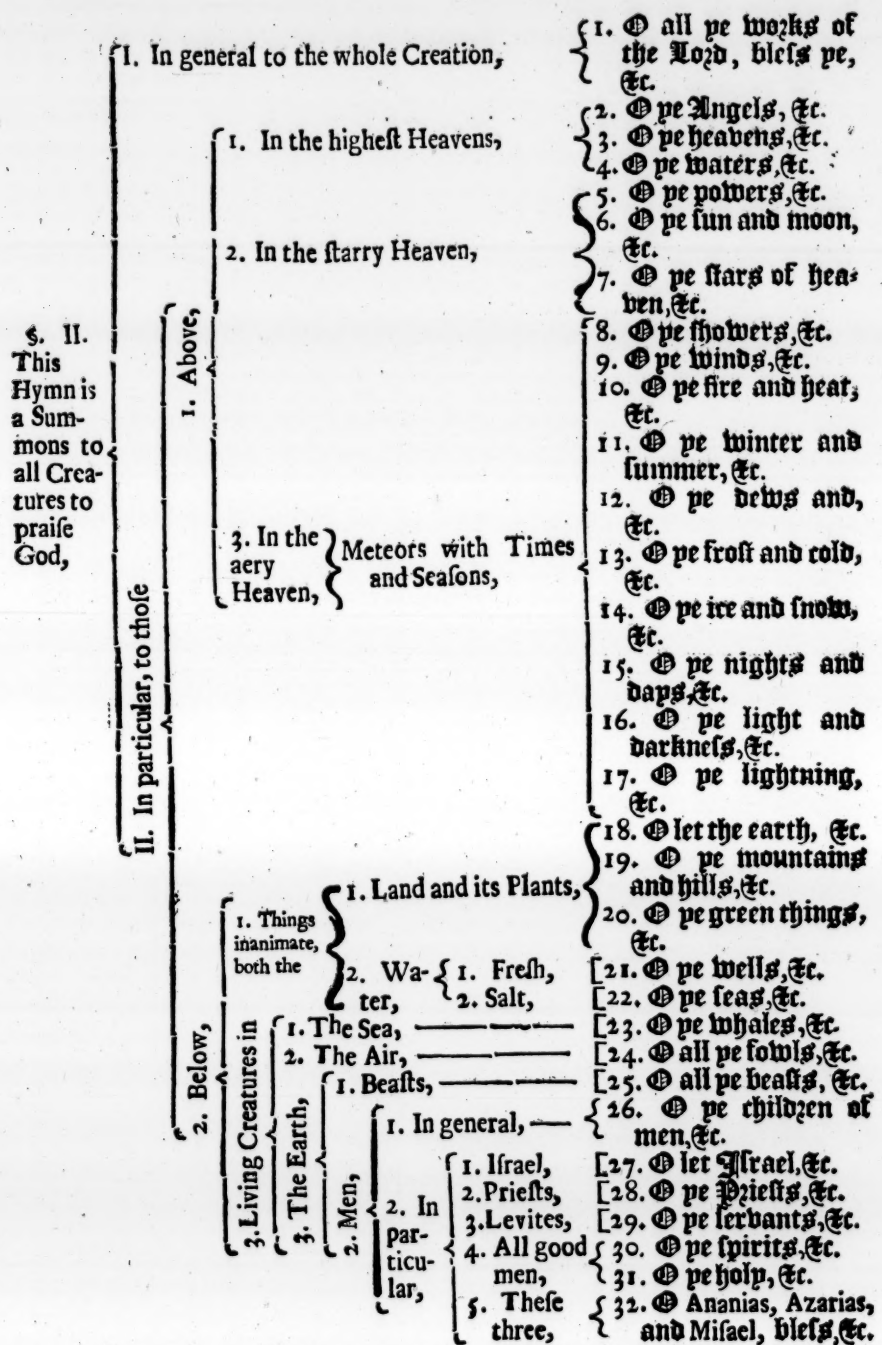
- (a) In Anco-
rato, p. 504.
(b) Ruffin. lib. 2.
advers. Hieron.
(c) Augustin.
Serm. de Sanctis, 47.
(d) Sixtus Senens.
Bibliotheca, lib. 8.
Hæres. 6. de lib. Dan.
(e) Audistis in benedictionibus,

& audistis omni solennitate quando leguntur, quomodo omnia laudent Deum, caelestia & terrestria, Angeli, homines, luminaria celi, arbores terræ, &c. Augustin. Homil. 35. Tom. 10. (f) Hymnum quoque trium puerorum in quo universæ celi & terræ creaturæ Deum collaudant, & quem Ecclesia tota Catholica per totum orbem diffusa celebrat, publicè Sanctum Concilium decantari instituit. Concil. Toletan. IV. Anno 681. Canon 3.

P

The

The Analysis of the Benedicite, or Song of the Three Children.



A brief Discourse upon the Benedicite.

s. III. **O** All ye works of the Lord, bless ye the Lord, praise him and magnific him for ever, &c.] Although *David* had told us, that the Heavens declare God's Glory, *Psal.* xix. 1. yet he also elegantly summons them to praise him, *Psal.* cxlviii. 1. & 4. The Works of God are so excellent in themselves, that they do without an Interpreter (as *Philo* notes) set forth the Wisdom and Power of their great Creator (g). But yet since we have the benefit of them, and as well Reason to understand, as Speech to express the Glory of him who made both them and us, we ought to lend the Creatures a Tongue wherewith they may glorifie God, and while we Rhetorically speak to them, we do properly intend to excite our own Souls, to admire the Wisdom which contrived, to adore the Power which produced, and to praise the Goodness which preserves the whole Creation, for the comfort of Mankind: And though every thing we can behold reads us a Lecture of the Divine Bounty, yet our Forgetfulness and Ingratitude shews we have often need, by such a Hymn, to be minded to praise the Lord for all his benefits; so that this Hymn is never unreasonable, yet it seems most proper for the Sabbath-day, which is designed for a thankful Remembrance of all Gods Works; and also after the reading the History of the Creation, or any part of Scripture where God is shewed to use the Creatures as Instruments of his Justice or Mercy: As to the Composure it self, I know not how it is possible to put the Works of God into a more natural and exact Method, beginning with the highest Heavens, and thence descending to the Orbs where are placed the Powers of the Lord, that is, the Stars of greatest influence, and particularly the Planets, as *Matth.* xxiv. 29. as also the Sun and Moon which the Hebrews usually reckon by themselves, and lastly, the lesser Stars; then follows the Changes in the aery Heaven made by Heat or Cold, Drought or Moisture, by Light or Darknes, that is, all sorts of Meteors, with the Seasons of the year, and the divisions of Time, in which they are produced: After this, it comes down to this lower World, and first begins with inanimate things; then proceeds to those which live, beginning with the most imperfect, those in the Sea and Air, Fish and Fowl; and then the more perfect, Beasts and Men on the Earth, especially exciting Gods own People, and immediate Servants, yea, all that are truly pious, to joyn with these Three in praising, blessing, and magnifying the Lord for ever and ever. Wherefore while we repeat it, let us consider the Comfort and Benefit we receive by each of these Works of God, and give such attention to it, that the Order of it may inform our Understanding, the Exactness quicken our Memory, and the universal Goodness which it doth describe, may exalt our Devotion; so that we may most heartily praise God for and with all Creatures in Heaven and Earth; and if we so recite this Hymn, it will need no other recommendation, than our own experience of the good which we receive from it.

(g) Ita Ambros.
Vocem ex se sibi
invicem mitte-
rent; neque e-
nim Sol & Lu-
na interprete
indigent.
De Cain & A-
bel, l. i. c. 6.

SECTION XII.

Of the Benedictus, or the first Hymn after the Second Lesson.

§. I. **W**E may justly reckon holy *Zacharias* the first Prophet of the New Testament, and this one of the first Evangelical Hymns; wherefore it is prescribed to be read immediately after the Gospel-Lesson. The Inditer of it was the Holy Ghost, so that the Matter and the Original is Divine and unexceptionable, but if any understand not the Sense of it, or discern not how proper it is for this place, the subsequent Division and Discourse will sufficiently inform them.

The Analysis of the Benedictus.

§. II. In this Hymn we praise God for,	I. Our Redemption, considering,	1. The Nature of it, as it is an Act of Gods,	1. Infinite Mercy,	{ Luke I. 68. Blessed be the Lord God of Israel, &c.
			2. Mighty Power,	{ Ver. 69. And hath raised up a mighty salvation, &c.
			3. Exact Truth, being according to,	{ Ver. 70. As he spake by the mouth of his holy Prophets, &c.
		2. The end of it, viz.	1. His Word,	{ Ver. 71. That we should be saved from our enemies, &c.
			2. His Promise,	{ Ver. 72. To perform the mercy promised to our, &c.
			3. His Oath,	{ Ver. 73. To perform the Oath which he swore, &c.
	II. The Promulgation thereof, shewing,	1. The Instrument of this Publication,	1. Our deliverance from Sin,	{ Ver. 74. That we being delivered out of the hands, &c.
			2. Our obedience to God,	{ — might serve him without fear,
		2. The Causes thereof being,	1. As to his Office,	{ Ver. 75. In holiness and righteousness before him all the days of our life.
			2. As to his Duty,	{ Ver. 76. And thou, Child, shalt be called the Prophet, &c.
			1. The Mercy of God,	{ Ver. 77. To give knowledge of Salvation to, &c.
			2. The misery of Man,	{ Ver. 78. Through the tender mercy of our God, &c.
				{ Ver. 79. To give light to them that sit in darkness, &c.

A Practical Discourse upon the Benedictus.

s. III. V. 68. **B**lessed be the Lord God of Israel, for he hath visited and redeemed his people, &c. unto Ver. 73. [To perform the Oath which he swore to our forefather Abraham, that he would give us.] The Lesson which hath now been read out of the Gospel, doth not only require our Attention, but command our Gratitude, because it brings that *good news* which is the cause of *great joy to all people*. The Angels sing, and all holy men, to whom it was revealed, entertain the news with Hymns of Praise. And if we be as sensible of the Mercy as they were, and as thankful as we ought to be for the Benefit thereof, we shall rejoyce as heartily as they did, since it is as much our concern as theirs. And how can we better express our gladness for all that the Gospel records of what Jesus hath done for us, than in those sacred Forms indited by the Holy Spirit, with which devout persons welcomed our Lord into the World? These will be the most acceptable unto God, and the most beneficial to us, both to help us with fit expressions, and to engage us to sing them with the same heart and affections, which were in the first Composers; and particularly, with the devotion of holy *Zachariah*, the Author of this Hymn; who after nine months silence recovering his speech, stays not to rejoyce in that personal mercy, but being full of the Divine Spirit, the inexpressible Joy that filled his heart before, now breaks forth in these words; *Blessed be the Lord God of Israel, &c.* Wherein he (in the phrase of ancient times, *Gen. ix. 26. Psal. xli. 13.*) declares the wonderful goodness of God. And we ought to joyn with him, not scrupling the Jewish form of expression, because, if we be true Christians, and have the Circumcision of the Heart, we are the Children of the Promise, *Rom. ix. 8.* the Seed of *Abraham*, and the *Israel* of God: and this *God* of our *Israel* hath in a more excellent manner delivered us from the Slavery of *Satan*, than he did them from the bondage of *Egypt*. And yet though this Spiritual Redemption be much greater, there is such a similitude in the Method and Circumstances, that it appears, that was a type of this; and therefore *Zachariah* alludes to Gods delivering the People from *Egyptian* Misery; for as then he first *visited them* (a), and considered their Misery (b), and then he rescued them with a mighty hand: So in our case he *visited* us in all senses, he remembred our Calamity, he looked on our Misery, considered our Distress, and came himself to see us, making such a visit to us as Men and Angels admire at. He came in our Nature, clothed with our Infirmities, he staid with us and dwelt among us: And all this to *redeem* us, not only by doing Miracles as *Moses*, but by suffering Death; not only by conquering our enraged Enemies, but satisfying an offended God; buying our Lives with his dearest hearts blood. And by taking our Punishment, when himself was innocent, he freed us both from the sin and the wrath due to it (c), that we might with freedom and hope serve our reconciled God. Well may we call this a *mighty Salvation*, being accomplished with as much Power, as it was undertaken with Love. Behold how many helpless Creatures he delivers from cruel Burdens, mighty Oppressors and dreadful Expectations; nay, from the just vengeance of an angry, terrible and Almighty God, from endless and unsufferable Flames, as horrid as unavoidable. This was indeed a *Horn of Salvation* (d), that is, a Royal, Princely succour and rescue; such as became the Son of so victorious a King as *David* was; nay, such as became the Son of God, when he undertook to restore the Kingdom of *David* (which now literally *Herod* and the *Romans* had usurped, but spiritually Sin and Guilt had overcome) yet Jesus will retrieve it and set it up for ever, not to deliver us from Temporal but Spiritual Enemies, not from Tribute but Damnation; and shall not we rejoyce at his Coronation? It is certain, there is not a more illustrious Mercy than this which was proclaimed so early to our first Father, *Gen. iii. 15.* and repeated so often by all the Prophets, *Ad. iii. 24. Deut. xxviii. 7. Jer. xxiii. 6. Isa. xxv. 8.* men of excellent Holiness, approved Integrity and unquestionable Truth. These all, as if they had but one

mouth,

(a) Exod. iii. 16.
Gr. Ἐπεσκέψατο.

(b) Gen. xxi. 1.
Istavit.
Chal. Par. Recordatus est.
Ita Syr. (& Luc. vii. 16.)
Arab. Respexit.
Ita Vulg. Rurh i. 6.

(c) Suscipiendo
penam sine
culpa & cul-
pam deleuit
& penam.
Aug.

(d) Cornu, Ro-
bur & Imperi-
um vocat. Hieronym. Hab. iii.
V. Dan. vii. 24.
& viii. 21.
1 Sam. ii. 10.
Chal. Par. pro
Cornu habent
Regnum.
Ezech. xlii. 1.

(e) Percrebrat
Oriente toto ve-
tus & constans
opinio, esse in
fatis ut eo tem-
pore Judæa pro-
fecti rerum po-
tarentur.
Sueton. in Vef-
pal. c. 4.
Pluribus per-
suasio inerat
antiquis sacer-
dotum literis
contineri, eo ipso
tempore fore, ut
valesceret Ori-
ens, profectique
Judæa rerum
potirentur.
Tacit. Hist. li. 5.
Vide Numer.
xxiv. 17.

mouth, unanimously agreed in the Publication hereof. This is the Mercy that was so fully confirmed by *Covenants* and *Oaths*, *Gen. xii. 16. Heb. vi. to Abraham* and all the Faithful. This was believed and hoped for by the Jews, and expected by the very Gentiles (e): This is that good News which cheered *Adam* after his Fall, rejoiced *Abraham* in his Peregrination, revived *Jacob* on his dying Bed, *Joh. viii. 56. Gen. xlix. 18.* and supported the Patriarchs in all their troubles, although they only saw it at a distance, and hoped and waited for the light while they themselves were in the dark. But when *Zachary* beheld the Morning-Star, and saw the Day begin to spring which had so long been wished and desired, he is ravished with holy Joy; like the Northern People, after a tedious Night, when they see the Sun approach. And shall not they who lived by the bare hope of this, and he that was so over-joyed at the first glimpse of it, condemn us; who are daily taught that Christ is come, and hath confirmed Gods Truth, and answered all their expectations, if we rejoyce not at least as much in the Performance, as they did in the Promise? Behold how God hath favoured us, to let us behold the accomplishing of the desire of all Nations. See how he hath glorified himself, in giving the world such a manifestation of his Truth, as will stop the mouths of his Enemies, and for ever strengthen the faith of his humble Servants. For now he hath made good all his Words and Promises, his Covenant and Protestations in the first and greatest Blessing of all, *2 Cor. i. 20.* and given us that as an earnest to all the rest. The Night seemed long, and the People of God themselves began to fear, and the wicked to deride their expectation. But now we will trust in him; even though he defer, we will wait on him; for we find he will not forget his Promises, nor falsifie his Word. O let us rejoyce in the God of Truth, who hath sent this *mighy Salvation* to us, which is the Instrument of our Safety, and the Evidence of his Truth, and on both accounts the cause of our rejoycing.

§ IV. That we being delivered out of the hand of our enemies might serve him without fear: In holiness and righteousness before him all the days of our life.] But in the midst of our Joy we must not forget our Duty, nor so please our selves with the delightful view of our advantage by this glorious Redemption, as to pass by the design of God in giving it, lest we think Jesus came to set us free from Death, and let us loose to Sin. He came to free us from the Slavery which we were fallen into under *Satan*, not to discharge us of our Duty to himself, but to increase the Obligation; for by redeeming us from Captivity and Death, he engaged us to *serve him all our lives*, which the Laws of Nations (f) as well as common Gratitude doth determine. If he had not rescued us, yet we were bound to serve God, as his Creatures, and as he is Supreme Lord and Law-giver to all the World. But before we were redeemed, we could not pay that Duty without fears and terrours, both because of the Tyrants whom we were enslaved to, and the Majesty we had offended against. And therefore without a Redeemer, our Service to God either would have been neglected, or else accompanied with such Tremblings and Anxieties, so devoid of Love, or Faith, or Hope, that it would have appeared constrained and not voluntary, and consequently it would have been unacceptable to God, and unprofitable to us. His Mercy therefore is designed to remove our Fears; not to quit us of our Obedience, but to make it more easie and pleasant, by appeasing Gods Wrath, restraining *Satan's* Power, and increasing our Strength. So that now when we apply our selves to the Duties of Religion, if we be discouraged at our former Guilt, he will cleanse us; if we be amazed at Gods Justice, he will satisfy it; or if we be affrighted at *Satan's* Malice, he will restrain it: We need not be disheartned at the Difficulty, he will help us; nor doubtful of the Event, he will procure us Acceptance and Reward. He hath taken off the Terrors of an offending Slave, and left us *no fear* but that which is useful, the Fear of an ingenuous and a dutiful Child (g), who out of Love to his Father is afraid to offend him, or to come short in his Duty to him. This blessed condition, to be able to *serve God without fear*, with Faith and Hope, Freedom and Chearfulness, is the great comfort of every truly pious Soul; and if we be such, we shall reckon the

(f) Redemptus
ab hostibus re-
demptori servi-
at, donec pre-
tium reddide-
rit. Grot. de
Jure B. & Pl. 3.
c. 9. §. 10.

(g) Non sicut
seram timeo,
patrem timeo.
Ο γὰρ πατήρ
μὴ φοβούμεθα
τὸ πᾶσι ἀγα-
πῶν αὐτὸν.
Clem. Alex.
Strom. 2.

the convenience to do our Duty, among the chiefest of our Felicities, and praise God as much for the Power to do good, as for any other Blessing. Let us then (who pretend to more Gospel than any had then) imitate this Blessed man, who in praising God for the Redemption, seems speedily to pass over all the benefits of Pardon, and Reconciliation, and Glory it self; and chooseth above all to bless God for affording us Opportunity and Freedom to *serve him without fear*; as if Holiness and undisturb'd Obedience were the most desirable thing in the World, and the Heaven which Jesus brings. Let us behold our Duty, and rejoyce in that, more than in our Pardon and Ease, and then we shew a noble Love. And let this Deliverance teach us to make such use of our Hopes and Comforts, as may quicken our Love and Obedience. And so this Hymn shall not only be a Form of Praise, but a Tutor to instruct us what returns we ought to make; even to walk *holily* in our Duties to God, and *righteously* in our Conversation with men, *Titus* i. 11. resolving that neither Ease nor pretended Gain shall entice us back to our Chains, nor all *Satan's* Menaces shall affright us from our gracious Master, whom we must now serve, not with such outward shews, *Col.iii.23.* as if we only courted human Approbation, but with such Sincerity, as being *ever before him*, and with such constancy as may declare he hath won our Hearts, and engaged our Affections while we live. Therefore our Ear must be bored, to signify we will now hear his Word, obey his Will, and never leave so sweet and dear a Master. And when we have a while found and considered the easiness of his Service, the greatness and readiness of his Assistance, the infiniteness and endlessness of his Rewards, we shall have cause to glorifie God for sending Jesus to bring us into this state, and think all our Duty too little to express our Obligation, and see reason to put it into our *Benedictus*, that of Slaves of *Satan*, we are become Gods Free-men.

s. V. And thou Child shalt be called the Prophet of the Highest, for thou shalt, &c. unto the end.] God hath not only expressed his Love, in raising up a Saviour for us, but in making him known to us. And since our Obedience was designed, lest Ignorance should make Apologies, *Rom.x.14, 15.* the Divine Care did order it should be proclaimed to all the World: It was foretold at the great distance by the Prophets, to comfort the former Ages; and when it was just approaching, it was by a special Harbinger pointed out as near at hand to awaken mens Expectations, and summon them to prepare; for it was a great Interest of all Mankind, or else it had not been ushered in by so many Warnings. I doubt not but holy *Zachary* now felt the Joy which was the Etymology of his Sons Name, and the Truth of the Angels Promise (h): Not so much in that he had a Son, as in that he was to be the Messenger of the Lord of Hosts, the Herald and Harbinger to the Most high: And hence he rejoyceth not so much in the particular Priviledge of his Son, as in the general benefit which the World might receive by his Message: And therefore he blesseth God for his Duty, as well as his Office. For when such a Messenger came to assure them of the approach of the so long expected *Messiah*, and much desired Salvation; and to let the World know for what purposes the Most High did thus descend to Earth; it was to be hoped men would shake off their Sloth, and since he sent them so fair a notice, that they would not be surprized in their Carelessness, but appear in an equipage suiting the greatness of his Majesty, the dearness of his Love, and the excellency of his Design (i) that was to come. And this made the good Man rejoyce, hoping that when men saw their danger, and were shewed their Redeemer; they would flie into his arms for Remission and Grace: However, he praises God who hath done his part. And we have still the same cause of rejoycing; for that which was then done by an Agent extraordinary, is now performed by the Ministers and Embassadors of Christ, and by the Gospel which you have now heard, these being ever resident among you, do now prepare a lodging for Jesus in your hearts when he comes in the Spirit to offer his Grace to you. Thus is he set before you, not to be gazed at, but to be entertained: And if you upon the warning prepare for him by Repentance, you shall also have Remission; and then you may with *Zachary* bless God for the Knowledge of Salvation that

(h) Luke i. 14.
Gaudium &
exultatio.

(i) Τῷ δὲ βα-
σιλεὺς βασι-
λεῖ, καὶ τῶν
συνπάντων ἡ-
γαμώ. ὁ Θεὸς,
δι' ἡμετέραν
καὶ οἰκὸς υἱοῦ
πατρὸς, ἰωάννη
τῷ ἀντιδρῶν
ἐπὶ Χριστῶς
— ποτεπὸν
οἶκον ἀεὶ καὶ
κατὰ Χριστῶς
δαί. Philo
de Cher.

the

(k) *Σπλαγχνίζεσθαι*.
ελεεσθαι.
 Vulg. *Miserere*
miseri cordis:
 viz. *Σπέρην*,
affectus matris
erga factum ē
miseri cordis suis
prodeuntem.
 Jer. xxxi. 20.
 (l) Malach. iv. 2.
 'Αγλαλή ut
 LXX. Jer. xxiii.
 5. Zach. iii. 9.
 male Bez. Ger-
 men, confer
 ver. 79. &
 Isai. ix. 2. Ca-
 mero, Grotius,
*Christus ἀγα-
 τολή dicitur à*
Patribus, Judei
horoscopum
ΠΟΨ *vocare*
solent; &
ἀπαύσμα.
 Heb. i. 2.
 Syr. V. *ΠΝΟΥ*
 Scaliger.
 (m) *Ἡ πρώτη*
προφητεία
ἐστὶν μέλλον-
τα ἡμεῖς ἀνι-
σχεῖν. Philo.

the Gospel gives unto you. And that the Exhortations of Ministers, and Summons of Gods Word may not be as ineffectual to us, as those of this great Prophet were to the Jews; consider the first cause both of Gods sending his Son to us; and giving us so many warnings to receive him: It was the bowels of Gods *tender mercies* (k), which yearned to behold us in the hands, and under the Sword of the merciless Executioner, and moved him to send his Son to rescue us by suffering the stroke for us: It was not our Merits but our Misery, not our Deserts but Distress, that prevailed with him; we were worthy to die, yet his heart relented, and he could not see us bleed, and shall we be unmoved to behold him bleed for us, and will we die for all this? We were indeed in *darkness*, and could not see our danger, and if we had fallen into the pit then, it had been our Calamity; but now the Morning appears, *John* teaches, Ministers preach, and Christ himself the Sun of Righteousness (l), who began to spring from the *East* then, shines so clearly, that if we perish now 'tis our Wilfulness, and deserves no pity. O what hath God done to shew us the right way! sending first the Morning-Star the Harbinger of the Suns approach (m), and when the Heathens were benighted in Idolatry, and the Jews with evil Principles, worse Practices and sad Afflictions; then did our Sun display his beams *from on high*, for he rose not from the Earth, but his rising was his Fall, his course a descent from Heaven to us; and if *Zachary* is so rejoiced with the Glimpses, we should much more with the Meridian Glory he now shines in. Let us not only rejoice in his Light for a season, but walk by it; if we be in darkness, it will shew us our condition, and then guide us into the right way; this Light will first convert us, and then conduct us. The Apostle thought it was high time to awaken then, *Rom. xiii. 11, 12.* and sure it is more so now; for if in the Light of Knowledge (*in the day*) we do the works of Darkness; that very Light which we will not suffer to direct us as a Guide, shall discover us to our Shame. Oh let not this Light be set up in vain! Who would not most thankfully follow a friendly Light offered to him in an unknown, dark, and dangerous way? The Devil would lead you up and down after the *Ignis fatuus* of Enthusiasm and your own Imaginations, till you sink into destruction; but this Gospel is a true Light, be thankful for it, for its Precepts are the Beams of the Sun of Righteousness, and do not only admire, but follow it; and it will both shew you where you are, and carry you where you should be, even to everlasting Joy and Peace. *Amen.*

The Paraphrase of the Benedictus.

1. Praised and [Blessed be the Lord God] of Hosts, the [God of Israel,] even of all true Believers; [for he hath] now shewed us in his holy Gospel, how he remembered our Misery, beheld our Distress, and in pity sent his Son from Heaven; who hath [visited] in his Incarnation, [and redeemed] by his Death us and all [his People] throughout the World.
2. He hath relieved us when we had no means of help, [and hath raised up] the greatest Deliverer that ever was, to be [a mighty salvation for us,] even his eternal and only Son made Man, descending (as was promised) of the Tribe of *Judah*, to succeed [in the house,] and restore the Kingdom [of his Servant David] and make it an everlasting Dominion.
3. Our God hath not only helped us, but manifested his own Truth; for now he hath made good his word, and done [as he spake by] his Spirit in [the mouth of] all his Messengers [the holy Prophets which have been] sent to give notice of this great mercy at sundry times [since the world began.]
4. It rejoiceth our Souls to see the fulfilling of that which they so often comforted Gods People with, by assuring them [that we] and they [should be saved] by an invincible Redeemer, [from our enemies] Sin and Satan, [and] nobly rescued [from the hands] and out of the Power of those that had enslaved us, and [of all that hate us] and seek our ruine.

5. This is the blessed time, in which the God of Truth was pleased [to perform] the glorious work of our Redemption, which was [the mercy] so much desired by, and so graciously [promised to our forefathers:] Now he hath vouchsafed to call to mind [and to remember] the engagements he made to them in [his holy Covenant,] and hath made them good before our eyes.

6. Our gracious Lord is as sure [to perform] his word as he was ready to promise, and we now rejoyce in the verification of [the Oath which he] unchangably [swore to our forefather Abraham,] to assure him [that he would give us] (who are his seed by Faith) his own dear Son, for our Redeemer.

7. And now what doth the Lord our God require in return for all his Mercy and Truth, but [that we being delivered] by the Death of Jesus from the wrath of God, and rescued [out of the hand of our enemies] might never by Sin put our selves in their power again; but being obliged by our Pardon, and assisted by his Grace henceforth [might serve him] with a lively Faith and cheerful Hope, [without fear] of being hurt by *Satan*, or rejected by God?

8. For if we walk [in holiness] towards him, [and righteousness] towards our Neighbours; and if our Religion and Charity be sincere, as done [before him] and constant, so as we continue in it [all the days of our life] we answer all his expectations; and need not doubt of Acceptance and Reward.

9. Lord, thou camest to make us holy as well as happy, and therefore thou hast sent an Harbinger, *St. John*, to acquaint us with thy design: [And thou Child,] art chosen to give the world warning, and [thalt be called the Prophet of the Highest] God, thy Office shall be to fit men to receive this mighty Saviour; [so thou shalt go] as a Herald [before the face of the Lord] by severe Reproofs and powerful Exhortations [to prepare his ways] and bring men to Repentance.

10. Thou art sent to shew the danger of Sin, and [to give knowledge of] him that will bring [salvation to his people,] that they repenting and fearing the wrath to come, may forsake all Iniquity and fly to Jesus [for the remission of their sins.]

11. It is high time for us who are guilty of so many sins, to take care lest by impenitence and unpreparedness, we lose the benefit of this Salvation, which is provided for us [through the tender] bowels of the [mercy of our God, whereby] he pitied our desperate danger, and after our dismal night, hath given us the light of [the day-spring] even his only Son, who arose [from on high,] and leaving his heavenly Throne [hath visited us:]

12. And now hath set up his Gospel among us [to give light] and discover the dangerous event of Sin [to them that sit in darkness] through ignorance, or by horrid guilt are in the Valley [and in the shadow of death] that so they may be instructed, converted and live; [and to guide our feet] when we are thus brought out of our evil and dangerous paths, that we may enter [into the way] that leads to the everlasting Kingdom [of peace.] Wherefore we will observe this Light, and follow this Guide, and ever praise thee for it, saying, *Glory be to the Father, &c.*

SECTION XIII.

Of the C. Psalm, or the Second Hymn after the Second Lesson.

§. I. **T**He Church hath provided for our Delight, as well as our Necessities, by adding another Hymn out of the Old Testament, to shew that both the Old and New Testaments agree in exciting us to praise God. The Title shews how well it fits this place, being stiled a *Psalm of Praise*, and being compos'd for a Form of Publick Thanksgiving (a), particularly to be sung by course at the Oblation of the Peace-Offering (b), it may very well be a Form of Praise to us Christians after we have heard the Gospel of Peace: And especially because the Mercies which are here presented to stir us up to give thanks, are those which are most fully discovered in the holy Gospel; so that it is very proper to assist our Devotion, if we rightly understand it: And that we may do so shall be our next care.

(a) *Scriptus est ut sit forma publica gratiarum actionis, in sacro Dei populo.* Moller. in loc.
(b) Hamm. Annotat. in Psalm C.

The Analysis of the C. Psalm.

- §. II. This Hymn hath four Parts:
- | | | |
|---|---|--|
| I. An Exhortation to praise God, shewing, | 1. The persons who must do it, viz. all Nations:
2. The time when it must be done, viz. when we serve him: | V. 1. O be joyful in the Lord, all ye Lands:
Serve the Lord with gladness, and come before his presence with a song. |
| II. The Motives to it, taken from | 1. His essential Excellency:
2. His Works of, | 2. Be ye sure that the Lord he is God:
It is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture:
3. O go your way into his gates with thanksgiving, and into his Courts with praise:
4. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation. |
| III. The Exhortation renewed, shewing, | 1. The place where we must praise God:
2. The manner how: | 3. O go your way into his gates with thanksgiving, and into his Courts with praise:
4. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation. |
| IV. New Motives to reinforce it, from | 1. Gods gracious Nature:
2. His endless Mercy:
3. His never-failing Truth: | 4. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation. |

A brief Discourse upon the C. Psalm.

s.III. **O** Be joyful in the Lord, all ye Lands, &c. unto We are his people, and the sheep of his pasture. [When we have heard the words of the Holy Gospel, we ought to consider how the Divine Providence dispersed the joyful found thereof into all Lands, *Rom.x.18.* So that now we may justly summon all Lands to rejoyce for the mercy of our Redemption, a Blessing in which all Mankind is concerned, and all the world is obliged to lay aside those vainer Joys for lighter matters, in which it is so often employed; and to be joyful in the Lord, in the remembrance of his Goodness: Whilst we were Enemies, and without a Reconciler, we could not serve him but with Fear and Terrour; but now we may serve him with gladness. Hymns of Praise are now become a chief part of our Christian Worship, so that we must never come before him in our publick Addressees without acts of holy Joy and Eucharist. We have shewed you by the Penitential Part, how to unburthen your Conscience, and to make your Peace with God, and now we invite you to give a Demonstration thereof, by exciting you to come before this Great Majesty with a Song of rejoycing: the Carnal man can rejoyce in worldly contents, but in Gods Presence he is sad and dejected; whereas the devout Soul is never so full of delight as when before God: So that if any ask us, why we mingle so many Hymns with all our Duties, we here declare that the Holy Ghost enjoyns us so to do, and the pleasure we find in so sweet an Office doth still more recommend it. And yet *ver.2.* it is reasonable, as well as pleasant, for us to rejoyce in the Lord; for, as to his Nature, he is the only true God; as to his Works, he is our Maker and Preserver; we neither created our selves at first, nor have we since sustained our selves, and he who gave and continues our being, did and doth it, that we might glorifie him, *Isai.xliii.7.* and moreover the Gospel hath shewed us that Christ is the good Shepherd, who feeds our Souls with his Word, and laid down his Life for his Sheep, and shall we hear of this, and not sing his Praise? If we should be so ungrateful, we deserve to be driven out of his pasture, and destroyed rather than defended by his hand.

s.IV. **V. 3.** Go your way into his gates with thanksgiving, and into his courts with praise, &c. unto the end.] The Mercies of God are so publick and universal, that the private acknowledgments of single persons are not sufficient, but it is commanded that we shall all meet in sacred Assemblies to joyn in this Duty. The Jews entred in by the gates, and so passed into the Courts of the Sanctuary, and went no nearer, but worshipped there, *Luke i. 10.* but we are admitted into the House of God; and sure we ought to come thither with glad Hearts, and Souls full of Thanksgiving. As soon as we come to the outmost gates of the Church, we should begin to think with comfort upon the goodness of him whom we come to worship. And the nearer we come, the higher our Gratitude should rise; but when we are before him, we must then give him particular thanks for all his Mercies to us, and besides we must, in the general, speak good of his Name, and declare how gracious he is in himself, and how loving to all the world beside: No Creature can justly speak the least evil indeed of his blessed Name, but our experience obligeth us to speak all imaginable good: And the last Verse shews the reason, because he is so gracious and so merciful, so faithful and so true: He ever was so to former Ages, he is so to this, and will be to all Generations. His very Providence doth prove all this, but the Gospel which hath now been read doth manifest it still more clearly. Consider how freely he gave his own Son, and you will say he is most gracious. Think what unworthy and miserable Creatures he gave him for, and you must confess his mercy is everlasting: Remember how fully every thing was accomplished which had been predicted or promised, and you must acknowledge his Truth doth never fail. O, how great a gift hath he given us! How admirable a Pity hath he shewed to us!

How exactly are all his Promises fulfilled! Not a Lesson in this part of Gods Word, but doth evidence some or of all this, and therefore they ought to be concluded with such a Hymn of Praise. And finally, as in this great work of our Redemption it doth appear, that the Father was so infinitely *gracious*, the Son so incomparably *merciful*, and the Holy Ghost in all the Promises of Scripture so infallibly *true*, we may justly conclude with *Glory be to the Father, &c.*

A Paraphrase of the C. Psalm.

Ver. 1. [O be joyful] and rejoyce with an holy joy [in the Lord] Jehovah [all ye] people of all [lands;] but you to whom the Gospel is revealed, do ye more especially [serve the Lord with gladness] in your hearts, [and come] as his reconciled Children [before his presence with a Song] of Praise in your mouths.

Ver. 2. For there is reason both for Heathens and Christians thus to praise him; for first, [be ye sure] O ye Gentiles, [that the Lord he is] the only true [God;] know ye [it is he that hath made us] all, and gave us our being; [and not we] that made [our selves:] So that all the World is bound to bless him upon this account: But we more peculiarly, because [we are] those he hath chosen to be [his people.] And since Jesus Christ is our Shepherd, we are his Flock [and the sheep of] his particular care; for God hath put us into [his hand.]

Ver. 3. [O] do not then smother his Praise in private, but [go your way] to his House upon all opportunities, and enter [into his gates with thanksgiving] for your particular Mercies, [and into his courts with praise] for his universal Goodness: Whatever Duties you perform there, be sure that you [be thankful unto him] in your hearts [and] let your tongues [speak] all the [good] imaginable [of his Name,] since all your Praises will come far short of what he deserves.

Ver. 4. [For] by the Gospel now read it most fully appears, that [the Lord is gracious] in his own nature, [and his mercy] and pity towards us [is everlasting] reaching to the end of the world: And by the fulfilling these Promises, his fidelity [and his truth endureth] unshaken, being made good [from] one [generation to] another [generation;] so that we may rely on him for ever. *Glory be to the Father, &c.*

SECTION XIV.

Of the Magnificat, or the first Hymn after the first Lesson at Evening-Prayer.

§. I. **T**His is the first Divine Canticle recorded in the Holy Gospel, and seems to have been composed by the Blessed Virgin, while she with unspeakable Joy reflected upon all the Promises of the Old Testament, now about to be fulfilled in that holy Conception and happy Birth, of which God had designed her to be the Instrument, and therefore is properly set after the *First Lesson*; and since we have seen all those Types verified, all those Predictions completed, and all those Promises made good, which are contained in the Law and the Prophets concerning Christ, doubtless this must be a very fit Form for a Christians Joy after the hearing thereof: And truly this with the *Benedictus* and *Nunc Dimittis* have not only been used very anciently in the Western Church, but are still retained in the Reformed Churches both of *Germany* and *Holland*, as well as in this Church. But the internal Glory of this blessed Hymn will best appear by the following Explication.

The Analysis of the Magnificat.

§. II. The Magnificat hath two Parts:	II. The Reasons thereof,	I. A general Thanksgiving, expressing both the manner and object of her Praise,		46. 47. My Soul doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour:
		1. Gods peculiar favour to her which she,	1. Whence she is raised,	48. For he hath regarded the lowliness of his hand-maiden.
			2. Whither she is advanced,	For behold from henceforth all generations shall call me blessed.
			3. By whom this is done,	49. For he that is mighty hath magnified me,
		2. Returneth by praising his Name for it,		and holy is his Name.
		2. His general Providence toward all, viz.	1. His Mercy to the Pious,	50. And his mercy is on them that fear him throughout all generations.
			2. His Justice on the Proud,	51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.
			3. His different dealing with	52. He hath put down the mighty from their seat, and hath exalted the humble and meek.
		3. His special Grace in our Redemption, wherein he shewed,	1. The Mighty and the Meek,	53. He hath filled the hungry with good things, and the rich he hath sent empty away.
			2. The Poor and the Rich,	54. He remembering his mercy hath holpen his Servant Israel:
			1. His Mercy,	55. As he promised to our forefathers, Abraham, and his seed for ever.
			2. His Truth,	

A Practical Discourse upon the Magnificat.

s. III. V. 46. **M**y Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour.] The Blessed Virgin (whom God chose to be the Instrument of the greatest Blessing that ever the world had) by the fruit of her lips, as well as of her womb, hath given apparent testimony of the extraordinary presence of the Divine Spirit with her, and in her. For this sacred Hymn breaths forth such lovely mixtures of Faith and Fear, Humility and Love, Charity and Devotion, that it appears she was full of grace, as well as highly favoured. And it should be our wish and endeavour to repeat it with the same Affections and holy Fervors, with which she indited it: Perhaps we think we have not the same occasion; 'tis true, God the Word took Flesh in her womb, and that was her peculiar Privilege: But if we receive the Word of God and the Motions of the Holy Spirit, that attend it, we may turn that Word into Flesh (a) by Faith and Obedience; if we so hear as to practise (b), we do conceive Christ by Faith; he is formed in us (c) by the overshadowing power of the Holy Ghost in a pure heart, and he is by Holiness brought forth; for Christ himself calls such, *Matth. xii. 50.* by the name of his Mother. We are to rejoyce with all that do rejoyce: But especially when we are sharers in the mercy and advantage which occasions that Joy; wherefore we are most of all obliged to rejoyce with the Blessed Virgin, both as she was the Mother of our Redeemer according to the Flesh, and because we may be so according to the Spirit. The Lesson we now heard is out of the *Old Testament*; and as there we find the Records and Examples of the Divine Mercy to the pious and humble, and of his Vengeance upon the proud and arrogant, so here we find a Form of Praise for those Dispensations of Gods Providence; and since all the deliverances of Gods People there related, are either founded on this mercy of our Redemption, flow from it, or are directed to it; this Hymn will teach us to turn the Old Testament into Gospel, and with the holy Patriarchs ever to apply (d) all to this great Salvation, of which all other Mercies were but Types: Behold then the Mother of Jesus, saying to you, *O praise the Lord with me, Psal. xxxiv. 4. and let us magnifie his Name together*: Let us shew forth the greatness of his Power and Goodness, for we cannot set out his Perfections with any advantage, nor represent him greater than really he is (as we often magnifie one another;) but then we magnifie the Lord (e), when we declare how great he really is; and let us advance his glory as high as is possible, for there is no danger of exceeding; our Praises will be short, but they must be real; wherefore before we can bear a part in this Anthem, we must get our Souls affected with a sense of his infinite Power, and our minds exalted with the belief of his excellent Mercy; so our Praise shall be no Complement, but our Soul and Spirit shall bear their part, and our Thanksgiving shall be real as his Favours are: Let his admirable Love present it self to our Affections until it excite our Wonder and Joy, our Hopes and Desires. And then let us still behold it, till these Passions begin to be moved by the Divine Love, and then they will carry a lovely Notion and fair Idea of it to the mind, and so effectually recommend it, that the whole inward man shall be ravished with the beautiful Prospect, and every Faculty of the Soul, every one of the Affections shall unite into a devout Celebration of the Divine Mercy. Behold the holiest of Women; observe where she fixes her Eye, and whither she directs her Praises: She rejoyceth not in her own Excellencies, nor doth she magnifie her self, but God her Saviour; which may check our vanity, who are so apt in a prosperous Success and unexpected Exaltation, to sacrifice to our own deserts (f), to crown our selves, though we snatch it from the head of Heavens King; but sure since he gives the Blessing, he deserves the Honour (g), and he that pays it not

(a) Verbum carnem facere, est Verbum in opus, scripturas in opera convertere.

(b) Sit in singulis Mariæ anima — Nam etsi secundum carnem una mater est Christi, secundum fidem tamen omnium fructus est. Ambr. in Luc.

(c) Omnis enim anima concipit Dei verbum, si tamen immaculata & immunis à vitis, intemerato castimoniam pudore custodiat. Idem.

(d) Gen. xlix. 18. Non expecto redemptionem Sampsonis quæ est salus transitoria, sed expecto redemptionem Messie filii David. Targ. in locum.

(e) Non ipsi faciendo ut magnus sit, qui per seipsum magnus est, sed laudando & magnum fatendo. August. enar. in Psal.

(f) Hoc ego feci, non fortuna. Dictum Timoth. Ducis.

(g) Tuum, Domine, est bonum, tua itaque est gloria: Qui enim de bono tuo gloriam sibi querit & non tibi, fur est & latro, similisque diabolo, qui voluit furari gloriam tuam. Aug. Soliloq. c. 15.

is a double Thief, and steals the Gift and the Glory also; for both are Gods. She that was the Mother of Jesus after the Flesh, thinks it no disparagement to confess her Son to be her *Saviour*, but rejoices that he was so. Let not us then think we can be saved from temporal evils, much less from eternal Death without him, and let us esteem it a greater honour to us, and a surer ground of our rejoicing, that the Most High God is become our Salvation, than if we had our Strength in our own hands.

S. IV. Ver. 47, 48, 49. **For he hath regarded the lowliness of his handmaiden, unto for he that is mighty hath magnified me, and holy is his Name.** There is nothing gives the dimensions of Gods Love to us more truly than the sight and sense of our own vileness; when we behold our selves so low and despicable as indeed we are, then the Glories of the Divine Majesty in stooping to us, and looking on us in our *low estate*, will shine in their native lustre; when we see how worthless we are, and what favour we have obtained beyond our expectations, as much as our deserts, then our Souls will *magnify the Lord* in the apprehensions of his Greatness, and our *Spirits* rejoice in the admirable Goodness of *God our Saviour*. Thus the Blessed Virgin was inspired with these Seraphical Ecstasies of Joy by looking on the mean condition in which this infinite Mercy surprized her; she was not arrived to the Honour of Marriage; and in the opinion of the Daughters of *Jerusalem* (who esteemed it a huge reproach (h) and a great affliction to be without Children) her estate was reputed disgraceful; and her fortunes were really very mean, for though she sprang from the Blood-Royal of *Judah*, yet she was then a poor obscure Maid, unknown to the world, but *regarded* by him that loves to lodge in the lowest hearts (*Isai. lvii. 15.*) of the poor and pious, as well as in the highest Heavens; she was in her lowest estate the Lords *Handmaid*, and devoutly served him day and night; and her Piety sanctified her Poverty, and drew the eye of God to *regard* her, as he will the meanest of us, if our Obedience equal hers, and especially if our minds be as low as our estate is; for so was this excellent Virgins, who by *Lowliness* here, means not her Humility; it had argued Pride to have so high a conceit of her Lowliness of mind, as to believe it merited Gods Favour; therefore it was her Meanness and Poverty (i) which she means by her *Lowliness*, and which she so freely confesseth and heartily praiseth God for regarding. No doubt her Humility was eminent in her afflicted condition; for when she was advanced to be the Mother of the Worlds Saviour, she seeks no greater honour than to be stiled, the *Handmaid of the Lord*, ver. 38. O blessed Soul! that was ever the same, neither dejected in her Affliction, nor puffed up with her Exaltation, but serves God cheerfully in the one, and praises him heartily for the other: She beholds an infinite and lasting honour prepared for her, not alone among the Daughters of one place or generation, as *Leah* (k); but she was to be the Mother of a universal and everlasting Blessing, which all former Ages had desired, and all future times should rejoice in, and both would proclaim her *happy* above all Women, who should be the Instrument of this Mercy: And yet she relinques all this Glory to him that gave it her, and declares whence she received it (l); that not her name, but his might have the Glory: And sure she deserves the more esteem, because she returned the honour to God. Wherefore they are most wretched, who (m) disrespect her, whom God hath chosen, and out of pretended hatred to Superstition, will scarce allow her the Reverence of an excellent Person; and yet no doubt she would detest those *Aves* and Gratulations which some Superstitious Votaries (to the dishonour of God whom she praised) do bestow upon her, because she call her Son, her *Saviour*, and her self, the *handmaid of the Lord*, so that it is our Duty to reverence, but not adore her; for she will assure you, it was Gods infinite Power (for which he is deservedly called the *most mighty* (n)) which wrought this Miracle (o) of Jesus his Incarnation, and which was the cause of her Honour: He *magnified* her, and therefore she *magnifies* him,

(h) 1 Sam. i. 11.
Τὴν ταπεινω-
σιν τῆς δού-
λης σου. LXX.
pro sterilitate.
Gen. xxix. 32.

(i) Τὴν ταπει-
νωσιν abjectio-
nem & humi-
le n conditionem;
ταπεινωσιν
σωιλῶν vero hu-
militatem sig-
nificare asserit
Erasmus.

(k) Gen. xxx. 13.
Syr. pro gloria
mea.

(l) Διὰ τί δὲ
μακαρίσων;
ἀλλὰ διὰ τὴν
ἐν αὐτῇ ἀρετὴν;
ἐχθρὸν ἀλλ' ὅτι
ἐκείνη μετ'
ἐμοῦ μεγαλύνει.
Theophylact. in
locum.

(m) Equale est
enim in utrisque
his scilicet detri-
mentum; quum
illi quidem vi-
lipendant san-
ctam Virginem,
hi vero rursus
ultra decorum

glorificant. Epiph. Tom. 1. Har. 79.
& magnas. Deut. x. 21. Psal. xxvi. 2. Act. ii. 11.

(n) Ὁ δυνάστης, Heb. נָכוֹן; nomen Dei, Psal. xxiv. 8.

(o) Μεγαλύνει, res miras

and

and teacheth us to *hallow his Name*, for it is Holy and Reverend, *Psal. cxi. 9.* in it self, and deserves to be so esteemed for ever and ever.

S. V. Ver. 50, — 54. *And his mercy is on them that fear him, &c.* unto the end.] Now that all may joyn with her in the Praises of this most holy Name; she passeth from the consideration of her personal Priviledges to the universal Goodness of God in the constant dispensations of his Providence, that we may see his *Mercy* was not confined to that time, nor limited to one person: For as she had now experienced the Bounty and Kindness of him that she had served, so all Gods faithful Servants that ever were, and all that ever shall be, are assured to find the like. Wherefore when our particular Mercies occasion our joy, let us not confine our Gratitude to our private concerns, but delight to hear out of Gods Word those numerous instances of the rewards of Holiness, and the blessings of true Piety in all times, that so we may have nobler sentiments of the Divine Goodness, by viewing the Extent and Duration of it: And that we may be the more encouraged to go on in that course which will so certainly be our advantage, let the Mother of Jesus, and all holy Men we read of in Sacred Writ, recommend the Fear of God to us, which they have found so beneficial; for if we be truly religious, be our condition never so despicable or deplorable, we may be sure of help from heaven: Was not all Mankind become hopeles and helpless, when God made bare his holy Arm, and helped us by him that was the strength of his right hand, *Isai. lxiii. 5.* dispersing our lofty Spiritual Enemies who thought they had us sure their Slaves for ever? And when these Enemies are thus scattered, shall we fear *Satan's* broken forces, those Instruments of his that would discourage us in our Obedience, by slanders and contempt, wrongs and injuries, menaces and threatnings? No surely, we have the *Strength* of God for us, his Finger could destroy them, his Hand crush them to nothing (p), but he will employ the *might* of his *arm* in it, although the very Breath of his displeasure, nay, the Thought and Imagination of his heart (q) be sufficient to consume them and dissipate all their counsels, be they never so *mighty* in the worlds eye, or high in their own *imagination*, they cannot harm us, nor shall not discourage us from serving God. How did the Princes of the World, the Jewish Pharisees and Gentile Philosophers, scorn the beginnings of the Gospel, designing to crush it by Power, or disgrace it by pretended Holiness, or confute it by subtle Arguments? but contrary to all their expectations Jesus prevailed over the Ostentation of the Pharisees, the Learning of the Philosophers, and the Legions of the Roman Emperours; so that by an omnipotent but invisible *Arm* in a few Ages, his Enemies vanished, and Princes Crowns were laid at his feet. Read the Word of God, and observe the methods of his Providence, and you shall find he hath ever appeared an enemy to those *proud* and lofty ones (r), who are enthroned in their own vain-glories, and suppose they have strength enough to secure their Grandeur; his irresistible *Arm* shall pull them down, and set up those whom they despise in their place: Whereby he gives not only an evidence of his Power, but of his Wisdom and Justice, for Disappointment and Poverty is the most smarting punishment to Pride and Insolence: and Honour and Exaltation is so unexpected to the humble, that they will be most thankful for it, and most careful to use it to his Glory, who bestowed it on them. *Jacob* and *Joseph*, *Gideon* and *David*, were the youngest and least considerable in their Fathers Houses. *Leah* was hated, and *Hannah* (whose Song of Praise, *1 Sam. ii. 1.* *Mary* here imitates) she was despised; and so was this Blessed Virgin, who was so mean and obscure, that the honourable Ladies and stately Dames of *Israel*, being all ambitious to be the Mothers of the *Messiah*, would have scorned her a place among their Handmaids; yet they are passed by, and she is designed to this Felicity, and she *magnifies the Lord* for it; but those that are great and full of earthly Honours, expect these Favours as their due, and cannot desire them with the Hunger and Thirst of the poor and lowly, nor return their thanks with the like Devotion; therefore these are disappointed of their hope, and *sent away empty* (s), and the Mercy is given to those that least expected it, and will be most thankful for it. Let us therefore be lowly in heart, when our condition is low; and if we have a

sense

(p) *Psal. cxviii. 15.* Magna Dei efficacia per digitum, major per manum, maxima per brachium indicatur. *Psal. lxxvii. 16.* *Exod. xv. 6.* *Grot.* (q) *August. legit. autē, in cogitatione cordis sui superbos dissipavit, scil. Dominus.* (r) *Æsopus rogatus, quid Jupiter agit? Resp. Τὴν ἀταπεινότητα ταπεινῶν, καὶ τὰ ταπεινὰ ἀνυψῶν.* *Ῥεῖα μὲν γὰρ βεβαιοί, ῥεῖα δὲ βεβαιοῦντα χαλῶσιν.* *Ῥεῖα δ' αἰετῶν μὲν γὰρ καὶ ἀνδρῶν αἰετῶν.* *Heliod.* (s) *Ἀποστέλλονται κενὸι dicuntur, qui ad aliquem veniunt, beneficium expectantes, & non inveniunt.* *Luc. xx. 10, 11.* *Job xxii. 9.*

sense of our wants, and a desire after Gods help, we shall be lovely in his eyes; though the world trample on us, he will exalt and fill us with all good things, even to our own Admiration, and the Envy of those who did despise us: The World is full of instances of these dispensations of Providence, but the most excellent and illustrious testimony that ever was, appeared in the Spiritual advantages which the *Israel* of God received in the giving the *Messiah*: We were then just ready to sink into ruine, had he not laid hold of us, *Heb. ii. 16.* and by his mighty Arm rescued us from the Pit; we were justly abdicated by God our Father, and disinherited, but Jesus comes to reconcile us, and in him we are restored to favour (g), and received into grace again; and thus the Promise given to *Abraham* is made good, and the Lord becomes the God of his seed for ever. O my Soul, acknowledge the gracious dealings of thy most merciful Father, but above all, praise him for the mercies of the Gospel; for what comfort were it to be raised by the fall of our temporal enemies to a fading Honour, if a miserable Eternity did succeed? But now by Faith in Jesus thou art not only secured in thy low estate, but maist behold an immovable Throne, an immortal Crown prepared for thee, high as Heaven, while all the proud workers of Iniquity shall fall low as Hell, never to rise again: *Glory be to the Father, &c.*

(g) *Filius abdicatus in gratiam rediens*
Græcis dicitur
ἀνακαλεσθῆναι τὸ θεὸν, & *Pater ἀνπαλάσσει*.
Sculpt. Exerc.

The Paraphrase of the Magnificat.

1. O praise the Lord with me, all ye that behold his inexpressible Goodness, which hath exalted my Affections, and filled [my Soul] with such glorious apprehensions, that with all its powers it [doth magnifie] and set forth the admirable greatness of [the Lord,] my mind also [and my spirit] ravished with the contemplation of his infinite Goodness [doth rejoice] with joy unspeakable [in God,] who hath vouchsafed to become [my Saviour.]

2. I cannot sufficiently express his Mercy, nor my Gratitude, [for he] that is the Majesty of Heaven, by his marvellous condescension [hath regarded] and cast a gracious eye on the poverty and [the lowliness] of my condition, who am so inconsiderable, and never aimed higher than to be reputed amongst the meanest of his Servants, and to be called by the name [of his hand-maiden.]

3. I am most despicable in the worlds eyes, and vile in my own, yet he hath conferred on me a high and lasting honour; [for behold] he hath passed by the more noble, and chosen me to be the Mother of the Worlds Saviour, so that [from henceforth] whenever this Mercy is mentioned to the honour of God, his Favour toward me will be remembred by the people of [all generations] who shall bless God for it, and [shall call me blessed] and account me happy above all women.

4. But I will freely acknowledge it was not my own Merit nor Strength that advanced me, [for he that is mighty] in Power, and infinite in Mercy, most freely hath exalted me, and [hath magnified me] his poor unworthy Hand-maid; his therefore is the Glory, his the Praise, [and holy] and reverend [is his Name,] which I and all his Servants will ever love and honour.

5. For I am not the only instance of his Goodness, nor do I confine my Praises to my particular occasion: All the World sees and knows that his Favour [and his Mercy is] ever shewed [on them that fear him,] so that holy and pious men are blessed by him, and shall be [throughout all generations] while the world endureth.

6. Ye Servants of the Lord, consider how in all the course of his Providence, especially in great this Redemption [he hath shewed strength] and a mighty power; for [with his arm] he hath secured and lifted up his own, and by it [he hath scattered] the forces, and baffled the designs of [the proud,] who thought they only deserved to be respected by God, and who were safe [in the imaginations of their hearts.]

7. At all times he disappoints such expectations, and now, as at other times [he hath put down] the wise, the honourable, and [the mighty from their seats] and those Thrones, on which their Pride had mounted them: [And hath exalted] to that honour [the humble and meek,] even those whom the arrogant most despised.

8. [He hath filled] most plentifully the souls of [the hungry] that earnestly desired the least favours, and satisfied their longings [with good things] beyond their expectations, [and the rich] whose pride made them think themselves fittest objects of his bounty, and yet their abundance abated their desires after it, these [he hath] disappointed and [sent empty away.]

9. And as in all other places, so now [he remembering] the constant method of [his mercy,] and seeing his peoples distress, [hath holpen] and again restored [his servant Israel] and all Faithful people to his favour, and the hopes of glory, [as he promised] to the Saints of former Ages, even to [our forefathers] peculiarly assuring [Abraham] that he would give a Saviour to redeem us, and bring deliverance to us [and to his seed for ever.]

*Glory be to the Father, &c.
As it was in the beginning, &c.*

SECTION XV.

Of the XCVIII. Psalm, or the Second Hymn after the First Lesson.

§. I. **I**Nstead of the former Hymn, made by the most excellent of the Daughters of David, we have a Psalm of David's own composing, out of which some part of the Magnificat was taken, viz. v. 54. out of v. 4. He hath remembered his mercy and truth to the house of Israel, and as there the Strength of Gods Arm is celebrated, v. 51. so here "his right hand and holy arm is said to have gotten the victory: So that they are not much different, only this is more proper to be used after a Lesson which treats of some great and eminent temporal Deliverance granted to the people of God, being made on the occasion of some of David's Victories, and yet mystically directed to the times of the Messiah, as the Jewish Doctors confess: But the particulars will best be discerned by a closer Enarration.

The

The Analysis of the XCVIII. Psalm.

§. II. This Psalm contains a two- fold Ex- hortati- on to praise God :	I. The former contain- ing,	1. An Exhortation to the doing of it,	Ver. 1. Sing unto the Lord a new song : for he hath done mar- vellous things.
		2. The Motives to it, be- ing	Ver. 2. With his own right hand and with his holy arm hath he gotten himself the victory.
		3. His apparent Glory,	Ver. 3. The Lord de- clared his salvation, his Righteousness hath he openly shew- ed in the sight of the heathen.
		4. His infinite Mercy,	Ver. 4. He hath remem- bered his mercy and truth toward the house of Israel, and all the ends of the world have seen the salvation of our God.
		1. To his own,	Ver. 5. Shew your selves joyful unto the Lord, all ye lands, sing, rejoice and give thanks.
		2. To all men,	V. 6. Praise the Lord upon the harp : sing to the harp with a Psalm of thanksgiv- ing.
		1. The universal obligation of this Duty of Praise,	V. 7. With trumpets also and shawms : O shew your selves joyful before the Lord the King.
		2. The manner of performing it, both with	V. 8. Let the sea make a noise, and all that therein is: the round world and they that dwell therein.
		1. Vocal, and	Ver. 9. Let the floods clap their hands, and let the hills be joyful together before the Lord :
		2. Instru- mental Mu- sic,	for he cometh to judge the earth.
		1. The Sea and the dry Land,	Ver. 10. With righte- ousness shall he judge the world, and the people with equi- ty.
		2. Rivers and Moun- tains,	
		1. The certainty of his Judg- ment,	
		2. The equi- ty thereof,	
		1. The certain- ty of his Judg- ment,	
		2. The equi- ty thereof,	
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A brief Discourse upon the XCVIII. Psalm.

§.III. V. 1, to 4. **O** Sing unto the Lord a new song, &c. unto—All the ends of the world have seen the salvation of our God.]

This Psalm being entituled a *New song*, is said by the Ancients to belong to the *Novum seculum*, or the Gospel-times, and as the Lesson doth every day present us with new wonders of Gods Wisdom and Power, Justice and Mercy; so we should daily renew our Song of Praise, and though we sing this Anthem frequently, yet a new Devotion and a fresh sense of the miraculous Works which God hath wrought for his Church, will make it a *New song* every day. Wherefore let us reflect upon the Chapter lately read, and consider how certainly Gods Enemies fall before him; he needs no assistant, *his own right hand* alone is able to *get him the victory* over all opposers; and though sometimes he use Humane Powers as Instruments to suppress the ungodly, yet all mortal Arms and Forces are so weak and uncertain of themselves, that it is purely by his influence and aid they do prevail, so that his people freely confess it is not their own Arm that saves them, but his *right hand*, &c. *Psal. xlv. 3, 4.* and whereas when men are mighty, they are too often cruel and unjust, the Divine Arm is *holy* as well as *mighty*, and he useth his Power to destroy only those who deserve it. For his preserving of his own, and his righteous executions on the wicked are so visible and clear, that the very *Heathens* have observed it, and all the world may discern it; nor yet doth he give these Salvations to his people for their Merits, but purely in remembrance of his own *Mercy and Truth*; his Mercy moved him to promise, and his (a) Truth obligeth him to perform these things for the Church; the House of *Israel*, and all Nations may discern it, but now that Jesus is come, we may well spiritualize this Verse, and sing a *New song* to God, who hath not only remembered his mercy and his Promise to the Jews, but manifested his Son for *Salvation* to all the World, even to the utmost parts of the Earth.

(a) Misericordia promissit promissionem, promissio reddidit veritatem. Aug. in loc.

§.IV. Ver. 5, 6, &c. **Shew your selves joyful unto the Lord, all ye Lands, sing, rejoice and give thanks, &c. to the end.]** Since the Glory of God is manifested to all Lands, they ought all to joyn in praising his holy Name, and that by all due means which may express an hearty Joy, particularly by all sorts of Musick, by stringed Instruments and Voices, and by Wind-Instruments also; for Musick is the gift of God, and tends not only to express, but to beget the affection of Joy, it doth compose the thoughts, calm the mind, and put the Soul into a posture of grateful seriousness, and therefore we shall find it of as early use in Divine Worship as any where else; and since all Ages have used it so, we may use it in more solemn places, and on more extraordinary occasions without just offence to any unprejudiced persons, especially being plainly commanded in this and other places of Holy Scriptures: Now as God is to be praised by all means, so also by all persons, who are understood by this figurative Exhortation to *Seas and Lands, Rivers and Hills*, with all their Inhabitants, who are properly meant by these places (b); and it is intended to stir up all people, *great and small*, wherever they dwell, to joyn in blessing and praising God, because by these marvellous deliverances he doth at present *judge the Earth*, and when he punisheth evil doers and saveth those who do well, he declares himself to be even at the present a righteous and equal Judge among men; but besides, the eminent overthrows of the Wicked, and rescues of the Pious, are signs and evidences of the last dreadful but just Judgment, when God shall come to deliver all his Saints for ever, and to execute eternal vengeance on their Enemies; when we hear out of the Lesson instances of particular Deliverances and Judgments, we ought to rejoice, not only in hopes that God will do the like here in this world, but by taking these as fore-runners and assurances of the great Day which is coming, when all our wrongs shall be righted, and all our losses repaired, and we shall begin an undisturbed Felicity. We are indeed apter to tremble than to rejoice at this

(b) Populi fluviorum, populi montium clament. Versio Arab.

this day, but as St. *Augustine* notes, "We must amend our lives, and then we may joyfully expect it. — We pray (saith he) that Gods Kingdom may come, yet we fear it should come; let us amend our selves, lest we pray against our selves. (*Enar. in Psal. xcviij.*) We ought all to be holy, and if we were so, we might and ought to rejoyce even in Gods Judgments.

The Paraphrase of the XCVIII. Psalm.

1. [O] you who have heard these new Instances of Gods Power and Mercy [sing unto the Lord] with a renewed Devotion [a new song] of Praise, [for he hath] in all Ages [done marvellous things] for his Church.

2. When any Enemies arose against it, [with his own right hand] and power alone, [and with] the only might of [his holy arm] which is stretched out against none but sinners, [hath he gotten] unto his Church, and unto [himself the victory] over all those ungodly opposers.

3. Nor are these things done in a corner, for [the Lord] hath most illustriously [declared] these deliverances to be [his salvation,] and they are most just, so that [his righteousness] by them [hath he openly shewed] and manifestly declared [in the sight of the heathen,] yea, his very Enemies give testimony to his equity in destroying the wicked ones.

4. And indeed he is good to all, for [he hath remembred his mercy] in promising great favours, [and] his [truth] in performing them [toward the house of Israel,] namely his own Church and People, [and all the] furthest corners and utmost [ends of the] Heathen [would have seen] or heard of [the salvation] both temporal and eternal, which is the proper work [of our God.]

5. Wherefore as ye all partake of his mercy, O [shew your selves joyful] by your most publick gratulations and thanksgivings [unto the Lord] every where [all ye lands] and Nations, [sing] with your voices, [rejoyce] in your hearts, [and give thanks] with your lips.

6. Yea, call in all kinds of Musick to your assistance, [Praise the Lord] with stringed Instruments, playing [upon the Harp,] and that Vocal Musick be not wanting [sing to the Harp] and complete the Harmony [with a Psalm of thanksgiving] and Praise.

7. And that the Choir may still be fuller, bring in Wind-Instruments praising the Lord [with Trumpets also and Shalmes] the shrillest and rarest Musick: [O shew your selves] to be [joyful] and full of delight, when you come [before the Lord] who is [the King] of Heaven and Earth.

8. There is no part of the world which is not partaker of his mercy, and therefore all, if they had tongues, should joyn in this Song; however [let the Sea] with its Waves roar and [make a noise] to be the *Bassus*, [and] let [all] the Fish [that therein is] contained, [the round] compass of the habitable [world and they that dwell therein] all bear their several parts.

9. [Let the] Rivers and [floods] keep time and [clap their hands] in applause of their Creator. [Let the Hills] and Mountains dance and [be joyful together] in this grand Triumph [before the Lord;] and there is reason for this universal Joy, not only for what is past, but because these Judgments are fore-runners of the great Day, [for] by these you may see [he cometh] shortly [to judge the earth] and to right all that are wronged.

10. And when he doth come, [with righteousness shall he] try and [judge] even [the] Heathen [world] who only had the light of Nature, [and the people] of his own pasture, even his Church, he shall judge [with equity] also, for there is no respect of persons with God.

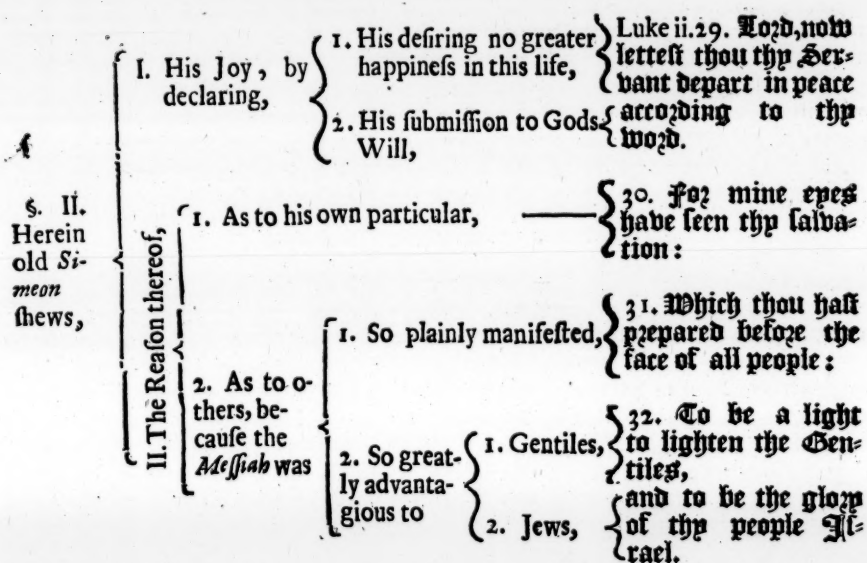
Glory be to the Father, &c.

As it was in the beginning, &c.

SECTION XVI.

Of the last Hymn but one, or Nunc dimittis.

§. I. **T**His Canticle being also recorded in the Holy Gospel, indited by the Spirit, and occasioned by the manifestation of Jesus, is very properly adopted into the Offices of the Christian Church, and is used at this day by the *Greeks* as well as the *Latins*, and by the Reformed as well as the Romanists; so that its general approbation might sufficiently vindicate our use of it; but a more particular Illustration will still more conduce to express the prudence of this choice.

The Analysis of the Nunc dimittis.*A Practical Discourse on the Nunc dimittis, the first Hymn after the Second Lesson.*

§. III. **L**ord, now lettest thou thy servant depart in peace according to thy word: for mine eyes, &c. to the end.] The Author of this short and comprehensive Hymn was a man eminent for his exact Justice, vigorous Devotion, lively Faith, and extraordinary Inspiration, as the holy Text assures us; and it is probable he was a considerable Person; very likely it was he whom the Jews call *Simeon the Just*, who lived at this time (and was the Son of the most famous Rabby *Hillel*) (a) who opposed the received opinion of the temporal Kingdom of the *Messiah*; for it is certain our *Simeon* did so, or he had never thus rejoiced over a *Messiah* presented by so mean Parents in swaddling-cloaths at the gates of the Temple. It was not the object that appeared to his Eyes, but the illumination of the Spirit, and the prospect of his Faith, that elevated his Affections. Wherefore we need not pretend to *dismiss* this holy Song by alledging it was an extraordinary occasion; for the Writings of the Apostles, which are daily read among us, do as clearly represent the Saviour of the World to the eye of our Faith,

(a) Vid. Sculter. Exerc. Evang. l. i. c. 61. and Lightfoot's Harmony on this place.

Faith, and set him before us as evidently in the House of God, as any bodily sight could do to *Simeon*; and if our Minds be enlightned, and our Faith firm as his, we have the same occasion, and ought to rehearse it with the same devotion. The Mercy is made sufficiently plain to us, and if we were but as apprehensive of the advantages it brings to us and all men, as he was, I know not why we should wish to live any longer, than till we have obtained hopes of a share in it: We say, we have Houses to build, Families to propagate, and Designs to complete, and all before we are willing to die; that is, we desire something besides, nay (perhaps) more than an interest in Jesus; and therefore we dare not joyn in this noble wish. But *Simeon* was dead to the world before, and had been impatient of a longer stay, but only for the Promise to have a sight of *Jesus* in the flesh. And when this long wish for Happiness was come to pass, his expectations are answered, and all his desires fulfilled. He values nothing here, but humbly craves his Dismission. His holy Soul that came from God, can find no rest on the waters of this World, and therefore desires to return with an Olive-branch of *Peace* to its dear Lord (b), where it was sure of rest and joy among its best Friends. He now desires leave to depart from the Flesh, which he had long esteemed his Prison, wherein he was confined by his Infirmities (c), and shut up from beholding the Glories of God, which he now longs to see more than ever, by this last experience of his Truth and Mercy; and, knowing that Death would set him free, his Desires and Joy begin to swell too big to be confined in the walls of Flesh, and now he is even straitned till he be let loose into the regions of Glory to praise him face to face: and yet his Ecstasies transport him not beyond the measures of Obedience and Humility; for he first asks his Masters leave, nor will he go till he have commission: only he intimates he had stript himself of all worldly desires, and had his inner Coat, his Flesh, in his hands ready to lay it down and run, whenever the watch-word (d) was given. His hopes and desires to see his Saviour had alone made his Life acceptable, and the fulfilling of them makes even Death most welcom to him, because he knew that Jesus came to disarm Death, and (by satisfying for Sin) to deprive it of that Sting which made it terrible to all men. All the Sin-Offerings of the Law were but weak armour to encounter Death, nor could they so fully purge or appease the Conscience, as that it should not accuse in the fatal hour: But the perfect Sacrifice of the Death of Jesus, doth so fully avert Gods wrath, that all that believe in him can triumph over Death, meet it with Courage, and embrace it with Peace, as the end of their Fears, and the entrance into their Felicity (e). How can he fear Death that hath his Sins forgiven? Or how can he doubt Gods Mercy that beholds his Son with Faith and Love? Or how can he question the Truth of Gods Promises, that embraces Jesus the greatest of all in his arms? He that knows Gods Power, is perswaded of his Love, and convinced of his Truth, can die in *Peace*, and lie down with Joy in the assurance of a blessed Resurrection. And this we may do also; it was only their Priviledge who lived then to see Jesus bodily; but whoever looked on him then so as to dare to die, must behold him by Faith: And thus we may see Christ, not only with *Simeon* presented in the Temple, but with *St. Stephen* standing at the right hand of God; not only in his rising, but his full Glory. Why then are we so fixed to this World? So desirous to stay? So loth to depart? So sad when God calls? O let us look on this our Redeemer so stedfastly, and embrace him so lovingly in our hearts, that it may appear he is dearer to us than our very lives; let us love him so entirely that nothing may satisfie us without him; and trust so fully in his Merits and Mercies, that we may live chearfully, and die peaceably. Let us say with this devout Old man; Lord, I do now so clearly perceive thy purposes of Mercy, so confidently believe thy promises of Forgiveness, and so firmly rely on the hopes of Glory, that I resolve to be ever thy Servant: I desire to stay no longer in this world than to get assurances for a better: Earths vanities do not make me wish to live, nor Deaths terrors afraid to die: If thou callest me this day, Lord, I come: I can live with Patience, or die in Peace; for I see him that will preserve me in Life or Death, and gives me hopes that whether I live or die, I am the Lords. I was not with *Simeon* in the Temple to behold my Saviour with my bodily eyes; but I have had

(b) Τί γὰρ ἔ-
σθ' ἡμεῖς ὡς
πρὸς ἡμᾶς αὐ-
τὸς θανάτω
ἀπολύμενος
πρὸς τὸν Κε-
εῖον; Clem.
Alex. Strom. 4.

Mars. Stoicus
ἀπελάνει σέβει
Ἀπολύσει
πρὸς τὸς οὐ-
ρανούς. Arrian.
(c) Ἀπολύσθαι
τὴν ἀποθνή-
σκουσα καὶ τὴν
τελευτῶ ἀπο-
λυσιν καλεῖται,
τὸ γὰρ ἡ-
μᾶς ἐνομαζέ-
ται. Themistius
ap. Stob.

(d) Ἐὰν δὲ
σπύλῃ ἀνα-
κλήτηκον πεί-
θεσθαι δεῖ τῷ
σημαίνοντι ὡς
τῷ ἐξ ἡγῶ.
Arrian.

(e) 1 Cor. xv. 55.
Non est timen-
dum quod libe-
ret nos ab omni
timendo.

had thy *Salvation* as clearly manifested in this thy Holy Word, as if I had seen him with mine eyes. Lord, grant me thy Holy Spirit, that I may behold him with the same Faith, and embrace him with the same Affections that he did, and then I shall chearfully joyn in a *Nunc dimittis*, and being daily ready to die, shall ever be fit to live, and thy Will shall be done in my Life or Death. Blessed Lord! thou hast even to our days by these holy Writings sufficiently manifested thy Son before all our faces; and it is our Carelessness, Ingratitude, and Unbelief, that hides him from our eyes, and makes us hug these Vanities, and fear to leave them: But thou hast done thy part, and I will praise thee for sending this bright and glorious Sun, which shined on so many millions of wretched Heathens benighted in the darkness of Idolatry, and made them Christians. I will bless thee for honouring thy ancient but despised People, who were more enobled by the Birth of Jesus than by all their former Royalties and victorious Trophies, and instead of the bright Cloud, the Glory of the Tabernacle, thou didst send him to pitch his Tent among them, who was the brightness of thy own Glory. I am ravished to behold so many joyful Souls blessing thee for this *Light* which shined on them in their sins, the confines of eternal *darkness*, and converted and translated them into thy marvelous Light. And all thy holy Saints in all Ages have given thee the Glory for all those illustrious beams of Love and Charity, Piety, Justice and Devotion, which shine in their Lives, and are but the Reflection of the Rays of the Grace of Jesus. This excellent Person rejoiced not only in his own Felicity, but to behold by the Spirit of Prophecy, what Joy Jesus was like to bring to me and many thousands of Converts and Holy men to the end of the World. Wherefore let us be glad and rejoyce with him, for our selves and all people, for the *Light that shines* upon us, and the *Glory* that is round about us, and with all our Souls sing, *Glory be to the Father, &c.*

The Paraphrase of the Nunc dimittis.

Ver. 29. I desire not to live in this world any longer than I have laid hold of thy *Salvation*; which since thy Word and Spirit hath now discovered to me, I have all I can wish for here; therefore, [*Lord, now lettest thou*] thy command go forth, that [*thy Servant*] who hath longed hitherto to enjoy thee, may [*depart*] quietly out of this miserable world, and be dismissed from the prison of the flesh. I can now leave it [*in peace*] being assured thou wilt make good all other Promises, since in giving thy dear Son thou hast done so exactly [*according to thy word*.]

Ver. 30. My desires are satisfied, and my Faith confirmed as much as is possible in this world; [*for mine eyes*] enlightened by thy Holy Spirit [*have seen*] by Faith in thy blessed Word, him that is my Redeemer and brings [*thy salvation*] to me, and all the world.

Ver. 31. I cannot contain nor yet express my Joy to behold this lovely Peacemaker [*which thou hast*] not only manifested in the flesh, but [*prepared*] by the discovery made of him in thy Holy Gospel to appear most gloriously [*before the face of all people*] that ever shall be hereafter.

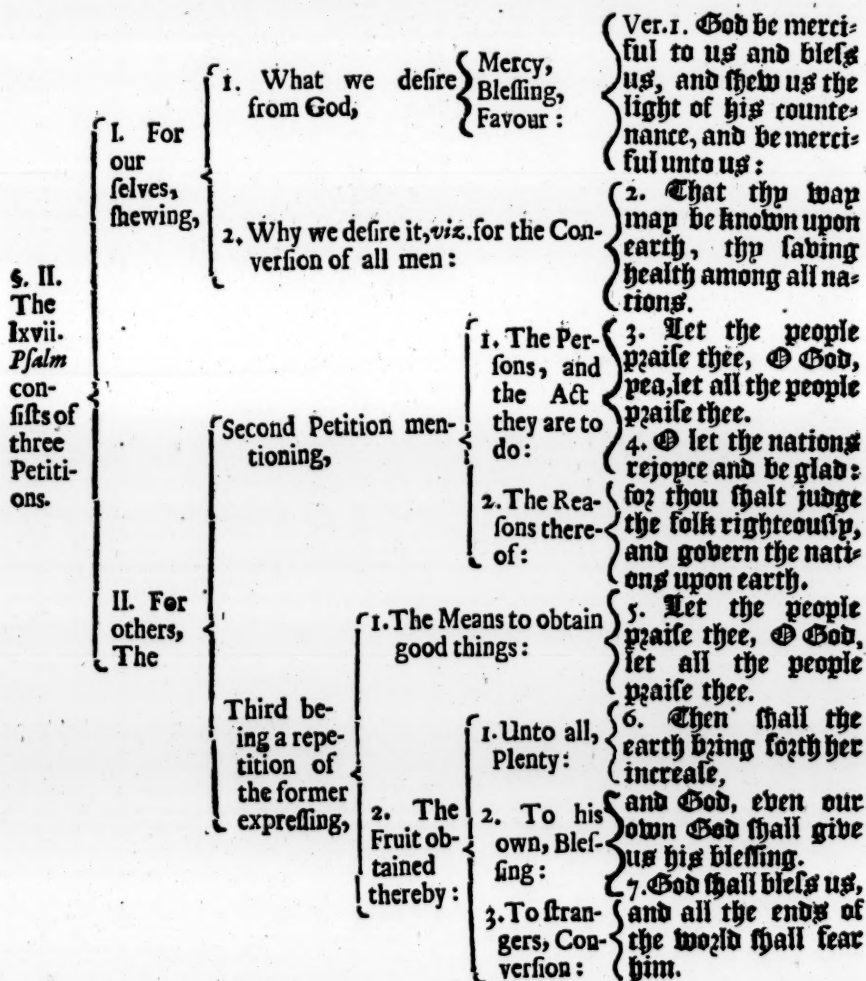
Ver. 32. This glorious Sun of Righteousness hath shined on all the Earth, his Word is [*a light to lighten*] the dismal Regions of the unconverted Heathens, and [*the Gentiles*] that knew not God; his Doctrine instructed them, and hath converted many; and his Presence and his Grace is the honour [*and the glory*] of all true Believers, the joy and comfort [*of thy people Israel*], so that we, and all the world are bound to praise thee for thy Gospel and thy Son here on earth; and to continue our Song to all Eternity, when thou lettest us depart from hence. *Amen.*

SECTION XVII.

Of the last Hymn, or the LXVII. Psalm.

§. I. **T**HE Parallel to the former Evangelical Hymn is this devout Psalm, where that *Saving health** which holy *Simeon* saw and predicted should be a Light to all Nations, is desired to be accomplished in the conversion of all men: And when we have been illuminated with the Doctrine of Christ out of the Apostolick Lessons, it is very seasonable to pray for the propagation of these Divine Truths throughout the world, that we may shew our high esteem of them, our hearty gratitude for them, and our sincere desire that God may have Glory, and all men Benefit by them; and it is the more suitable, because these Petitions are mixed with Acknowledgments and Praises also, as we shall more particularly now declare.

* Ver. 2. Vulg.
Salutare tuum :
ut Luc. ii. 30.

The Analysis of the LXVII. Psalm.

A brief Discourse upon the LXVII. Psalm.

§. III. *Ver. 1, 2.* **G**od be merciful unto us, and bless us, &c. unto—among all nations.] When we consider our selves as Members of that Holy Church which the Lord did first plant by the Preaching, and hath ever since watered by the Writings of his holy Apostles, and observe how by the *daily Lessons* he continues still to instruct and comfort us, to exhort and reprove us; we are emboldned to beg his Grace and Favour to enable us to profit by them, and live according to them; and we desire he will express the kindness of his heart by the smiles of his countenance; we wish not he should *bless us* so much in Riches, Honours, or such like external things, but that which we count the greatest Blessing, even that we may enjoy his favour and the *light of his countenance*, *Psalm. iv. 6, 7.* and lest our Sins should eclipse that lovely splendor, and hide it from us again, we pray he will be *merciful unto us*: And when we thus pray, that we and Gods Church may have publick testimony of his good-will, and be in a prosperous estate, we do not desire it so much for our own Benefit, as for the Glory of God and the Good of others: For when the Church and People of God are Holy in their lives, and successful in their affairs; it is a means to attract many to Righteousness, and to spread the fame of the Gospel among all Nations: We may fitly therefore pray that by the aid of the Divine Mercy we may live agreeably to the Doctrine we have heard; for the holy Lives of Christians would win more *Profelytes* than the strongest Arguments, or the most charming Eloquence, which alas are miserably weakened by the evil Conversations of those who bear the name of this Religion.

§. IV. *Ver. 3, 4.* **L**et the people praise thee, O God, &c. unto—and govern the nations upon earth.] Our own Praises are too few to answer the Goodness of so great a Majesty; wherefore we summon all the World to assist us in this so necessary a Duty: And because they cannot be expected to praise him who do not know him, we tacitly pray for the Conversion of all people, wishing all might hear the blessed sound of these holy *Lessons*, and thereby learn to know God; for if they know him they will love him, admire him, and celebrate his Praise as well as we. While we are taught the righteous Dispensations of God, we ought to pity the poor Nations that do not discern his holy Providence, and to pray that they with us may see how wisely the Almighty doth order, and how justly he doth judge in all places of the world; and this we may do more chearfully when we by Faith foresee that the time shall come when every knee shall bow to Jesus, and all the *Nations upon earth* shall be subject to this righteous Judge and glorious King: We hear his reasonable Commands, his righteous Laws, and his amiable Precepts, and thereby we discern that the Scepter of his Kingdom is a right Scepter; so that we wish all people did know and own him for their King and Governour, and then we are sure they would all praise him, and rejoyce most heartily under so sweet a Government as his is.

§. V. *Ver. 5, 6, 7.* **L**et the people praise thee, O God, *pea*, let all the people praise thee, &c. to the end.] If we look into all the world, we shall find both Christians and others complaining of many wants, and craving continually to be supplied; but we are here taught a more excellent way, even that all men should praise God for his former Mercies, and that would be the best means to move God to bestow more; for our Praises unite into a Cloud, and fall down again in a Shower of Blessings both temporal and spiritual. If all did heartily (as we now) sing Anthems and Psalms of Eucharist to our God, he would see that his former favours had a good effect upon us, and thereby be moved to give many more. This would cause him to grant the world plentiful years, and abundance of the *fruits of the Earth*; this would engage him to send infinite Blessings on his own People, and be a means to invite all Nations to fear and serve him, when they should see how

how good he is to those that be his Servants. Therefore let us praise him our selves, let us also pray and endeavour that all others may do so also, for we find what incomparable returns we shall have for it. It will engage the whole Trinity for us; which some gather from v. 6, & 7. where [God] is thrice named, and in the second place [our own God] that is, God the Son, who took our own Nature, and is most particularly *our own God*; and further, these universal Praises will bring down all kinds of Blessings both for Body and Soul; finally, as we began, v. 2. to pray that all the Earth might be brought to know and fear God; we conclude, v. 7. full of hope, that by our blessing God, and his rewarding us, that Prayer shall prevail, *and all the ends of the world shall fear him*, wherefore we sing, *Glory be to the Father, &c.*

The Paraphrase of the LXVII. Psalm.

1. When we remember how oft we have offended against this word we have heard, we had need to say, O [God be merciful unto us] and forgive us, and since we are thy People, do thou also prosper [and bless us;] The Lord be pleased to grant us his favour, [and shew us] evidently the same by the smiles and [the light of his countenance,] of which though we be unworthy, yet again we say. Pity us, [and be merciful unto us,] O our God.

2. [That] by our obedience to thee, and thy bounty to us [thy way] and the rules both of thy Word and thy Providence [may be known] by all men [upon earth,] so that thy Gospel may be propagated [and] the good news of [thy saving health] and our Redemption may be discovered [among all,] even Heathen [Nations.]

3. We are not sufficient alone to bless thee as thou deservest: Wherefore [let the people] of thy pasture [praise thee] every where, [O God] for thy mercies, [yea, let all the people] of the whole world be converted by these Apostolicke Doctrines, that when they know thee, they may all [praise thee] with one heart.

4. [O let the] very Heathen [nations rejoice] in holy Anthems [and be glad,] by making them to know thee, and bringing them to submit to thy happy Government; [for thou] art the best of all Governours, thou [shalt judge the folk] most justly and [righteously, and] with all sweetness and equity shalt thou [govern the Nations] that dwell [upon] all the [earth,] when they are once subject to thy Laws.

5. Therefore we must say again with a fresh Devotion, [let the] Christian [people praise thee] for thy mercies, [O God,] in every place, [yea, let all the people] of the whole world be converted, that they may all know and [praise thee] with united hearts and voices.

6. And when we make these just acknowledgments for former mercies, [then shall the earth] be comforted with seasonable showers, and [bring forth] abundance of [her increase] of all sorts of fruits, [and] as to spiritual Favours [God, even] he whom we call [our own God,] and who is the Author of every good gift, he [shall give us his blessing] and his grace.

7. O let us but be truly thankful, and [God shall] so eminently [bless us] both in Soul and Body, that all People shall observe it, and all men even to [the ends of the world] shall see it is good to serve so blessed a Master, and then they also [shall fear him] and become obedient to this his holy Word, *Glory be to the Father, &c.*

SECTION XVIII.

Of the Apostles Creed.

§. I. **T**He Holy Scriptures being a perfect Revelation of all Divine Truth, may in a larger sense be called our *Creed*; yet since the fundamental Doctrines contained therein are dispersed, and not easily distinguished from those of lesser moment by all such as ought to understand them; it was very fit, if not necessary, for the blessed Apostles to leave us one brief *Compendium* of what was to be believed in order to our Salvation, which might be soon learned, easily understood, and unanimously retained by all true Christians; and accordingly they did compose this Venerable Form, which still bears their Name, and is called, *The Apostles Creed*: Which universal Tradition was never questioned till this last unhappy Age, wherein some have been so bold as to dispute the Articles of this Apostolick Faith, and therefore no wonder if there be found others who deny the Apostles to have been the Authors thereof; for the Articles will more easily be rejected, when they are destitute of the illustrious Names of their sacred Authors; wherefore I shall endeavour to prove, that the Twelve Apostles were the Composers of this Creed (leaving the Defence of the several Articles to those Learned Expositors who purposely treat of them.) Now this being more suitable to my Method and Design, I shall evince it, (1.) By Authority. (2.) By Reason. (3.) By answering the contrary Arguments urged by some against this Ancient Truth.

I. By *Authority*, that is, by the concurrent Testimony of the Catholick Church in all Ages, which is the most proper Witness in a matter of Fact as this is; nor have we any better *medium* to prove the Books of Scripture were written by those Authors whose names they bear, than the unanimous Testimony of Antiquity; and by that we can abundantly prove the Apostles were Authors of this Creed: For *Clemens Romanus* in his Epistle to our Lords Brother (not to *James*, as some mistake, but to *Simon* his Successor, Bishop of *Jerusalem*) saith, "That the Apostles having received the Gift of Tongues, while they were yet together, by joynt consent composed that Creed which the Church of the Faithful now holds. Which very thing is largely set down by *Ruffinus* in his Preface to the Exposition of the Creed, and affirmed not only by him, but by a Cloud of other unexceptionable Witnesses, whose words are too long to insert (a), and their names almost too many to mention. *Irenaeus* also expressly saith, "The Church received from the Apostles, and their Disciples, this Faith in one God the Father Almighty, &c. (b). *Tertullian* calls it, "The Rule of Faith (c), affirming that "It descended to us from the beginning of the Gospel, before any Heretick had risen up (d). *S. Ambrose* positively avoucheth, "It was made by the Twelve Apostles (e). *S. Hierome* styles it, "The Symbol of our Faith and Hope delivered from the Apostles (f). *S. Augustine* expounds it in several places, especially in that Tract (*de Fide & Symbolo*) mentioned in his Retractions (g). *Leo Magnus* saith plainly, "This Rule of Faith we have received from the Authority of Apostolical Institution (h), and for the rest they do all agree in this point, as a great Author assures us (i); so that to dissent from this Creed was a mark of an Heretick in the Imperial Constitutions (k). All which hath prevailed with the sober and learned men of these Ages, whether Roman or Reformed, *Lutheran* or *Calvinistical*, to assent to this Truth, as may be seen in the Writings of

Epist. ad Fratr.
Dom. apud
Ruffin.

(a) Origen. *mez*

ap. xav.

Proem. Ambros.

Ser. 83.

August. de

Temp. Ser. 181.

Maximus Turi-

nenf. Homil.

Leo M. Ep. ad

Pulch. Aug.

Cassian. de In-

carnat. Dom. l. 6.

Ilidor. Hispal.

de Off. Eccl.

c. 22.

(b) Iren. advers.

Haeret. l. 1. c. 2.

(c) Tertul. de

Præscrip. ad-

vers. Haeret.

lib. 1. c. 13.

(d) Advers. Prax c. 2.

(e) Ambros. Epist. 81. ad Syric.

(f) Hier. Ep. ad Pamr.

(g) Augustin. Retra. l. 1. c. 17.

(h) Leo M. Ser. 11. de Passio.

(i) Omnes Orthodoxi Patres affirmant Symbolum ab ipsis Apostolis conditum. Sixtus Senens. Bibliothec. l. 2. Verbo Apostolus.

(k) Hanc legem sequentes Christianorum Catholicorum nomen jubemus amplecti, reliquos vero dementes haeretici dogmatis insensum sustinent. Theodof. Grat. Augusti.

many

many Roman Doctors, and in the Works of *M. Luther* (l), of *Calvin* (m), *Beza* (n), *P. Martyr* (o) and *Bullenger* (p): As also in the Public Confessions and Articles of the Churches of *England* (q), *Saxony* (r), *France* (s), and *Bohemia* (t), &c. this Creed is asserted to be the Apostles own Composition; and who can or dare deny or question that which so many and great Names in all Ages have declared for Truth? What shall we believe that History delivers to us, if we be not convinced with these universal and evident Proofs?

(o) P. Mart. Loc. Com. Miss. c. 12. (p) Bullenger. Decad. (q) Eccl. Angl. Artic. 8. (r) Saxon. Confess. Artic. 5. (t) Confessio Bohemic.

(l) Luther. de tribus Symbol. T. 7. Colloqu. Mensal. T. 2. p. 106. (m) Calvin. Inst. l. 2. c. 16. §. 18. (n) Beza Annot. in Rom. xii. 6. c. 5. (s) Gallic

II. We will prove it by Reason, for (1.) It is evident by the Writings of the Apostles (most of them being indited after this compofure) that there was some brief Form of words taught unto those who were baptized, and committed to their memories by Oral Tradition, 2 Theff. ii. 13. called the *Form of Doctrine* (u), the *Rule* (x), the *Depositum committed to their trust* (y), the *Form of sound words* (z), the *Faith once delivered to the Saints**; which the best Expositors both Ancient and Modern do understand of the Creed. (2.) And further, it is well known, that from the times of the Apostles, there was a Creed taught to all adult Christians, a little before their Baptism (a), to which they were to answer, Article by Article, when they were baptized, as I have proved elsewhere (b). Now that it was this very Creed, which we call, the *Apostles*, that they answered to in their Baptism, is plain from those very Questions yet upon record in the Fathers, which are in the very words of this Creed (c), which therefore we may reasonably believe was taught young Christians from the very beginning of Christianity. (3.) We can assign the Authors of all other Creeds, and can shew what Father or what Council made them, but no other Author of this Creed (besides the Apostles) can be produced, no Council composed this: Wherefore as *S. Augustine* (d) well observes, "That which the whole Church holds, and was not instituted by Councils, but always retained, that is justly believed to have been delivered from Apostolical Authority. (4.) It is certain there was a Creed in the Church before any Heretick arose (e), and long before the meeting of the (f) *Nicene Council*: And if we would know what Creed that was, doubtless it must be the Apostles, for that, *S. Ambrose* saith, the Roman Church had kept unaltered (g). And that is still the most perfect of all Creeds; having all the Articles of the longest, and nothing put into it, with respect to any Heresie, but all the Articles are short, plain, and sutable to one another; whereas most other Creeds are large in some Articles, and deficient in others not then questioned. So this Creed is certainly the Original and Foundation of all the rest; and therefore of Apostolical Compofure.

(u) Τὸν δι-
δαχὴν. Rom.
vi. 17.
(x) Κανὼν.
Galat. vi. 16.
Phil. iii. 16.
Καὶ ὅσα τῆς
πίστεως φησὶν.
Oec.
(y) Τὸ πᾶρ-
χυται δὴ κλη-
1 Tim. vi. 20.
Fidei depositum
custodi. Hier.
Παράχρηται δὴ-
κην ἡ πίστις.
S. Chrys. in loc.
(z) 2 Tim. i. 13.
* ἡ τοῦ πνεύματος
ἐμαρτυρία
λόγων.
* Παράδοσις
πίστεως. Jude 3.
(a) Conc. Aga-
thenf. c. 13.
Aug. de Tem.
Ser. 115.
Hier. Ep. 61.
ad Pamm.
(b) Discourse of
Baptism, Sect. I.
§. viii.

(c) *Credis in Deum Patrem omnipotentem? & dixisti Credo.* Ambr. de Sacram. l. 2. c. 7. Plura vide, *Discourse of Baptism*, Sect. I. §. viii. (d) *August. de Bapt. in Donat. l. 4. c. 24.* (e) Tertul. ut supra. (f) — *Roma & antequam Nicæna Synodus conveniret à temporibus Apostolorum usque ad nunc — ita fidelibus Symbolum tradidit.* Vigilius in Eutych. l. 4. (g) *Credimus Symbolo Apostolorum quod Ecclesia Romana intemeratum semper custodit & servat.* Ambros. Epist. ad Syric. 81.

III. That all but the Contentions may receive satisfaction, we will answer the principal Objections against this Truth.

Object. I. *It is a wonder the Apostles did not leave it upon Record in the Canon of Scripture in express terms; And strange that no Father in the first two Centuries hath set down the words thereof entirely.*

Ans. There are many weighty things trusted to the Churches Tradition, and only hinted in Scripture (as we have proved this to be,) viz. the Sunday-Sabbath, Baptism of Infants, &c. And of all others there is most reason why this should not be committed to Writing, because it was the Christians Watch-word, and so not to be divulged to any Stranger or Enemy, but (as all Mysteries) was to be kept secret (h). Hence *St. Cyril* lays so strict a charge upon the *Cate-*

(h) *Ex forma omnibus mysteriis silentii fides debeat.* Tertul. Ap. c. 7. Vid. Lactant. Instit. l. 2. c. 26.

chumens

(i) Μὴ δὲν λέγε
τῷ ἔξω. Cyr.
Præf. ad Ca-
tech.
(k) Euseb. Ec-
cles. Hist. l. i.
c. 13.
(l) S. Ignat. Ep.
ad Magnef.
& Ep. ad Tral.
(m) Procem.
ad lib. περὶ
ἀρχων.

chumens to whom he had taught the Creed, by no means to tell it unto any unbaptized person (i); nor could any Torments force the Primitive Martyrs to divulge this Creed, lest the Heathens should deride and profane it; so that it ought not to have been written: And therefore though there be some Forms which come very near it, in the first Ages; as that of S. Thaddæus found by Eusebius in the Archives at Edessa (k), and that of S. Ignatius in two of his Epistles (l), and of the famous Origen (m); yet they chose rather to give us the sense than the words of the Apostles Creed, which were sufficiently preserved by the Memories of those who were baptized; so that they were not divulged in Writing till the World was Christian.

Object. II. *If the Fathers of the Primitive Councils had known of any such Creed, they would not have made new ones, nor presumed to add to it, or take from it.*

(n) Οὐχ' ὡς τὸ
λεῖπον τῆς
παραδόσεως
ἐπεισάγουτες.
Euagr. l. 2. c. 4.
(o) Ἄντι μὲν
ὁ πῖσις παρ-
εῖν ἀπὸ τῶν
ἀρχαίων Ἀποστό-
λων. Epiph.
Anchor.
(p) Tract. de
Symb.
(q) Common.
adv. Hær. c. 28,
29.

Ans. The Fathers of those Councils did profess they made no new Creed, nor did they compose their Confessions, as if any defect were in the ancient Creed (n), only they explained some Articles more fully, which some Hereticks then questioned; and because their Creeds were grounded on and agreeing with the Apostles, hence they accounted them the same; and Epiphanius calls the Nicene, the Creed delivered by the Holy Apostles (o); and so it is called in some old Roman Offices, as Bishop Usher (p) hath observed. In some of these Creeds the difference is very little, and only in Phrases, not Sense, as in that of Jerusalem, Alexandria, of Marcellus of Ancyra, &c. and if others be larger, yet we learn from Vincentius Lyrinensis (q), "That a man is not another, though bigger than when he was a Child; his Limbs grow in largeness, not in number; if he had more or fewer Limbs, he would be monstrous or defective, but the regular increase doth not hinder him from being the same: So in the Articles of the Faith, if they were more or fewer, it were another Faith, but not, if some particulars be more largely explained.

Object. III. *If the Apostles, who were inspired by the Spirit of God, were the Composers of it, then it should be of equal Authority with the Canon of Scripture, whereas we are wont to prove the Articles thereof by Scripture.*

(r) De Præscr.
l. 1. c. 13.

Ans. So we prove one place of Scripture by another which are all of equal Authority, and our Lord Jesus and his Apostles did prove their Doctrine from the Old Testament, to shew the Harmony between them, rather than to derive Authority from thence. We may say indeed, that we believe the Creed more firmly, since the Articles are all found in Holy Scripture; yet in strict speaking, it is but the same Doctrine delivered in divers manners, by Writing in Scripture, by Tradition in the Creed; and we rejoyce to find them so exactly agreeing to one another: And because the way of Tradition is more liable to Mistake and Alteration than that of Writing, therefore we confirm the Creed, and shew it hath not been changed, by its consent with Scripture. Yet I do not see any inconvenience, if we shall believe the Creed divinely inspired; that as there are three Persons in the Trinity, and three principal Graces, Faith, Hope, and Charity, so each Person may give us a proper Rule for each of these Graces; the Father hath given us the Commandments, to direct our Charity; the Son the Lords Prayer, to exercise our Hope; and it is probable, that the Holy Ghost indited this Creed, for the entertainment of our Faith: Nor will this be derogatory to the Holy Scripture, since it is the same Doctrine which is in Scripture; we all grant that the Holy Ghost indited the parts, why then not the whole? Sure I am, Tertullian (r) calls this, "The Rule of Faith (as well as Scripture) and faith, "It was instituted by Christ. And the Ancients quote the Creed, as well as Scripture, to confute Heresies, and seem to have given it the same Honour, because indeed it is the same thing, called therefore the Compendium of the Gospel, and the Epitome of Holy Scripture.

The

The other Objections are trifling, and may be answered from hence; this therefore shall suffice to prove the Antiquity and Authority of this Creed; which we shall not particularly explain, but only discourse these three things:

I. Why it stands in this place in our Liturgy.

II. Why it is daily repeated there.

III. How we may profit by the repetition thereof. And this we will subjoin to the following *Analysis*, which regularly comes in here.

The Analysis of the Apostles Creed.

§. II. In the Creed are two parts: shew- ing what we be- lieve,	I. Con- cern- ing God,	1. That this one God is distinguished into three Persons,	1. In general, that there is one God:	[Art. I. I believe in God
			1. The Father described,	[the Father Almighty, maker of heaven and earth:
			2. By his Works:	Creation: Providence:
			1. His Name and Offices:	Art. II. And in Jesus Christ,
			1. His Divinity:	his only Son our Lord:
			2. His Nature,	Art. III. Who was conceived by the Holy Ghost, born of the Virgin Mary:
			2. His Humanity:	Art. IV. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell:
			1. His Passion:	Art. V. The third day he rose again from the dead:
			2. His Resurrection:	Art. VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:
			3. His Ascension and Glory:	Art. VII. From thence he shall come to judge the quick and the dead:
			4. His return to Judgment:	Art. VIII. I believe in the Holy Ghost:
			3. The Holy Ghost described by,	Art. IX. The holy Catholic Church,
			1. His Nature,	the Communion of Saints:
			2. His Office:	Art. X. The forgiveness of sins:
	II. Con- cern- ing our selves,	1. That we are Members of an holy Society, wherein,	1. We are united together:	Art. XI. The resurrection of the body:
			2. We have Communion with one another:	Art. XII. And the Life everlasting. Amen.
			3. Here, Remission of Sin:	
			2. Hereafter,	
		2. That we have privileges by being members thereof:	1. To the Body:	
			2. To both Soul and Body:	

A General Discourse on the Apostles Creed.

§.III. **T**HE place of this Creed in our Liturgy may be considered with respect to what goes before, and that which follows it. (1.) That which goes before it is *The Lessons* taken out of the Word of God, for *Faith comes by hearing*, *Rom.x.17.* and therefore when we have heard it, it is fit we should profess our Belief thereof, thereby setting (as it were) our Seals to the Truth of God (s), especially to such Articles as the Chapters now read unto us have confirmed; and whereas *St. Paul* telleth us, "That the Word did not profit the Jews for want of Faith in those that heard it, *Heb. iv. 2.* we hope it may profit us, who as soon as we have heard it, do make *Confession of our Faith.* (2.) That which follows the Creed is *The Prayers*, which are grounded on it, "Faith is the Foundation of Prayers (saith *S. Augustin* (t)), whence the Apostle saith, "*How shall they call on him on whom they have not believed*; therefore that we may pray, let us first believe. So that the reciting our Creed before we pray, is the laying a Foundation whereupon to build our Requests: We believe in One Almighty God, who is distinguished into Three Persons, the Father our Creator, the Son our Redeemer, the Holy Ghost our Sanctifier, by whom we and the whole Church may have Remission of Sins, and the hopes of a blessed Resurrection to Eternal Life; wherefore we may very reasonably pray to God the Father, in the Name of the Son, by the Assistance of the Spirit, in Fellowship with the Saints, for the Forgiveness of our Sins, and a joyful Resurrection. Now for these reasons our Creed ought to be used as often as we do either solemnly read or pray, that is, in all Publick Assemblies; but how early it began to be used in the daily Offices is not certain. *Jo. Boemus* (u) saith, "That in the beginning the Priests did only recite the Lords Prayer and the Creed of the Apostles for their daily Office. But I am apt to believe that this Creed was not used in the Publick Service till Persecution ceased, and therefore the first Author of its use in the Canonical Hours is said to be *Damasus*, about the year 370. and to this day when it is used in the Roman Offices, it is spoken with a low voice, to remember the times of its first use, when there was danger the Heathens should overhear it (x). But we know that the Christians used it before, in their Private Devotions: In the morning, by the counsel of *S. Ambrose* (y), and both morning and night, as *S. Augustine* adviseth his *Catechumens* (z), and so it continued in all succeeding Ages; for we find in the Ecclesiastical Laws of King *Canutus* a special Command for every Christian to learn and daily to use the Lords Prayer and the Creed *, and so our pious Ancestors taught us to use our Creed with our daily Devotions, not as a Prayer (as some ignorantly or maliciously object) but as a Foundation for our Petitions, a *Memento* to whom they are made, and a ground of our hope that they shall be accepted.

(s) John iii. 33.
Ἐσπευσεν
ἐν Θεῷ ἀλη-
θὺς εἶναι.

(t) De Verb.
Dom. Ser. 36.

(u) De morib.
gentium, l. 2.
c. 12.

(x) Rubeo Nov.
Ration. l. 2.
c. 42.

(y) Symbolum
quoque specia-
liter debemus,
tanquam nostri
cordis signacu-
lum, antelucan-
is horis quo-
tidie recensere.
Ambr. ad Virg.
l. 3.

(z) Accipite, filii, regulam fidei quod Symbolum dicitur, — Et quotidie dicite apud vos antequam dormiatis, antequam procedatis, Symbolo vestro vos munite. De Symb. ad Catech. l. 1. * Spelman. Conc. Britan. Vol. 1. p. 549.

§.IV. (2.) To convince us more fully of the Piety and usefulness of the daily Repetition hereof, we will shew for what reasons, and to what end we do it.
1. To fix it in our Memories and record it there, that it may never go out of our minds being daily revived by a fresh recital. And this being the sum of those Principles by which we are to make our Prayers and to square our lives, the Test by which we are to discover the false Doctrines of Hereticks (a), and the Temptations of *Satan*; we can no more be without it, than the Architect without his Rule, and the Gold-smith without his Touch-stone: So that lest the neglect of private Persons should obliterate the memory of it in any, the Church daily presents us with this Heavenly Touch-stone to enable us to discover all that is contrary to the truth of our Principles, and the holiness of our Profession.

2. To

(a) Nulla enim
unquam extitit
hæresis quæ non
hoc Symbolo po-
tuit damnari.
Celestin. ad
Nestor.

2. To express our constant Fidelity to Almighty God. This is our Military Symbol, which we learned at our Baptism, when we were listed under Christs Banner; so that whilst we are in this Spiritual warfare we must frequently repeat our (b) Watch-word; and especially when we are to approach to our General, to pray for his Aid, and to receive his Commands, then we must renew our Profession, and shew our Badge, to declare we are still for the Lord of Hosts (c), and do hold fast the Profession of our Faith without wavering: And when we thus protest our Allegiance, and confess Jesus before men, it will assuredly move him to intercede for us before his Heavenly Father, *Matth. x. 32.* so that it will exceedingly recommend our Prayers, if we do every day reverently stand up and sincerely renew our Vows of Fidelity; he will hear us, and shew himself to be our God, when we protest our selves to be his Servants, *Psal. cxix. 125.* 3. To manifest our Unity amongst our selves, and our agreement with the whole Church; that as we have one Lord, so we may have one Faith, *Eph. iv. 5.* If there be not Unity in Faith among us, there will be difference in our Affections, and our Prayers will be hindred thereby; for we must agree in heart as well as meet in the same place, if we expect God should hear us, *Mat. xviii. 19.* It were to be wisht there were no dissent in the smallest matters amongst the Servants of the same God; yet if any such be, let them not divide our Worship, nor our Affections, but let us rejoyce that we agree in the main, and repeat this Creed together with a hearty Charity, *Phil. iii. 15, 16.* so shall our Prayers by a united force become more prevalent. These are *Common Prayers* to be presented by and for the Members of the Catholick Church, and this Creed is the *Criterion* to distinguish who are so (d). If we therefore can heartily recite it, we do own the same Faith which the glorious Saints once did, and all true Christians throughout the world now do believe, so that we declare our selves real Members of Christs holy Church, and have a right to its Priviledges, and a share in its Devotions.

(b) Quando enim sine militie Sacramento, miles in tentorio, bellatur in prelio. Ambr.

(c) Dei igitur cultus quoniam celestis militia est, devotionem maximam fidei demque desiderat. Laet. 1. c. 20.

(d) Tessera & signaculum quo inter fideles perfidosque discernitur. Max. Taurin.

§.V. (3.) Now that what is done for so excellent reasons, and to such notable purposes, may be done in such a manner as to make it effectual to the ends for which it is intended; we shall next shew in what manner we must repeat it; in general, our thoughts must be fixed upon the Certainty and Usefulness of these Truths, the Happiness of those that know them, and the misery of such as are ignorant of them: But more particularly, 1. We must be heartily thankful to our gracious God, for making these *Divine Truths* so manifest to us, which are so necessary, that we cannot be happy without them, so evident, that we are infinitely assured of them; and yet so mysterious, that all the Wisdom of the world (without the help of Revelation) could never have discovered them unto us. Shall *Plato* praise God that he was born in *Greece*, and educated at *Athens*? And the Jews daily give thanks that they are the Sons of *Abraham*? And shall not we much more bless our heavenly Father, who hath granted us the favour to suck in our Religion with our Mothers Milk, and given us such advantages of Birth and Education, that we know these Mysteries from our Youth, and are scarce ever tempted to doubt of them; which Kings and Princes, Philosophers and the Masters of all other Sciences have lived and died ignorant of, *Luke x. 24.* For this cause the *Gloria Patri* is set at the end of *S. Athanasius* his Creed; and is to be supposed here also, and supplied by a devout act of Gratitude, by every Christian who doth repeat this Faith. 2. We must give our positive and particular Assent to the whole Creed and every Article thereof; we must receive it as an undoubted Oracle from his Mouth, who neither can nor will deceive us. If we should be tempted to doubt of any Articles, we need not seek any other Demonstration (e), but only this, whether it be certain that God hath revealed them? If we understand the Divine Veracity, we shall not enquire further; and if we would believe firmly, we ought to enquire so far. Now, I suppose, we are already satisfied, that the Church hath from age to age delivered this for truth, and that the Holy Scripture bears witness to every Article, and then we may on good grounds annex our hearty *Credo* to every Sentence hereof. The word [*I believe*] is but twice set down expressly, but we must suppose and supply it in the beginning of each Article, and when we repeat the

(e) Τις δὲ ἐν ἀδύτῳ ἀμνησῶν Θεῶν, καὶ τὰς ἀποδείξεις, ὡς παρὰ ἀνθρώπων, ἀπαλλήν τῷ Θεῷ; Clem. Alexand. Strom. 9.

T

several

several particulars, let our hearts say to every one, as in the presence of God, [*I believe this.*] It is not sufficient to huddle up our assent in one *Amen* at the end (yet some scarce do that) but we must all with one heart and one mouth aloud repeat every Article and seal it with an hearty assent. The Ministers saying the Creed doth not excuse us, for if we joyn not with him, he professes his own Faith only, and we must make it ours by a publick and manifest Consent. A general Persuasion of some Truths may suffice, because they do not much concern us: But these Principles of our Faith are the ground of our Prayers, and the Rule of our Lives, so that they must be received with the same evidence, that the Mathematician's *Postulata* are, without the admission of which he can do nothing, because all his following Demonstrations do depend upon them: By this Creed we must conduct the affairs of our lives; on these Principles we must venture our Souls at our death; and if need be, for these eternal Truths we must pour out our blood: Wherefore they are not to be barely heard from another, or slightly repeated; but we must exercise our own Faith in the repetition, that we may be so rooted in the belief of them, that no Pleasure may entice us to walk contrary to them, nor no threatnings affright us into a denial of them; and then we do truly believe them. 3. We must make a particular application of every Article, that it may produce those effects, and serve those ends for which it was revealed; so that we must recite it with a strict attention, there being enough to employ all our Powers and Faculties, and no time for one wandering thought: And surely we may think there is something extraordinary in these few Principles so signally delivered by themselves, and separated from, as well as selected out of, the whole Body of Christian verity. Doubtless they are of more consequence than any others, not because they are more true, but more useful to assist our Devotions and direct our Lives, than any other Propositions which the Word of God doth contain. So that we ought to give special heed unto them, and as we repeat them, we must consider what kind of Prayers they ought to make, and what kind of Lives they ought to lead who believe such things; for therefore God selected these Principles, and delivered them so solemnly to us; therefore the Church placed them here, and daily sets them before us, that our Devotions may suit these Principles, and our Practices be the genuine products of this Profession. To which end I will enlarge a little on these two Points, *viz.* to shew, 1. How to apply the *Creed*, so as to assist and direct our Prayers; and verily Faith is so necessarily presupposed in all that pray (*f*), that *Arnobius* observes the very Heathens would not have called upon their false gods, if they had not first believed that they were gods, and did hear their Prayers (*g*); and surely, *He that cometh to the true God must believe that he is, and that he is a rewarder of those that fear him, Heb. xi. 6.* and therefore we are so often commanded to pray in Faith without any wavering (*h*) or distrust, because we cannot pray with Prudence nor Courage, with Zeal nor Comfort, till our Souls be possessed with just Opinions and right Notions of the God we call upon. Let us then while we repeat our Creed, contemplate the Power of an Almighty Father, the love of his most merciful Son our Redeemer, and the Grace of the Holy Spirit our Sanctifier, and it will excellently dispose our Souls to Prayer. It will teach us Reverence and Fear, Sincerity and longing Desires, Hope and chearful expectations, thus to set God before us in the Glory of his Attributes, and the Greatness of his Works: When we have professed our belief in the *Father Almighty, maker of Heaven and Earth*, how readily shall we run to him for the supply of our wants? When we have declared our assurance, that *Jesus Christ the Son of God* was made Man, born among us, lived with us, died for us, rising again, and returning to Heaven to plead our cause, and prepare a place to receive us; can we then forbear to cry unto God through him for Pardon and Peace, and all the benefits of his Passion? Again, When we have protested our belief in the *Holy Ghost*, which in the *Catholic Church* gives Remission of Sins, and after this Life shall raise up our Bodies to everlasting Life; then we shall feel our hearts strongly moved to petition for the aid of this Holy Spirit to work these Graces in us, and prepare these Benefits for us: The premising of our Faith to our Prayers removes our Fears, and quickens our Desires, instructs us what to ask, who to ask of, and in what manner to make acceptable addresses; so that the

(f) *Qua tandem poterit ratione quisquam ex animo Deum precari immortalem, nisi quidem illi sincere & candidè fidem habuerit. Leges Eccles. Canuti. §. 2.2. Spelm. Concil. Vol. 1.*
 (g) *Veneramini Deos & colitis, non credentes illos esse? & propitias aures vestris supplicationibus accommodare? Arnob. adv. Gent. l. 2.*
 (h) *Jam. i. 6. Καὶ ὁ κύριος ὁ θεὸς ἡμῶν. Fluctus marini agitantur non progrediuntur. Vid. Jacob. v. v. 15. &c. 1 Tim. xi. 8.*

the Creed is an excellent Preparatory to the following Collects, every Petition in them being grounded on, directed by, or enforced from some of these Articles, as will hereafter appear. II. We will shew how to apply the Creed for the regulating of our lives; for God did not reveal these mysterious Truths to satisfy our Curiosity, or to try our Credulity, nor are they taught us to make us wiser, so much as to persuade us to become better (*i*), and if they have not this effect upon us, our Faith doth not excel the Confession of Devils, who believed and confessed Jesus to be the Son of God, yet opposed the purposes of that Mystery, and remained Devils still, *Matth. viii. 29. James ii. 19.* Let us not therefore repeat our Creed as a form of airy Speculations, but as the Rule of our Practice; for indeed we do not enough believe any thing, until we act according to our belief. The things that worldly men believe put them upon actions agreeable to their Persuasions (*k*); the Merchant believes there are Jewels and rich Wares in other Lands, and he puts to Sea, and attempts the Purchase; the Country-man believes he shall reap, and therefore he sows; the Souldier believes he shall have Victory and Spoil, and therefore he fights: And doth the Christian alone believe and sit still? Are not the Principles of Religion surer, the Hopes greater, the Probabilities fairer, and the Gains infinitely more than those of worldly men; yet their Faith is active and busie, ours idle and of no effect. For shame then, let us not think we believe these Principles sufficiently, till we have turned them into Syllogism, and made our Conversation, the natural Conclusion from those Premisses. Every mans natural Logick will enable him to argue thus:

He that believes God to be Almighty, and that he did make and doth preserve him and all the world, must love and fear him:

But, I believe in God the Father Almighty, &c.

Therefore I ought to love and fear him.

Or thus,

The poor Sinner who believes in Jesus Christ, and is persuaded he was made man, and was crucified, dead and buried, &c. to redeem all men that repent, cannot but apply himself to him with penitence and importunity for Salvation:

But, I believe all this:

Therefore, I am obliged to apply myself to him with penitence and importunity for my salvation.

The most ignorant with a little consideration, and without any Rules of Art, may easily find in this manner what will be the natural result of every Article, and what effect it would produce in all that heartily embrace it. Would God that all the world were willing to live by these Conclusions as strictly, as they can easily deduce them; for if so, we should not see the Practices of Christians so frequently contradict and destroy their Principles. Who is so rude, but he can tell what manner of persons they ought to be, who believe in an all-seeing and most holy God, who confess a Resurrection of the Body, a universal and dreadful day of Doom, and an eternal state of Joy and Misery to follow after it? And yet who is so prudent (among Millions that pretend to believe all these things) to be such as they should be who make such a Profession? In other cases we should think that man did not believe any danger to be in such a place, if he would go into it blindfold and unarmed; nor should we give credit to one who protested he believed there was a great Treasure hard by him, if he never stirred one foot to seek it: And I fear, God will account those Christians amongst Unbelievers who say their Creed daily, yet live as if they did not believe one Syllable thereof; which that it may not be your lot, and that your Lives may not give your Lips the lie, when you say, *I believe, &c.* we will teach you to pursue your Creed a little further than most men do, and shew you more particularly in the following Paraphrase, how these Articles are to be applied for the assistance of your Prayers, and the amendment of your Lives: And whosoever useth the Creed thus, will quickly find of what admirable advantage it is in our daily Devotions.

(i) Τὸ τέλος
ἐλπιδος, ἡ
διδασκα.
Clem. Alex.
Pædag.

(k) *Esne operis
in vitâ negotio-
sum aliquod
quod non fide
præunte susci-
piunt actores?*
Arob. adv.
gent. l. 2.
*Nihil est quod
in vitâ geri
possit, si non
credulitas præ-
cesserit.*
Ruffin. in Symb.

A Paraphrase and Application of the Creed.

Art. I. [I believe] most firmly [in] one infinite and eternal [God,] a most wise and powerful, holy and pure Spirit; distinguished into three Persons, the first being [the Father Almighty,] who is the [maker of] me and all Creatures in [heaven and earth,] and the Preserver and Governour of all the world.

APPLICATION

To Practice.

Wherefore I am oblig'd and resolved to own him as my God and Almighty Father, by loving, fearing and serving him; and to acknowledge him the Creator of all, by admiring his Works, rightly using his Creatures, relying on his Providence for whatsoever I want in this world, and flying to him in all danger.

To Prayer.

And I am encouraged to call upon this mighty God my merciful Father, as the maker and disposer of all things; I will petition him for my self and all mankind, for food and rayment, health and wealth, protection and peace; not doubting but he will take care of the works of his own hands.

Art. II. [And] I do most firmly believe [in] the second Person of the glorious Trinity [Jesus Christ,] our anointed Saviour, who is very God, equal to the Father, being [his only Son] by eternal Generation, and [our Lord] by the merciful Redemption of our Souls.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to commit my salvation to the management of my Redeemer, and since he is anointed by God to be a Prophet, Priest, and King, I will observe his teaching, rely on his atonement, and submit to his Authority, rejoicing that I have so Divine a Saviour.

To Prayer.

And I am encouraged to pray in his Name with faith, who is so dear to God, and hath such a right in me; I will call upon him for deliverance from my spiritual enemies, and the salvation of my Soul, hoping I shall obtain a safe Passport to the Kingdom of Heaven, since Gods only Son is my Redeemer.

Art. III. I do also firmly believe it was this very Son of God [who] being to be made Man, [was conceived] free from Sin [by the] over-shadowing power of the [Holy Ghost,] and uniting our Nature to his Divine Nature, in due time was [born of the] blessed [Virgin Mary,] being both God and Man in one Person.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to be most thankful for that miraculous condescension of his Incarnation, learning from thence to submit to the meanest condition in order to doing good, and to keep my Nature from pollution, since Jesus hath sanctified it, and united it to the Divinity.

To Prayer.

And I am encouraged to pray, that I may be sustained under the necessities of this frail estate which Jesus was acquainted with; that I may be purged from the corruptions of my nature, which he was freed from, and that being regenerate by the Holy Ghost, I may be partaker of his nature, as he was of mine.

Art. IV.

Art. IV. I do also most firmly believe, that this most Holy Jesus hath **[suffered]** the Wrath which we had deserved; for that he might redeem us, he was unjustly condemned **[under Pontius Pilate]** the Roman Governour, and **[was crucified]** on the Cross, till by the cruel torments sustained in his Body and Soul, he was really **[dead,]** so that as to his Body, he was laid in the grave **[and buried:]** as to his Soul **[he descended into hell,]** to set us free from Death and Hell, and to conquer *Satan* in his own quarters.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to lament my sins and crucify my lusts, the causes of his bitter Passion, and also to forsake them all, lest I lose the benefit of this all-saving Death, and bring my self under the same Curse; finally, I will learn from him to suffer patiently, and to die cheerfully whenever God pleaseth.

To Prayer.

And I am encouraged to pray, that I may not suffer the wrath of God which Jesus hath endured; that this sacrifice may avail to the forgiveness of all my offences; that I may be supported in the hour of death, and delivered from hell, since Jesus hath conquered both; and that the remembrance of his agonies and his love, may engage me to his service for ever.

Art. V. I do also most firmly believe, that when he had suffered all that Gods Justice required, and paid the full price for the sins of the world, **[the third day]** after his Passion, Death could no longer hold him; for **[he arose again]** by his Divine Power unto life, shewing us that God was satisfied, and *Satan* subdued, since he was delivered **[from the dead,]** among whom our Iniquities and Gods Anger had laid him.

APPLICATION

To Practice.

Wherefore I am obliged and resolved not to distrust his Power and Mercy in my lowest estate; to rely upon his full and complete satisfaction for the pardon of what is past, and to rise from the death of Sin, that I may walk in newness of life hereafter, so shall I escape the second Death.

To Prayer.

And I am encouraged to pray to my victorious and living Redeemer, to rescue me from the power of Satan, whom he hath conquered, and to quicken me by his Grace, that I may live unto his Glory, and pay him such a living and reasonable service, as he deserves who hath freed us from Death and Hell.

Art. VI. I do also most firmly believe, that when the work of our Redemption was finished on earth, **[he ascended]** as a glorious Conquerour triumphantly **[into heaven]** from whence he came, **[and sitteth]** now in great glory **[on the right hand of God]** pleading his Merits on our behalf, and interceding for us before **[the Father Almighty,]** to reconcile us to him.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to lift up my heart to him, and put my trust in him in all my troubles, to hope for the acceptance of my services by his Intercession, to ascend thither now in my desires and affections, that I may ascend hereafter in person, and have the full fruition of his Glory.

To Prayer.

And I am encouraged to pray to my glorified Mediator, to keep me in peace on earth, fill me with longings after heaven, and intercede for my acceptance there; and that he will employ his interest in heaven, and his power over all the world to bring me safe to the enjoyment of himself.

Art. VII.

Art. VII. I do also most firmly believe, that as he went from hence to heaven, so [from thence he shall come] again at the end of the World most gloriously attended with millions of Angels to try; and [to judge] all men according to their deeds, both [the quick] which shall then be found alive, [and the dead] though departed never so long before.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to judge no man before the time, except myself, leaving other mens actions to receive their sentence at his Tribunal, but preparing my own account, by examining and trying my own ways, repenting of my sins; and avoiding that here, which would condemn me there.

To Prayer.

And I am encouraged to make my supplication to my Judge, who is also my Saviour, that I may ever have this terrible day in remembrance; that he will prepare me for it by making my peace with God before, so that I may be acquitted in it by a merciful sentence, and have my portion among the Saints.

Art. VIII. Furthermore [I believe] most firmly [in] the third Person of the glorious Trinity [the Holy Ghost] our Sanctifier, who is very God proceeding from the Father and the Son, who hath written the Scriptures, and doth bless all the means of Grace, for our Instruction, Conversion, Comfort, and Edification.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to worship this Holy Spirit with the Father and the Son, to follow the good motions thereof, to honour the Word of God, and attend on his Ordinances; to take care I do not grieve the Holy Spirit, by delighting in impurity, and in hopes of the assistance thereof, to resist all evil, and set about everything that is good.

To Prayer.

And I am encouraged to pray by the help of this good Spirit for the cleansing of my heart, enlightning my mind, and the subduing of my lusts; as also for a blessing on Gods Word and Ordinances, that by the use of them I may grow in grace, till I be sanctified throughout in Spirit, Soul and Body, and thoroughly furnished unto every good work.

Art IX. I do also firmly believe, that Christ hath purchased, and the Spirit sanctified [the holy] Society of Christians throughout the world, called the [Catholick] and Universal Church, which Company of Believers Satan never could, nor ever shall be able to destroy; since they are one Body united to Christ their Head by Faith, and to each other by love, which causeth [the Communion of Saints] and produceth all offices of mutual Charity among the Members thereof.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to praise God, who hath made me a Member of this Church, and to live in unity, peace, and charity with all my Brethren, to profess the true Faith which is preserved in it, to joyn in all the holy Ordinances used by it, and to endeavour to bring the deceived home unto it, and to do good to all the Members thereof.

To Prayer.

And I am encouraged to pray with my fellow Christians, for the peace and the safety, the increase and prosperity of the true Religion, for the conversion of Sinners, the reducing of Hereticks and Schismatics; as also for the prosperity of its Princes, the success of its Ministers, and the unity of all its Members, that by the concord and good works of all that belong unto it, it may appear to be the Body of Christ.

Art. X.

Art. X. I do also most firmly believe, that all who are in the Unity of the Catholick Church, upon their hearty Repentance and true Faith may obtain [the forgiveness] and the pardon [of] all their [sins] which they have committed; so that they who do truly repent and believe, shall never be condemned for them.

APPLICATION

To Practice.

Wherefore I am obliged and resolved never to forsake Christs Holy Church, to which this priviledge doth belong, as also diligently to repent of all my sins, and chearfully to serve my God without fear, neither doubting the truth of his Promise, nor the sufficiency of my Redeemers Merits.

To Prayer.

And I am encouraged daily to make an humble confession of my Sins, with earnest prayers for Absolution, and hearty supplications for the graces of Faith and true Repentance; that so I may live in Gods love, and die in his favour; and that I may attain eternal happiness at the last, though I be a miserable sinner.

Art. XI. I do also most firmly believe; not only that our Souls shall remain after Death, but that our whole Man shall be restored to life again, by [the resurrection of the body] howsoever corrupted or dispersed; and by the reuniting thereof to the Soul at the last Day, through the mighty Power of God.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to keep my body into temperance, soberness and chastity while I live, and to resign it chearfully when I die; not to be impatient upon the death of my friends, but to be steadfast, unmovable, always abounding in the work of the Lord, because I know my labour is not in vain.

To Prayer:

And I am encouraged to pray to Jesus the first begotten from the dead for the sanctification of my vile Body, and a part in the first Resurrection; as also that I may be faithful unto death, and may be delivered in Gods due time, from all the miseries of this world, and raised up from the grave, to live with him for ever.

Art. XII. [And] lastly, I do most firmly believe; that after this world is at an end, while the wicked remain in endless torments, Gods Servants shall behold his Glory, enjoy his Kingdom, and have the Society of heavenly Angels, in [the Life] that hath Joys unspeakable; and Happiness [everlasting,] where they shall sing Praises to God for ever.

And this Faith I seal with a most hearty [Amen.]

APPLICATION

To Practice.

Wherefore I am obliged and resolved to spend the moments of this transitory life well, to despise the short and empty pleasures of sin, to suffer patiently the light afflictions of this present time, and to esteem nothing too good to lose, too hard to resist, or too tedious to perform, for the obtaining a happiness so comprehensive and so endless. Amen.

To Prayer.

And I am encouraged to pray to the purchaser of this glory, for Faith, Patience, and Perseverance; that I may be comforted in all my troubles by the hopes, and carried through all my duties by the desires, of these eternal joys; and finally, that all these hopes and desires may be fulfilled in the fruition of this eternal life of glory. Amen.

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A N
A P P E N D I X
 CONCERNING
St. ATHANASIUS his CREED.

S. I. **I**T is no wonder that this excellent Confession hath been so much opposed and maligned by all those Hereticks which agree not with the Church in the Doctrines of the Trinity and of our Saviours Incarnation; because these two fundamental Articles are so fully asserted here, that the false Teachers have no room left for cavils or evasion, it being, as *Photius* saith of his other works, "A Trophy of Victory over every Heresie, especially the *Arian* (l). Hence some dispute against the Author of this Creed, denying it to be his whose Name it bears. Others abuse the Work, and call it *Sathanasius* his Creed (m), and many quarrel with the Preface and Conclusion: But the Church of *England* receives and useth it once every Month, besides *Trinity-Sunday* (for which it is most proper) as an Orthodox Confession of Faith, [Artic. 8. and Rubr. before this Creed,] and also thinks it probable that *Athanasius* was the Author, whereupon it bears his Name both in the Articles and the Liturgy: So that we shall vindicate this Creed both as to its Author and Authority, by proving, 1. That it is very probable he was the Author thereof: 2. That it is very certainly a most pure and Orthodox Confession of Faith.

(l) *Photius ad fratrem Tarasium de Scriptis Athanasii.*

(m) *Ita Georg. Paulus & Valentinus.*

Gentilis apud Genebrard. l. 4. & apud Surium, Chronic. p. 320.

S. II. 1. The Author of this Creed appears to have been the Great *Athanasius*; (1.) From the Occasion which that excellent Defender of the Catholick Faith had to write it; for the Church-Histories inform us, that he was not only cast out of his Patriarchal Seat at *Alexandria* by the malice of the *Arians*, but accused by them also of Heresie to the Eastern and Western Emperours, and to *Julius* Bishop of *Rome*, as was also *Marcellus* an Orthodox Bishop of *Ancyra*, and some others: Whereupon these Holy Bishops did all apply themselves to *Julius* at *Rome*, offering to clear themselves of all suspicion of Heresie before him, and a Council of the neighbouring Bishops, if he would send for their Accusers to appear also; which the *Roman* Bishop did: But the *Arians* not appearing to make good their charge of *Sabellianism*, &c. *Marcellus* departing left a Confession of his Faith with *Julius*, which is recorded by *Epiphanius*, *Har.* 72. and since *Athanasius* was under the same Accusation, he also made this Confession of his Faith in that Synod, which we now call his Creed. [*Binius Concil. Tom. 1. p. 420.*] It is said he composed it first at *Triers*, while he lived there in exile, *An.* 336. and afterwards sent it to *Julius* Bishop of *Rome*, to whom he was accused, *An.* 339. and finally openly pronounced it in the aforesaid Synod, *An.* 340. so *Binius* and *Baronius*, with *Posssevinus*, *Serarius*, and others. But if more ancient Testimony be required to prove this:

(2). We have many Testimonies very ancient to evidence this; *Gregory Nazianzen*, in his Oration in praise of *Athanasius*, mentions "A Royal Gift which he presented to the Emperour, a Confession of his Faith, received with great Veneration both in the West and East (n); which place many Authors ancient and modern understand of this Creed. Again, there are many places in *S. Augustin* which are *verbatim* taken out of this Creed (as shall be shewed presently) which argues that he had seen a Copy of it, and some of the same passages in *Boethius de Trinitate*, *Anno* 510, and in the fourth Council of *Toledo*, *cap. 1. An.* 671.

(n) *Orat. in laud. Athanasii. 44, 45.*

do

do make it likely, that the Words of this Creed were then famous, but the Author being only a single person, was not always mentioned: yet the Learned Bishop of *Armagh*, in his Discourse on this Subject, saith, That this Creed bears *Athanasius* his Name in the Capitulars of *Hincmarus* Archbishop of *Rheims*, An. 852. and in the Discourses against the *Grecians* written by *Rathranus* of *Corbey* (o), and by *Aeneas* Bishop of *Paris* (p) in the time of *Carolus Calvus*: as also the same Learned *Vsher* mentions an old Psalter once belonging to King *Athelstan* (about the year 924.) where this Creed hath this Title, *The Faith of Saint Athanasius of Alexandria*. And by all Authors ever since it hath been so called, as might be proved out of *Abbo Floriacensis* (q), *Dunstanus* (r), *Jo. Beletb* (s), *Manuel Caleca* a *Grecian* (t), *Gennadius* surnamed *Scholarius* (u), and *Eugenius IV.* (x), whose words are cited at large by a Learned modern Author upon this subject: So that it hath born his Name in all the world for many hundred years, if not from the first composition. If it be objected, Some old Manuscripts give it another Title: I answer, So many Orthodox pieces are attributed to several Fathers by several Manuscripts, and some of the Canonical Books have been ascribed to more Authors than one; but this we are sure of, that none can put in for the Author of this Creed with so fair a probability as *S. Athanasius*, he having writ particular Tracts against those Heresies which this Creed doth condemn, viz. against the *Arians*, the *Apollinarists*, the *Sabellians*, the Deniers of the Divinity of the Spirit or *Macedonians*, and the Followers of *Paulus Samosatenus*; of all which Tracts this Creed is the Epitome.

2. The Authority of this Creed is still more certain, and if any can yet doubt of the Author, none can deny the Doctrine thereof to be pure and Orthodox; for (1.) It contradicts expressly all those Heresies which the Catholick Church condemned in the Primitive Councils: As to the Trinity teaching us, *That we must not confound the Persons* (with *Sabellius*;) for there is one Person of the Father, another of the Son, and another of the Holy Ghost, &c. Nor yet may we divide the Substance (with *Arius* and *Eunomius*) for the Godhead of the Father, of the Son, and of the Holy Ghost is all one, &c. Not only the Father is God, but the Son is God, (which *Arius* denied) and the Holy Ghost is God, (which *Macedonius* would not grant;) and yet it doth not follow, (as the *Arians* pretended) that there are three Gods. Again, as to the Incarnation of our Saviour, it declares, that he is very God of the substance of his Father (against *Arius*, *Samosatenus*, and *Photinus*;) and very Man of the substance of his Mother, (which *Apollinaris* denied,) of a reasonable Soul (which the same Heretick disowned) and humane Flesh (which the *Valentinians* allowed not;) and yet he is not two (as *Nestorius* dreamed,) but one Christ. One, not by confusion of Substance (as *Eutyches* held) but by Unity of Person. These are the chief Heresies, and if they were wrong, and the Catholick Church (which condemned them) in the right, then this Creed is Orthodox, and the very Quintessence of the ancient Divinity.

(2.) The same may further appear in that the very words of this Creed are frequently found in the Writings of the Orthodox Fathers. First, that passage, *So there is one Father, not three Fathers, one Son not three Sons, &c.* is found in *S. Ignatius* (y); and that, *the Father is Almighty, &c.* in *S. Augustin* (z); in whom also we read those words, *For as the reasonable soul and flesh is one Man, &c.** That, *neither confounding the Persons, &c.* may be seen in the Confession of an old Council (a); and that, *the Father is God, the Son is God, &c.* is verbatim in *Boethius* (b); as they who will consult the places will find more at large: so that this Creed is the Doctrine of the most Orthodox Fathers, who since its composition often speak in the words thereof.

(o) Rathran. in
Græc. l. 2.

(p) Aeneas. Pa-
rif. in eisdem,
l. 1. c. 19.

(q) Apolog. et
An. 1001.

(r) Rational. l. 4.
c. 25.

(s) Explic. Di-
vin. Offic.
cap. 40.

(t) Contra Græ-
cos c. 20.

(u) Pro Concil.
Florent.

(x) Admon. ad
Episcop. Ar-
men.

(y) Ignat. E-
pist. ad Philip-
pens.

(z) Augustin. de
Trin. lib. 8.

item Epist. 174.
ad Pascen.

* Augustin.
Enchirid. c. 36.

item Epist. 3.
De Trinitate, initio.

ad Volusianum.

(a) Concil. IV. Toletan. cap. 1.

(b) De Trinitate, initio.

(3.) This Creed hath been received as Orthodox by all Christian Churches for many Centuries. The Reverend Bishop *Usher* tells us of an old Pfalter written at least 1000 years ago, which is in Sir *Rob. Cotton's* Library, in which is this Creed with the title of *The Catholick Faith*; and so it may well be called, being received for such and under *Athanasius* his name, not only in the *Latin* Church, but in the *Constantinopolitan*, in the *Servian*, *Bulgarian*, and *Russian* Churches (c); and so it is in the *Lutheran* Churches (d), in the *Gallican* (e), and the Church of *England* (f); and *Luther* himself positively affirms *Athanasius* to be the Author, calling it a Bulwark to the Creed of the Apostles (g). The like Testimonies might be multiplied out of all sober Reformed Divines; but these may suffice.

(c) Canzonor.

Epist. ad Calvin.

(d) Conf. Saxon. Art. 7.

(e) Confess. Gallic. Artic. 5.

(f) Artic. 8.

(g) *Athanasii Symbolum est paulo prolixius, estque hoc velut propugnaculum Apostolici Symboli, ab eo contra Arianos Hereticos conditum.* De trib. Symbol.

Objection:

But it seems to condemn all Dissenters from it with too much Severity.

Answer:

Those who deny these Doctrines are condemned in the Scripture, (1 John ii. 22, 23. Chap. v. v. 12.) and the Heresies here opposed are called *dammable Heresies*, (2 Pet. ii. 1.) And all that have read the Primitive Councils know, it was their constant use, when they had declared the right Faith, to anathematize and accurse all that did deny it; for *Latitudinarian* Principles were strangers to those days.

To conclude therefore, there is sufficient reason for us to say this excellent Creed with a firm Faith; and also it will admonish us to bless Almighty God in the *Gloria Patri* which follows it, in that he hath preserved these Mysteries of the Trinity and Incarnation of Christ from all corruptions of Hereticks, delivering them down purely to us, who must admire and believe them although we cannot fully comprehend them; and may rejoyce that the Catholick Church (differing in some other points) agrees intirely in these, and we hope shall do so to the end of the World, *Amen.*

SECTION XIX.

Of the Versicles and their Responsals, before and after the Lords Prayer.

s. I. **T**He Lord be with you. Answ. And with thy Spirit.] If we have sincerely repeated our Creed together; we have professed our Faith in God, and declared our Unity and Agreement with one another; and then we have cause to hope our Prayers will prevail, since they were ushered in by Faith and Charity, the best Preparatives to that Duty. We have all owned that we have one Lord and one Faith, and now we are preparing as Brethren and Fellow-Souldiers to unite our Requests, and to send them to the Throne of God. But first in token of our mutual Charity, the Church appoints (instead of the ancient *Kiss of Peace*) a hearty Salutation to pass between the Minister and People, he beginning in the phrase of *Boaz* to his Reapers, *The Lord be with you*, (*Ruth* ii. 4. *Psal.* cxxix. 8.) which was after drawn into common use as a form of Salutation to all, and used by *S. Paul* in his Epistles (*2 Thess.* iii. 16.) To which the People are to return a good wish for their Minister, in a form taken from the same Apostle (*2 Tim.* iv. 22. *Gal.* vi. 18.) desiring *the Lord may be with his Spirit*: Which is no invention of our own, but mentioned in an *Ancient Council* (a), and there affirmed to have been instituted by the Apostles, and (as it there also appears) retained in the Liturgies, especially of the Greek Church: But sure it never had a fitter place than in our excellent Service, where it succeeds the Creed as the Symbol and Bond of Peace. *St. John* forbids us to salute (or desire *God to be with*) any that cleave not to the right Faith, *2 John* v. v. 10, 11. But when the Minister hath heard every one profess his Faith, in the same words with himself, how cheerfully and without scruple may he salute them as Brethren, and they requite his affection with a like return? 'Tis too sadly true, that little Differences in Religion make wide Separations and the most incurable Animosities. Why then should not our exact agreement be as forcible an uniter of all our hearts, since the Profession of the same Faith hath ever been reputed the firmest Bond of Charity (b). Wherefore when those endearing Offices have warmed our hearts with mutual Love, these expressions will not barely signify the Affections between the Minister and his People, but may be used as the exercise of their Charity by way of Prayer for one another. Let the Spiritual man meditate how often *Satan* is among the Sons of God; how many of his flock which now are preparing to joyn with him, are oppressed with hard hearts, or disturbed with vain thoughts; and then let him earnestly pray *the Lord may be with them*, that his Prayers be not in vain for them. Let the People also remember how comfortable and advantageous it will be to them, that he who is their Mouth to God may have a pure heart and a fervent Spirit; and with these thoughts let them most heartily requite their Pastors Prayer, by desiring *the Lord to be with his Spirit*, that both may (by acknowledging their Insufficiency, and declaring their Charity) obtain a Blessing of God for each other, and find the benefit of these short Petitions in every part of the succeeding Offices.

s. II. *Let us pray.*] We can do nothing in Religion without the Divine Presence and Assistance; and therefore the Minister and People must mutually beg that for each other, and then they must joyn in their Petitions. In the beginning of which is placed this short and ancient Exhortation, so often repeated in all the old Liturgies (c); whereby the Priest gives the Signal of Battel or the *Watch-word*, to all the Assembly, that they may set on their enemies with courage, and besiege even Heaven it self with a holy Importunity. And as the Crier of old in the Heathen Sacrifices proclaimed his *HOC AGITE*, and warned

(a) Placuit ut
Episcopi &
Presbyteri uno
modo saluent
Populum, dicen-
tes, Dominus
Vobiscum, —
Et ut responde-
atur à Populo,
Et cum Spiritu
tuo: sicut et
ab ipsis Aposto-
lis traditum
omnis retinet
Oriens. Concil.
Braca. I. Can.
21. An. 563.
(b) Αἰνῶν τῇς
ἀποστολῆς τὸ
ἀνέστη, καὶ
μεγιστὸν μετ'
τῷ ἑνὶ θεῷ
δοξα. Philo,

(c) Δεήσασθαι
ἀλλήλους ὡς
δεήσασθαι
ἀλλήλους
οἰμεν; postu-
lemus. Vide
Liturg. S. Jaco-
bi, S. Basilii &c.

all to attend what they were about; so doth the Minister charge you against all wandering thoughts, which are never more frequent nor pernicious than in holy Duties; desiring you not to rest satisfied in his Petitions for you, but to let your heart go along with him; that they may be accepted as your Prayers, though pronounced with his lips. He enjoins you all to pray with him, and for one another: For it is a great work you have to do, and you must now take off your thoughts from all other things, and wholly mind this.

§.III. [*Lord have mercy upon us: Christ have, &c. Lord have, &c.*] The best beginning for our requests is a Petition for Mercy, whereby we acknowledge our unworthiness, declare our misery, and confess we cannot expect our Prayers should be heard, unless it may please God first to *have mercy upon us*. Like those poor Lepers, we discerning Jesus afar off, cry out, *Unclean (d)*, and beseech him to have mercy on us, for we are defiled dust and ashes, and how shall we dare to draw near to him, or open our mouths before him, till he be pleased to pity and cleanse us? As to this particular Form, it is originally taken out of *David's* Psalms (e); where it is sometimes repeated twice together, to which the Church hath added, *Christ have mercy upon us*, that it might be a short Litany, and a Supplication for Mercy to every Person in the Trinity (f), because we have offended every Person, and are to pray to every Person, and need the help of every Person; calling both the Father and Holy Ghost by the same title of *L O R D*, as being partakers of only one and the same Divine Nature; and the Son by another title, who also did partake of our Humane Nature: as *Durand. Ration. l. 4. c. 12.* doth observe. And as *Tho. Aquinas* adds, being under a threefold misery, of Ignorance, Guilt, and Punishment, we thrice implore Mercy. And because we need Mercy whenever we pray (g), it was used both in the Eastern and Western Churches, and became customary in the time of *Theodosius* the younger; so that it was decreed by a Council (h), that it should be said in the *Morning and Evening Prayer*, and in the *Communion-Office* with great Contrition and Devotion. By which it appears, that though these words were so sacred, that the Heathens also used them in their Prayers (i), yet they learned them either from *David* or the Christian Church, where the use of them was so familiar, that we read *Antioch* was delivered from an Earth-quake by the Peoples going bare-foot in Procession, and saying this short Litany, *Lord have mercy on us (k)*: And no doubt if with humility and fervency we repeat it, our Souls may be delivered from sin, and our following Supplications made more acceptable; for it signifies, Lord be gracious (l) unto us, or shew compassion and favour toward us, in receiving and answering the Prayers we are about to make, especially the *Lords Prayer*, wherein we must not presume to call God Father, until we have entreated for Grace and Mercy.

(d) Luke xvii. 11, 12. *Eminus tanquam immundi* [Lev. xiii. 45.] *clament*, Jesu Domine, miserere nostri.

(e) Psal. vi. 2. & Psal. li. 1. & Psal. cxxiii. 3.

(f) *Imploramus misericordiam Domini per Kyrie eleeson, Christe, &c. Kyrie, &c.*

Ita ut tres articulos aliquo modo Divine Majestatis & Trinitatis in Ecclesia celebremus.

Amalár. Fort. de Eccl. Offic.

(g) *Quia ante omnem orationem sacerdotum, necesse est misericordiam Domini implorare.* *Durand. Rational. ut supr.*

(h) *Et quia — dulcis & nimis salubris consuetudo intromissa est, ut Kyrie eleeson frequentius cum grandi compunctione dicatur, Placuit etiam nobis, ut in omnibus Ecclesiis nostris ista consuetudo sancta, & ad Matutinum, & ad Missas, & ad Vesperam Deo propitiante intromittatur.* *Concil. Vascenf. Can. 5.* (i) *Τὸν Θεὸν ἐμπροσθεν αὐτῶν, ΚΥΡΙΕ ΕΛΕΗΣΟΝ.* *Arrian. in Epictetum, l. 2. c. 7.* (k) *Paul. Diacon. l. 16.* (l) *Deus sis propitius.* *Ita Verf. Jun. & Trem.*

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§.IV. *Pfal.lxxxviii.7.* **Lord, shew thy mercy upon us.** Answ. **And grant us thy salvation.** From the recital of that sacred Form of Prayer which Jesus left us, we pass to the interlocutory Petitions; by this grateful variety taking off the tediousness, and adding to the pleasure of the Duty; as also quickening the attention, and uniting the hearts of the Performers. And herein the Minister begins as the commissioned Embassador of Heaven; yet the People follow and bear a part, as a badge of their Honour, and an engagement to their Watchfulness, Charity, and Devotion; while both contribute heat to each others Affections, and vigour to these short and sweet ejaculations, taken for the most part out of the great store-house of Divine Offices, the Psalms of David, and being an Epitome of the ensuing Collects for Grace and Peace, for Kings, Priests, and People, that they may be replenished with all sorts of Blessings. The words of which Sentences are so significant and comprehensive, that it will be hard to make a better Collection; and yet so plain and obvious, that we discourse of them rather for the help of Devotion, than any necessity of Explication. This first *Versicle* is a general Petition for Mercy and Salvation, and seems to be the sum of all the *weekly Collects*; for one or both of these are commonly the subject of them: We prayed for Mercy in the *Lord have mercy, &c.* and now we beg some visible token thereof, viz. some such wonderful deliverance (m), that all the world may see and say it is his *Salvation*. We need *Mercy* to pardon, pity and help us in the way, and we desire *Salvation* at the end; even that eternal Salvation which is his by Inheritance, Possession, and Purchase, and can only be ours in his right and by his mercy; so that it is fit we call it *his Salvation*, and first crave *Mercy*, before we presume to ask it, because we cannot otherwise merit or obtain it, but by his mercy (n).

§.V. *Pfal.xx.ult.* **Lord save the King.** Answ. **And mercifully hear us when we call upon thee.** The twentieth Psalm, whence this is taken, may be intitled; *A Prayer for the King*, for after many Petitions for his Prosperity, it concludes with this summary Ejaculation, even in these very words (o), as the Greek Interpreters and their followers do (on good grounds) read them. And for the Phrase it self, it is the same with that so usual Acclamation, *God save the King* (p), wherein we do in one word wish the King Prosperity and Peace, long Life and Health, Victory and everlasting Felicity. And this we do not as many *Parasites*, only at the Coronation, when every one adores the rising Sun; but we repeat it most loyally and devoutly every day, continually desiring his Welfare and Safety; and because in his peace we shall have peace, we humbly beg this request may always find acceptance, and that we may be heard, and our dear and dread Sovereign blessed every day: withal pre-engaging the Almighty against a time of more especial need, viz. that when by reason of Wars or Tumults we shall come in the behalf of our Prince to beg a particular blessing for him and his Armies, that then we may prevail: And thus the praying as well as fighting Legions may be esteemed the Defence and Guard of his Person and his Rights.

§.VI. *Pfal.cxxxii.9.* **Endue thy Ministers with righteousness.** Answ. **And make thy chosen people joyful.** This Prayer for the holy Tribe, indited by David, seems to have been a part of the Jewish Liturgy; for it was solemnly used by Solomon at the Dedication of the Temple: *Let thy Priests be clothed (q)* (saith he) *with Righteousness*, alluding no doubt to the holy Garments appointed for their Ministration, which did signify that extraordinary and peculiar Sanctity which was required in those who approached so near to God. The sense of which Petition our Church hath significantly given in the word [*Endue*] (lightly changed from the Latin *Indue*) which refers to the qualifications of the Mind, as the word [*Cloath*] to the covering of the Body. So that here we pray, that they may have Souls pure as their linnen Ephod, and Lives spotless and holy as the Garments they are cloathed with; not content to have their outward-man arrayed with the Sign, but endeavouring to have their inward-man endued and adorned with the

(m) *Pfal.lxxxvi. 17.*
Pfal.lxiv. penult.

(n) *Quia non aliunde inducitur Deus ut salvator, nisi quia misericors est.* Calvin. in locum.
(o) *Pfal.xx.ult. LXX. Κύριε, σῶσον τὸν βασιλέα καὶ ἐπὶ δόξαν ἡμῶν, &c.*

Ita Vulg. Lat. & Vatabl. Vide Hammond. Annot.

Pfal.xx. [d]
(p) *1 Sam.x.24. Ch.Par. Sit felix Rex.*

1 Kings i. 25, 39.
2 Kings xi. 12. Alibi.

Vivat Rex, vel Vivat in eternum.

(q) *2 Chron. vi. 41. Exod.xxviii.2, &c. 36.*

all to attend what they were about; so doth the Minister charge you against all wandering thoughts, which are never more frequent nor pernicious than in holy Duties; desiring you not to rest satisfied in his Petitions for you, but to let your heart go along with him; that they may be accepted as your Prayers, though pronounced with his lips. He enjoyns you all to pray with him, and for one another: For it is a great work you have to do, and you must now take off your thoughts from all other things, and wholly mind this.

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(d) Luke xvii. 11, 12. *Eminus tanquam im-mundi* [Lev. xiii. 45.] *clama-ant*, Jesu Domine, miserere nostri.
(e) Psal. vi. 2. & Psal. li. 1. & Psal. cxxiii. 3.
(f) *Imploramus misericordiam Domini per Kyrie eleeson, Christe, &c. Kyrie, &c.*
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(m) *Pfal.lxxxvi. 17.*
Pfal.lxiv. penult.

§.V. *Pfal.xx.ult.* **O Lord save the King.** *Answ.* **And mercifully hear us when we call upon thee.**] The *twentieth Psalm*, whence this is taken, may be intitled; *A Prayer for the King*, for after many Petitions for his Prosperity, it concludes with this summary Ejaculation, even in these very words (*o*), as the Greek Interpreters and their followers do (on good grounds) read them. And for the Phrase it self, it is the same with that so usual Acclamation, *God save the King* (*p*), wherein we do in one word wish the King Prosperity and Peace, long Life and Health, Victory and everlasting Felicity. And this we do not as many *Parasites*, only at the Coronation, when every one adores the rising Sun; but we repeat it most loyally and devoutly every day, continually desiring his Welfare and Safety; and because in his peace we shall have peace, we humbly beg this request may always find acceptance, and that we may be heard, and our dear and dread Sovereign blessed every day: withal pre-ingaging the Almighty against a time of more especial need, *viz.* that when by reason of Wars or Tumults we shall come in the behalf of our Prince to beg a particular blessing for him and his Armies, that then we may prevail: And thus the praying as well as fighting Legions may be esteemed the Defence and Guard of his Person and his Rights.

(n) *Quia non aliunde inducitur Deus ut salvator, nisi quia misericors est.* Calvin. in locum.
(o) *Pfal.xx.ult. LXX. Κύριε, σῶσον τὸν βασιλέα καὶ ἐπὶ δόξαν ἡμῶν.* &c.

Ira Vulg. Lat. & Vatabl. Vide Hammond. Annot. Psal.xx. [d] (p) 1 Sam.x.24. Ch.Par.Sit felix Rex. 1 Kings i.25, 39. 2 Kings xi.12. Alibi. Vivat Rex, vel Vivat in æternum.

§.VI. *Pfal.cxxxii.9.* **Endue thy Ministers with righteousness.** *Answ.* **And make thy chosen people joyful.**] This Prayer for the holy Tribe, indited by *David*, seems to have been a part of the Jewish Liturgy; for it was solemnly used by *Solomon* at the Dedication of the Temple: *Let thy Priests be clothed* (*q*) (saith he) *with Righteousness*, alluding no doubt to the holy Garments appointed for their Ministration, which did signifie that extraordinary and peculiar Sanctity which was required in those who approached so near to God. The fence of which Petition our Church hath significantly given in the word [*Endue*] (lightly changed from the Latin *Indue*) which refers to the qualifications of the Mind, as the word [*Cloath*] to the covering of the Body. So that here we pray, that they may have Souls pure as their linnen Ephod, and Lives spotless and holy as the Garments they are cloathed with; not content to have their outward-man arrayed with the Sign, but endeavouring to have their inward-man endued and adorned with the

(q) *2 Chron. vi. 41. Exod.xxviii.2, &c 36.*

(t) *Attendat
sacerdos studi-
ose, ut signum
sine significato
non ferat, &
vestem sine vir-
tute non portet,
ne forte sit si-
milis sepulchro
dehors dealba-
to. Innoc. de
Myff. miff. l. 2.
(s) P^{sal.} cxxii.
16.
H^{ai.} lxi. 10.*

the Purity signified thereby (r). And this Petition we make to him who hath promised to deck his Priests with health (s), and to cloath them with the garment of Salvation and the robe of Righteousness, that his Saints may rejoyce and sing. For the holy Lives and good Success of pious and painful Ministers, is an extraordinary delight to Gods People, who therefore do here use it as an argument to enforce their request for the Ministers. For we (say they) are not of those who glory in the crimes of the Ministers of God, or rejoyce in their calamities; because, O Lord, we love thee and them; wherefore if thou wilt please to give them health and safety, Righteousness and Peace, we shall thrive under their Care, and joyfully follow their good Examples; the Benefit and the Pleasure will be ours, and the Glory shall be thine for this and all thy Mercies. Make them *righteous*, and thou wilt make us *joyful*.

* Hæc verba
habentur,
Lit. S. Chryf &
S. Basil.

§. VII. *Psal.* xxviii. 9. **Lord, save thy people.** Answ. *And bless thine inheritance.* The kindness of the Congregation to the Minister exprest in the last Responsal, is here most lovingly and thankfully returned and requited by him, who now prays for them*, as heartily as they for him before; which cannot but endear the Priest and People one to another, since they daily do thus mutually interchange offices of Love. Wherefore let both joyn in this comprehensive Request, that God would *save* and deliver his people from all evil, and *bless* and furnish them with all good things, since they are his peculiar inheritance, and so may expect a special defence and relief from their own God. [*But of this before in the Te Deum.*]

(t) 1 Chron. xxii.
9.
H^{ai.} xxxix. 8.
2 Kings xxii. 20.
(u) Exod. xiv.
14.
Deut. i. 30.

§. VIII. 1 Chron. xxii. 9. **Give peace in our time, O Lord.** Answ. *Because there is none other that fighteth for us, but only thou, O God.* It pleased God to make particular Promises to Solomon, Hezekiah, and Josiah (r), that he would give peace in their days. Wherefore we make bold to ask it for our times, from the God of Peace our only defence (u) against our enemies. They who trust in their Bow, and rely on their Sword, care not to ask for Peace, because they hope either to awe their foes into Quietness, or to make advantage by War, as being sufficiently guarded and prepared. But we of the Church of God know, Armies and Navies are useless not only against God, but without him, and only successful by his blessing. So that though we have both, yet we account the Divine Providence our greatest security. How well this Petition suited the Primitive Christians every one may discern, who considers they judged it unlawful (while the Emperours were Heathen) to fight in their own defence (x). And when Prayers and Tears were their only weapons, they might most justly (y) be earnest with God to defend them, who did so wholly depend on his protection, that his Glory seemed concerned in their safety. Yet it is not improper for us now, though (blessed be God) we have Christian Princes and their Forces to defend us: For we wish there may be no occasion to use Arms; or if there be (z), we declare, we rely not alone on these Preparations; unless he please to bless them, we know they are unserviceable. Wherefore if it please him, we desire Peace, and the keeping off Invasions and Rebellions for our time; and so will the following Generations for their days, that it may appear we wish to live in Peace, and do trust alone in the Lord of Hosts, either to keep off War wholly, or to force our Enemies to give it soon over when they find that God fighteth for us.

(x) Luke xxii.
38.
Ita Explic. ab
Origen. in Celf.
l. 5.
Ambros. de
Offic.
Basil. & Augu-
stin.
Vid. Arnob. l. 1.
p. 6.
(y) Ezra viii. 22.
(z) Bellum ge-
rere malis vi-
detur felicitas,
bonus necessitas.
August.

§. IX. *Psal.* li. 10, 11. **God, make clean our hearts within us.** Answ. *And take not thy holy Spirit from us.* Though Peace be accounted the chief of all Blessings, yet without Grace it may do us more harm than good. Wherefore we conclude with an earnest Supplication for Grace to fit us for, and help us in, the following Devotions. We are now to offer up our Incense, and therefore do beseech the Author and lover of Purity, in holy David's words, to cleanse the Altars of our hearts, that neither the guilt of former offences may unhallow or defile them, nor any remaining evil

evil thoughts may disturb the holy cloud; but that it may ascend and be a sweet savour before the Throne of God. And because it is the *Holy Spirit* alone which can effect this, we pray that our hearts may be so pure as to invite this holy Dove to come unto us, and remain with us, that it may both make and keep us undefiled, in the remaining part of our Prayers and of our Lives. If we look back on those portions of the Office which we have performed, I hope we shall have cause thankfully to acknowledge that the Divine Spirit *hath been with us*, and excited the flames of our Devotion, the comfort of which aid makes use earnest for its continuance. And certainly we could never have sent up these very sacred Ejaculations with such fervent Spirits, united Hearts, and harmonious Voices, if the same Spirit of Zeal and Love had not inspired us. Therefore let the sweetness of this experience encourage us to beg, that the Holy Ghost may stay among us, so that we may as affectionately joyn in those Prayers, where the Minister is the only speaker, as we have done in these, wherein we have had the honour and advantage of bearing our Parts, and making our *Responsals*. And indeed there is so great an Harmony between these *Versicles* and the following *Collects*, that it is fit they should be said with one and the same Devotion; these being like the Titles to the *Collects*, and here both Priest and People repeat the heads of what the Priest alone is to pray for more largely there. The first *Versicle*, *O Lord, shew, &c.* answers to the *Sunday Collect*. The second, *O Lord; save the King, &c.* answers to the Prayers for the King and his Family. The third and fourth, *Endue thy Ministers, and, O Lord, save thy People,* answer to the *Collect* for Clergy and People. The fifth, *Give peace, &c.* answers to the daily *Collects* for Peace. The last, *O God, make clean, &c.* answers to the daily *Collects* for Grace; which being observed, may serve for an *Analysis* to these *Versicles*; and so we proceed to the Paraphrase.

*The Paraphrase of the Versicles and Responsals before and after the
Lords Prayer.*

Minister. My dear Brethren in the right Faith, I do most affectionately salute you; desiring [the Lord] and his Grace may [be with you] to prosper you in that you now are doing.

Answer. [And] we thankfully return the kindness, desiring likewise the Lord may be [with thy spirit,] to make thee attentive and devout while thou speakest to God for us.

Minister. Let not your thoughts wander, but now [let us pray] to God with fervency and devotion.

O [Lord] God the Father, pity, pardon and [have mercy upon us,] who are unworthy to call upon thee.

O [Christ] the Son of God, pity, pardon and [have mercy upon us,] whose only hope is in thy Mediation and Redemption.

O [Lord] God the Holy Ghost, pity, pardon and [have mercy upon us,] and assist us in these our Supplications.

Our Father which art, &c.

Priest. Consider our sin and misery with compassion, [O Lord,] and now [shew] some token of [thy mercy upon us] to our comfort.

Answer. [And grant us] now and ever such wonderful Deliverances from all evil, that we may surely obtain [thy salvation] at the last.

Priest. [O Lord,] thou Governour of all the World, be pleased to bless, preserve and [save the King] thine own Anointed.

Answer. [And mercifully hear us,] whose peace is linked together with his prosperity, [when we call upon thee] for him, especially on extraordinary occasions.

Priest.

Priest. O Lord, do thou [endue] the hearts and minds of [the Ministers with] the purity and holiness signified by their Garments, that so their lives may be full of [righteousness.]

Answ. [And] thereby thou shalt [make] us and all [thy chosen people] out of our love to them, and spiritual benefit by them, exceeding [joyful] in such exemplary and faithful Pastors.

Priest. Be graciously pleased, [O Lord,] continually to deliver and [save thy people] out of all their troubles.

Answ. [And] of thy infinite bounty and goodness to [bless thine inheritance] which thou hast redeemed with thy precious blood.

Priest. Mercifully [give peace] to all the World, and especially to thy Church, that we may quietly serve thee [in our time, O Lord] thou God of Peace.

Answ. We pray to thee for Peace, [because there is no other] can keep us from War, or save us in it: For we trust not in any one [that fighteth for us,] since none can secure us, [but only thou, O God] of Hosts.

Priest. And since we are now to proceed in our Supplications; we pray thee, [O God,] by thy Grace [make clean] and purifie [our hearts] from sin; that no evil thoughts may remain [within us] while we approach unto thee.

Answ. As thou hast begun to assist and cleanse us, so be pleased to continue thy help, [and take not] the sweet and necessary aid of [thy holy Spirit] away [from us,] but let it rest upon us in the remaining part of our Devotions, and for ever. *Amen.*

SECTION XX.

Of the Collects for the Week and Festival-Days.

s. I. **I**T cannot be expected we should here give a particular Account of all the Collects for *Sundays* and other *Festival* days, which are so numerous, they cannot be contained in the narrow limits of this Essay, and so plain that they need not any curious Explication; especially when the pious Soul, by exercising it self in other parts of these Offices after our proposed Method, is become expert in enlarging into devout Meditations, it will then easily do the same in these Collects without a Monitor. And besides, the Epistle and Gospel annexed to them are generally an excellent Commentary upon them; and some judge they take their name from their being *Collected* out of those portions of Holy Writ. But if we regard the use of the Word in the Scripture and the Fathers (a), they may rather seem to be denominated from the Collection and gathering together of the People into Religious Assemblies, among whom (so collected) these Prayers were to be used. For which cause, though they be short (b), yet all that any need ask for, is comprehended in them, and collected into a small Epitome. Therefore let the whole Congregation joyn most unanimously in them, and apply them to their own and their Brethrens known necessities. And observe that they are all directed to the Father through the Son, who liveth and loveth us (c), and so will hear us, and who reigneth in Heaven, and therefore can help us. The beginning is commonly the ground on which we are induced to ask, and after the Petition made, it is commonly backed with some motive taken from the Glory of God, or our Benefit, which we believe will be the effect of our being heard. But if any desire a more distinct information of the Subject of every Collect, they may learn by the following Table; wherein they are so ranged, that besides the direction in the Publick, we may by frequent use thereof, be always armed with a compendious and ejaculatory Prayer of the Churches composure, pertinent to all occasions; which may be of excellent use to those who desire to be always on their guard against the enemy of their Souls.

(a) *Dies Collectæ*: Vulg. Lat. Levit. xxiii. 36. *Collectio* : Vulg. Heb. x. 25. Et apud Patres *Collectam* celebrare, *sapissimè*. Inde *preces illæ, à populi collectione Collectæ, appellari ceperunt*. Alcuinus. (b) *Existimant orationem brevem Collectam appellari quod sacerdos omnium petitiones compendiosè brevitate*

colligit. Walafrid. Strab. Vid. Durand. Rational. l. 4. c. 15. (c) *Generaliter ad Patrem dirigitur, & terminatur in nomine Filii, — & paulo post — O Pater, exaudi per filium tuum, qui hoc vult & potest; vult quia vivit, & potest quia regnat.* Durand. Rational. l. 4. c. 15.

The Table of the Weekly and Festival Collects.

		Sundays and Festivals.	
I. For our selves, and that either for	1. The Soul and things Spiritual,	1. Manifol Gifts from God : ———	St. Barnabas.
		2. Special Favours of God,	1. Pardon of Sin, ——— 12, 21, & 24. aft. Trin.
		2. Benefit of Christs death: ———	Annunciation.
		3. Acceptance for his sake: ———	Purification.
		1. Author of it, the Spirit for our	2. after Epiphany.
		1. Comfort : ———	1. after Ascension.
		2. Illumination : ———	Whitsunday.
		3. Direction : ———	19. after Trinity.
		1. Hearing : ———	St. Bartholomew.
		2. Means of it, viz.	St. Luke.
3. Grace, with respect to the	2. Means of it, viz.	2. Reading : ———	2. of Advent.
		3. Fasting : ———	1. of Lent.
		1. Convert us from Sin : ———	10, & 23 after Trin.
		2. Rescue us from Temptation : ———	1. of Advent.
		3. Enable us to do good : ———	1. after Easter.
		4. Bring us to Glory : ———	St. Andrew.
		1. Regeneration : ———	St. James.
		2. Charity : ———	St. Matthew.
		3. Mortification : ———	4. of Advent.
		4. Contrition : ———	4. after Epiphany.
5. II. In the Collects we pray either	2. The Body & things Temporal,	5. Sincerity : ———	18. after Trinity.
		6. Love of God and his Laws : ———	5. after Easter.
		7. Heavenly Desires : ———	1, 9, 11, 13, 17, 25. after Trinity.
		8. Faith, { 1. Right : ———	Epiphany.
		2. Firm : ———	6. after Epiphany.
		9. The Imitation of, { 1. Christ : ———	Nativity of Christ.
		2. The Saints : ———	Quinquagesima.
		1. Gods Providence : ———	Circumcision.
		2. Guarding of Angels : ———	Easter Even.
		1. Enemies : ———	Wednesday.
II. For Others, viz. those	3. The Body and the Soul both:	2. Judgments : ———	3. after Easter.
		3. Support under afflictions : ———	4. after Easter.
		4. Defence from evil, and supply of good : ———	6, & 14. after Trin.
		1. Without the Church, { Jews, Turks, Infidels, Heretics,	Ascension day.
		1. Truth : ———	Trinity Sunday.
		2. Unity : ———	7. after Trinity.
		3. Peace : ———	St. Thomas.
		1. Fit : ———	St. Mark.
		2. Diligent : ———	6. of Lent.
		3. Successful : ———	2. after Easter.

SECT I.

SECTION XXI.

Of the Two Collects peculiar to Morning Prayer.

§. I. **G**RACE and PEACE, which are the Subjects of these two Prayers, are Blessings so useful that we must always ask them whensoever we pray. The Eastern Church prayed thrice for Peace in one days Service (a); and we may well ask it twice, and Grace as often; especially having such ancient and devout Forms to ask them in, whose Method and Order we will next unfold.

(a) Chrysost.
Homil. 3. in 3.
ad Coloss.

The Analysis of the Morning Collect for Peace.

- §. II. In this Collect are Five parts:
- I. The Person, to whom we make this Request,
 - 1. His Nature: [O God, who art
 - 2. His Attributes: { the author of peace and lover of concord,
 - II. The Reasons, why we make it,
 - 1. Our Happiness in knowing him: { in knowledge of whom standeth our eternal life,
 - 2. Our Privilege in serving him: { whose service is perfect freedom;
 - III. The Request it self, specifying,
 - 1. The Thing desired: [defend
 - 2. The Persons, for whom: { us thy humble servants,
 - 3. The Time, when: { in all assaults of our enemies,
 - IV. The Ends for which we make it,
 - 1. The securing our Faith: { that we surely trusting in thy defence,
 - 2. The removing our Fears: { may not fear the power of any adversaries,
 - V. The Means, by which we hope to prevail: { through the might of Jesus Christ our Lord. AMEN.

A Practical Discourse on the Morning Collect for Peace.

s. III. **O** God, who art the author of peace and lover of concord.] Peace hath always been reputed the chiefest of earthly Blessings; both because of its own excellencies, and because it is the Parent and Nurse of all other comforts. So that in the sacred Dialect (*b*) *Peace* is used to signify all good things, Plenty and Prosperity, Health and Joy, with the undisturbed Fruition of all these. It is indeed the Felicity of Earth, where all is nothing without it, and the Type of Heaven, where all is comprehended in it; wherefore the Christians, according to Gods Command (*c*), did ever follow it in their Lives, and beg it in their Prayers; both for the Heathens under whom they lived, and for the Church of God. In obedience to the Divine Command, and in imitation of such Examples, we also make it a part of our daily Office to pray for Peace. And sure none can approach the Throne of Grace, to ask this Blessing, with greater encouragements than we have. For (as the Church intimates) our God is the *Author of Peace* (*d*), and owns the Peace-makers for his Children. And instead of that dreadful title, *The Lord of Hosts*, is in the New Testament (*e*) ever stiled the *God of Peace*; because he loves it, and procures it (*f*), and commands us to make it and seek it with all men. So that this Petition can never be rejected, which is no more than, Lord, give us that which is agreeable to thy nature, pleasant in thy sight, and which we by thy command continually do follow after. And as he delights to preserve his Servants in *Peace* from all enemies *without*, so also to behold them live in Unity and *Concord within* among themselves. Hence he also commends and commands this (*g*), and did so firmly bind the Souls of the first Believers in the bands of Amity and Concord, that all the powers of Darkness could not dissolve those holy combinations. Wherefore set these Attributes of God before you when you are to beg for Peace, and let them encourage you to ask cheerfully, and teach you (as you desire to please him) to endeavour after *Peace* and *Concord* in your lives, that your Actions may not contradict your Prayers, wherein you own your selves Sons of the *God of Peace*.

(b) Num. vi.
26. Et in salu-
tationibus,
Pax est?

Gen. xxix. 6.
Comprehendit
Χαίρειν, ὕψι-
αίρειν, καὶ εὐ-
πείθειαν.
Drusus.

Si non pax, ni-
hil. Adag.
Hebr. apud
Fagium.

(c) Heb. xii. 14.
Jerem. xxix. 7.
Psal. cxviii. 6.

Orbem
quietum. Ter-
tul. Apolog.
Pro arcendis
hostibus.

Et vel aufe-
rendis vel tem-
perandis ad-
versis, ut et pro
gentium pace
et salute.

Cypr. Ep. ad
Demetr.

(d) Psal. xlv. 7.
Matth. v. v. 9.

(e) Rom. xv. 33. & xvi. 20. Phil. iv. 9.

(f) Psal. xlv. 9.

(g) Psal. lxxviii. 6. & cxxxiii. 1, 2. Rom. xv. 5, 6. Acts ii. 44.

s. IV. **In knowledge of whom standeth our eternal life, whose service is perfect freedom.]** It will further encourage our request, if we here make humble acknowledgments of, and pleasing reflections upon our happiness in having relation to such a God, the perfect knowledge of whom (*John* xvii. 3.) is the felicity of the Saints of Heaven, and his worship and service the safety of his Holy ones on earth. It is the most ravishing of all the delights of Eternity, for blessed Spirits to take a full prospect of the immense treasures of the unexpressible Love of the *God of Peace*; and to behold how he rejoices over the endearing *Concord* and inseparable *Amities* of his chosen ones in his everlasting *Peace*. And that little discovery which he hath made to us in this imperfect state, of his Power and Providence, his Care and Love, his delight in our Concord, and procuring our Peace, even this is a great help to bring us to these endless Joys. For when we behold the miseries of the world, the rage of wicked men, and the malice of *Satan*; we might despair to escape them, and comply with them in evil for our present safety, and so lose our eternal Happiness: But only that we know him who is able to secure us, and delights in our Peace; and therefore we fly to him, call upon him, and encourage our selves in him in the greatest appearance of danger; and thereby are kept *through faith unto salvation*, and brought at last to that *eternal Life*, which we should scarce dare to hope for, but by our knowledge and experience of his Power and Mercy. This is the reason why we now intreat him for Peace, whom we know to be the *Author of Peace*, even that we may improve our knowledge of him, to be a means to bring us to that never-ceasing Peace in his heavenly

heavenly Kingdom, and to shew us from whom we must seek Protection all the way. And further we declare, that we neither are, nor desire to be Masters of our selves. For our *Freedom* consists, not in being subject to no Superiour; but in that we are the *Servants* (b) of so almighty and gracious a Master, who preserves us a thousand times safer than if we were left to our selves. We are now directly engaged in his *Service*, and therefore under his immediate Protection; so that now we have *perfect freedom* even from the very fears of any harm from the worst of our enemies. We that trembled like slaves, and bowed our necks to sinful compliances in every appearance of danger, do now pray most cheerfully for Peace, and are as free men brought out of those dismal expectations with a high hand (i), because we know our God whom we serve is able to deliver us; who (before we knew and worshipped him) were ever through fear of death subject unto bondage. Nay, our Will is now become free, because we chuse what pleaseth God, his Will and our Choice agrees, and so nothing can hinder us from attaining our desire (k). We have resolved nobly to be no longer slaves to evil, but ever to do good; trusting in the defence of Gods Providence, and the help of his Grace; and since we know and serve one greater than the World, or the Prince of Darkness either, neither their threats nor flatteries can conquer or enslave us. So long as we believe in him our Souls are free.

(i) Exod. xiv. 8. Dan. iii. 17. Heb. ii. 15. (k) Ἐλευθερίαν ἔχοντες ὡς βέλονται, ὃν ἐκ ἀνασχέουσι οὐκ ἔτι δίδουσι. Arrian. in EpiClet.

s. V. Defend us thy humble Servants in all assaults of our enemies.]

When we consider our selves environed on every side with Enemies and Dangers, that we are neither likely to escape, nor able to overcome by our own strength; and also behold our God who is the author of Peace and lover of Concord, the joy of his Saints, and the deliverer of his Servants; we shall earnestly call upon him to defend us, and that very Petition is an acknowledgment of our own insufficiency to defend our selves, the sense whereof will exceedingly quicken this request. But if we expect Protection from God, we must profess our selves his *humble Servants*, not in complement or flattery, but as little States when in distress they petition for succour from their potent Neighbours, must acknowledge (with Ahaz (l)) they will be their homagers and servants, if they will deliver them; so must we sincerely protest our selves Gods Servants, and in this form surrender up our selves into his Protection. And if we be real therein, we shall be owned as the Confederates of Heaven, and from thence shall have Legions of Angels sent in to our aid, whenever we desire or need them. But woe be to those Hypocrites who fly to God in a storm, and call themselves his *Servants* feignedly for present safety; but when the violence is over, forsake him again. This folly and baseness will cause him to cast out them and their Prayers also. But let us remember we have many enemies who sometimes oppose us from without, and other times do divide us among our selves; that we may really own our selves the Servants of the God of Peace, by loving and following Peace with all men, and living in Concord with one another (m). The *World*, the *Devil*, and *Wicked men* (who are principally meant here) will assault us. But whether the foes of Goodness assail us with the Flattery or Reproaches of their tongues, the Violence and Cruelty of their hands, the Scorn and Contempt of their feet, we have a help at hand, who discerns their most secret Plots, baffles their most politick Designs, and invalidates their most formidable Preparations. And if we beg his assistance, he will either deliver us from them; or save us in their assaults, and support us under them, that they shall not harm us. Wherefore (if we observe) the Church teacheth us not, to pray that we may not be assaulted; for that is not to be expected, if we consider the Pride, Opposition and Malice of Evil men to all good, and the inveterate Enmity of *Satan*, who sets them all on work, we may as well hope to wash the *Ethiopian* white, or tame a *Tiger*, or to behold the *Lion* eat grass, as that these should give us no disturbance (n). God did never

Tert. ad Martyr. (n) Si quis vitiorum omnium inimicus rectum iter vite insistere capit, primum propter morum differentiam odium habet; quia enim potest probare contraria? Petron. Arbit.

(h) John viii. 32, 36. 1 Cor. vii. 22. τὸ ἐλευθερίαν ἔχοντες τὸ μὴ δευδὲς ὑπὸ φόβου, ἀλλὰ πρὸς τὴν ἀπλῆς τὴν δὲ κῆρυκα ἐαυτοῦ. Dion. Pruf. O. rat. 14. At vid Rom. vi. 22. Christo servire regnare est. Bern. Τὸ αὐτὸ καὶ ἐλευθερία καὶ βασιλεία, τὸ Θεὸν δευδὲσαι. Nazianz. de Pace.

(l) 2 Kings xvii. 9. Brevis formula deditio- nis: Pleni- us ap. Romanos; Populum, urbem, agros, delubra, divina humanaque omnia in vestram ditionem dedimus. Grotius in loc. (m) Extraneos advenientes si sapimus juncti repellimus, quoniam etiam si singuli ledimur universi periclitemur. Hermocr. ap. Thucyd. Diabolus semper vos minus inveniatis armatos concordia, quoniam pax vestra bellum est illi.

promise

(o) Isai. lii. 13.
John xvi. 33.
Ecclus. ii. 1.

promise this, nay, he bids us not to expect it (e), and fore-warns us of it, that we may be fore-armed for it; so that we might displease God if we asked (contrary to his revealed Will) that we might never be assaulted. Wherefore let it suffice us, that we be supported in all the assaults of our enemies, and receive no prejudice from them as to our eternal Interest. If God make us like the miraculous Bath, unburnt in the midst of these flames, it will be all one as if we had not been thrown into the fire. Only thus the Malice of the wicked is discovered, disappointed and disgraced, our Patience is proved and made apparent, and the Divine Power and Mercy is more manifested, and his Name more glorified, than if we had never been assaulted. In this we wholly submit to him, whether he will keep the spirits of Evil men from rising against us, or (as he did in the instances of *Laban, Esau and Saul*) turn their rage into amicable compliances or fruitless attempts.

(p) Plura sunt
quæ nos terrent
quàm quæ pre-
munt, & sepius
opinionem quàm
re laboramus,
timore— aut
augemus dolo-
rem aut fugi-
mus: aut preri-
pimus. Seneca.
Pavor mihi
omnem spem
tiam ex animo
expectat.
Emmius.

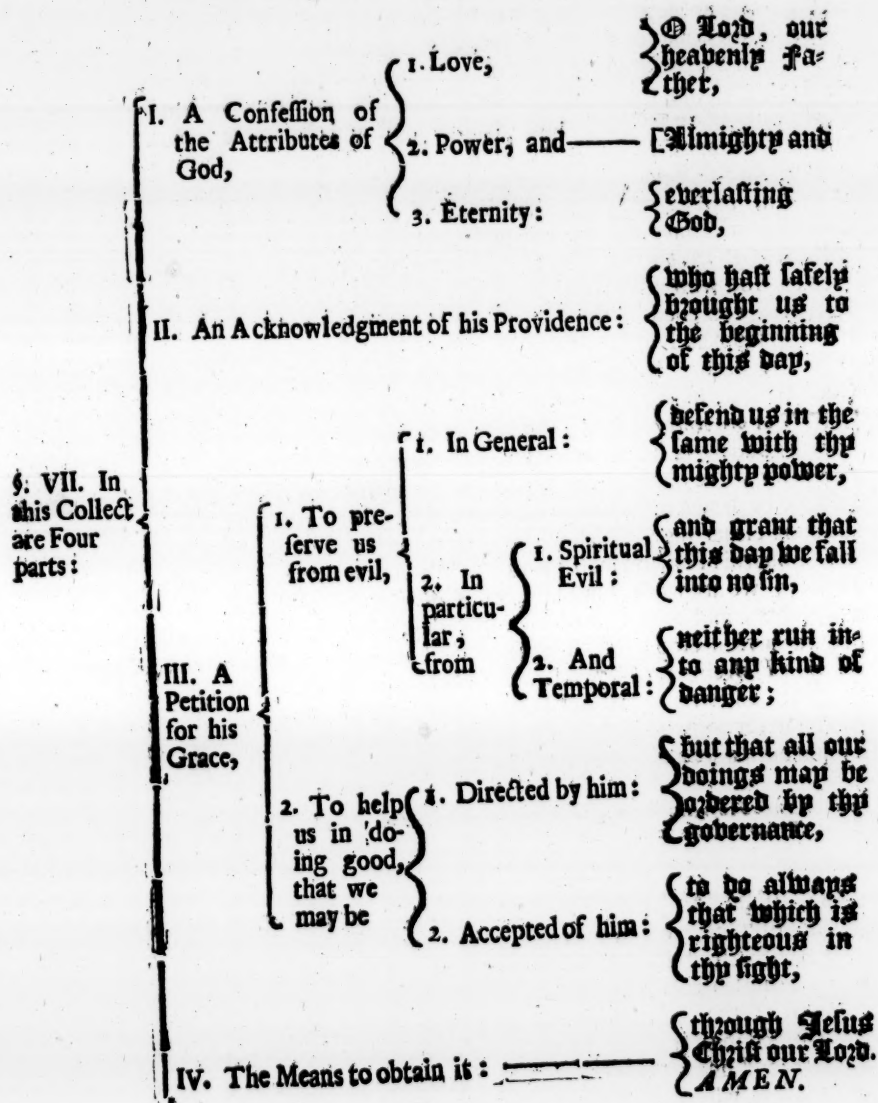
§.VI. *That we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.* We aim higher in this request than a bare safety from the violence and craft of our enemies; desiring such frequent and constant experiments of his Care and Providence, that we may never tremble at any danger, while we *surely rely on his defence*; but that we may be freed from our own fears, which make us as miserable and dejected as the evils themselves (p). It is Fear that ruins our Hope, banishes our Joy, dissipates our Counsels, and strips us of all powers of resistance. So that either we become our own Executioners, or lie open to the designs of our Enemies, who commonly enter at the breach our own Fears have made. But the only remedy for such terrors is a firm trust on the Divine Protection, and till that Faith fail, we are most safe, be our Foes never so numerous or potent, their menaces and preparations never so great; till they can conquer heaven, they cannot terrify us, who cannot perish while *God is for us*. Let us then pray for daily assurances of his Providence and Love, and those will still add vigour to our Faith, till we become undaunted and invincible *through the might of Jesus*. We acknowledge, it were the highest folly to be thus confident, if we relied on our own strength; but if we do not *fear our Adversaries*, it is, because our Redeemer is mighty, who as a Prince hath Power with God, and will obtain help from him for us, by the power of his undeniable Intercession; and as a glorious Conquerour commands the Earth, and Hell it self. So that *his might* will secure us here; this is our strong Tower, in which we believe our selves to safe, that upon the confidence thereof we pray for Protection and Defence, and that we may neither fear nor feel harm from any of our opposers; we desire this may be granted and decreed in Heaven by the mighty interest of our Mediator there, and accomplished on Earth by the invincible strength of the same Jesus here. *Amen.*

The Paraphrase of the Collect for Peace.

[O God, who] by thy constant Power and Providence [art the author of] our safety, and the cause of our [peace] from without, the procurer of amity [and lover of concord] within thy Church and among thy People: Thou art the only true God, [in knowledge of whom standeth our] chief happiness in [eternal life,] and our best means of coming safe thither: For thou art the best of all Masters, [whose service] is safe and pleasant, because it [is perfect freedom] from the slavery of *Satan*, and the fear of his Instruments. Therefore, mighty Lord, be pleased to [defend us] who fly to thy Protection, and surrender up our selves to thee, vowing we are and ever will be [thy humble servants.] O keep us safe in Soul and Body, if not from, yet however [in all assaults] which are made upon us by the power, malice, or cunning [of our enemies,] let their attempts be so constantly frustrated, [that we] under the shadow of thy wings courageously proceeding our holy course, and [surely trusting in thy defence] while we are faithful to thy service, [may not] so much

much as [fear the power] or policy [of any adversaries,] since we have so good grounds to hope, thou wilt now and always hear us, through the interest, and help us [through the might of Jesus Christ] thy dear Son, [our Lord] and only Saviour. [Amen.]

The Analysis of the Morning Collect for Grace.



A Practical Discourse on the Collect for Grace.

s. VIII. **O** Lord, our heavenly Father, Almighty and everlasting God.]

Peace without *Grace* is the nurse of Vice, the Sauce of dangerous Pleasures: It occasions our forgetfulness of God that gave it, and becomes an undisturbed opportunity to prosecute, and enjoy those Lusts which it is apt to breed. So that we must not pray for *Peace* alone, but joyned with Righteousness and *Grace*; for these God hath united in Scripture (*Psal.* lxxxv. 10. *2 Cor.* i. 2.) and we must not separate them in our Devotions. For which cause this Collect for *Grace* follows that for *Peace*. *Grace* alone can make *Peace* true, beneficial, and lasting; and Sin is the great *Bouleverser*, and the greatest enemy to *Peace* in the world: So that by reciting this Collect devoutly, we still improve our former Request, and if we can obtain such *Grace* as to make us just and charitable, meek and patient towards one another, this world will be the Type of everlasting *Peace*. We shall neither disquiet our selves nor others, while our doings are directed by the Wisdom, and agreeable to the Will of the God of *Peace*. Since therefore *Grace* is so necessary for us, we must learn where to seek it; and its very name will lead (g) us to the free and inexhaustible Fountain, whence it ever flows; even to God who gives to all men liberally, and upbraideth no man. The very Heathens confessed it the gift of God (r); and he will rejoyce to hear such a Request from an humble Soul that is sensible of its own Weakness, and desirous of his Strength. He will be more ready to grant than you can be to ask (s). Consider but the Attributes the Church hath prefixed to this Prayer. Is not the Lord your heavenly Father? And shall not he pity and love you, and delight to do you good? Is he not Almighty, and therefore able to relieve you? Is he not Everlasting, the same yesterday, to day and for ever? being All-sufficient and never to be drawn dry, though we come day by day unto him: We have no reason to doubt either his Sufficiency, his Might, or his Mercy, and therefore no cause to fear but this Petition shall prevail. We are on Earth, but we have a Father in Heaven; we are weak, but our Lord is Almighty; our Time is measured by days and nights, and we grow older every day, and must at length have our end; but we have a God that changeth not, but is the same from everlasting to everlasting, (*Psal.* cii. 25, 26, 27.) Let this cheer our hearts, and give wings to our Petitions, and strength to our Faith. Let us fly to him, and rest upon him, for we can never come to him for *Grace*, but we are sure to find him furnished with it, and both able and ready to bestow it upon us.

(g) *Gratia est gratis data, non meritis operantis, sed miseratione donantis.* Aug. Ep. 120.

(r) Ἀπὸ τοῦ ἑνός, ἕτερος οὐκ ἔστι, ἕτερος οὐκ ἔστι, ἀλλὰ θεὸς μοι καὶ πατὴρ νοούμενος. Plat. in Men. Nulla sine Deo mens bona. Seneca.

(s) Luke xi. 13. Αὐτὰρ οὐκ ἐστὶν δύναμις τοῦ θεοῦ, καὶ τὸ πλεονεχὲς ἰσχυρὸν καὶ μὴ τὴν πειρασμένην τὰ ἀγαθὰ βούλει, καὶ δὲ τὴν αὐτάρκειαν ἔχει, καὶ δὲ τὴν ἰσχυρὰ δυνάμει βελομένη δὲ καὶ ἔχον, καὶ δυναμένη, καὶ τὴν μὴ δὲ.

Maxim. Tyrius in Dissert. 22.

(e) Lament. ii. 23. *Psal.* xcii. 1, 2. Occurre ergo ad solis ortum, ut te Oriens inveniat jam paratum. Ambr. in *Psal.* cxix.

s. IX. **Who hast safely brought us to the beginning of this day.]** The Mercies of God are new every Morning, and so ought our Praises to be (e) offered still with a fresh Devotion: To which purpose being now come to the shore, it will be a pleasant and positable prospect to look back on the great deep, the darkness of the night which we have passed; and now to remember that though we were folded in the arms of Sleep, the brother of Death, and were insensible of Danger, and incapable of Resistance; yet we have gone safe through those dismal shades, which are the image of Hell, the emblem of Death, the opportunity of Mischief, and the most uncomfortable part of our lives. And though the Heathens supposed the dominion of the Night to belong to the Infernal Powers, yet we have found it is under the government of our Heavenly Father, by whose gracious Providence we have been kept therein (from the malice of Satan, and the designs of Evil men) safe in Soul and Body. Yea, he hath made it a refreshment of our weariness, an allay of our care, and a renewing of our strength, so that perhaps we scarce apprehended the terrors or tediousness of it. And are we not unworthy to live another day, if all this will not fill our hearts

hearts and mouths with Eucharist and thankful acknowledgments to him that never slumbers nor sleeps; who hath so *safely brought us* to the Morning light, and given us an earnest of our Resurrection? And this sincere Gratitude will be not only the discharge of a Duty to God, but an occasion of benefit to our selves. For he that heartily praiseth God every Morning for the renewed mercies it brings with it, may more chearfully ask, and more reasonably expect, the continuance of the same Providence in the day following. So that this Sentence will not only be an act of Praise, but an excellent motive to the next *Petition*, and will give us cause to hope, that he who hath begun this good work will perfect it, and that he who brought us safely to the beginning, will preserve us graciously to the end of this day.

s.X. *Defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger.*] Our necessities do not end with the night, nor vanish with the darkness; But we need a mighty power to keep us in the day also. For our whole lives are an absolute dependence on his defence, without which we had not escaped the terrors of the last Night, nor can we but by it be secured against the dangers of *this Day*. The light perhaps may make us more confident, but we are often less safe; for in the Day-time we have Company to disturb us, Business to ensnare us, Occasions and Opportunities to entice us; we have more Temptations, and greater variety of Accidents and Occurrences; and yet commonly we are but slenderly guarded against all the Mischiefs which we are exposed unto; but we had need buckle on our Armour, and beware that Haste or Negligence do not thrust us into the battle naked, before we have put on those pieces of defence by Prayer, which God hath provided for us. If we view the way in which we are to walk, we may discern so many Pits digged and Traps set for us, that we (who are by Nature blind, and by Custom careless) are never likely to escape them, unless we be guided by an All-seeing Eye, and guarded by an Almighty Power. Say therefore every Morning most passionately, Lord! we shall either *fall into* the Pits of *temptation*, which Satan hath cunningly covered over, or *run into* the Traps of *danger* which are secretly laid for us on every side; so that if thy Presence go not along with us, carry us not any further, (*Exod. xxxiii. 15.*) Let us not dare to rush into the midst of temptations, till we have earnestly begged Wisdom to discover, Courage to resist, and Strength to overcome them; remembering that Sin doth displease our God, destroy our Hopes, disquiet our Consciences, and lay us open to all mischiefs; even the least Sin hath these malignant qualities in it, besides that it makes way for a greater. We must expect to be tempted, in Privacy and in Company, in our Business and Recreations, in our Meat and Drink, nay, our Charity and Devotions. But we must every morning pray, that we may not in lesser or greater instances consent to these evil motions, that we may not *fall into any sin* by compliance, nor lie in and under it by impenitence: And we may be assured Gods Grace is sufficient thus to *defend us*. Only let us beware we do not abuse this necessary Petition, by seeking for Companions in, and Occasions of Sin before night; for if we be not watchful to avoid evil, as well as earnest in calling for the Divine aid, we do but mock the Deity whose help we call for, and our Actions shew our Petitions were but feigned. But O! with what a serene mind and an active hope shall they perform their *Evening Sacrifice*, and lay themselves down to rest, whose Conscience testifies they have as studiously avoided all wilful Sin throughout the whole day, as they did seriously pray against it in the morning. And that we may do so, let us place *Sin* before *Danger*, both in our Prayers, and in our Opinions; because that only harms the Body, but this hurts the Soul. Let the Order of this Sentence teach us, that *Sin* is the greatest evil in the world; and if it cannot be avoided but we must fall into one of these, we must choose *Danger* rather than *Sin*: For if by avoiding of iniquity we are cast upon the suffering any evil, or losing any good; in that case we must account Reproach our Honour, Poverty our Riches, and Loss our truest Gain, and we shall be eternally rewarded for it. This may be our case sometimes, but commonly the

flying of Sin doth not involve us in Danger, but secure us from it; and Wickedness is the high-way to Mischief. Drunkenness and Lust, Pride and Malice, Injustice and Deceit, do naturally lead those who follow them, into many Perils, and as well these as all other Sins do cause God to take away his protecting hand from us, and then we are not many steps from ruine, although his Justice should not inflict any positive evils for these offences: And therefore if we would be *safe*, we must be *holy*. We are apt to be more sensible and fearful of Sickness than Sin, of the *danger* to our outward, rather than to our inward man; but since they are productive of one another, we must pray against both. And if we fear Diseases or Want, Reproach or Wrong, Violence or Death, let those very Fears quicken our Petitions against Sin, which is the gate that lets them all in upon us. We may *fall* into Calamities by the immediate hand of Providence, but when by acts of wickedness we bring them upon our selves, we are said to *run into danger*; and this we chiefly pray against here, that we may not by our own Folly and Iniquity become accessary to our own misery; for such Afflictions will not be so likely to be sanctified, so easie to be born, nor so possible to be removed. If we lead holy Lives, though the condition of our nature make us liable to more dangers than can easily be recounted, we shall either escape them, or receive no considerable prejudice by them. And therefore when a good man beholds his Body liable to wounds, maims, and diseases; his Mind to the impairing of any or all its faculties; his Estate to losses, wrongs, and injuries; his whole Life exposed to all the misery that can come upon him, by the unkindness or loss of Friends, the malice of Enemies, or the more publick disturbances to Church or State: All these do only teach him to walk more humbly with God, and pray every day more heartily to him to deliver him from them; and to be more thankful, if by the Divine Mercy he do escape them.

s. XI. But that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.] If by all that hath been said, and our own sad experience, we are become so wise as to see we are insufficient for our own conduct; I hope we shall in this Petition most humbly *commit our ways to the Lord, that he may direct our paths*, and that "he may (as David speaks (s) *Psal. xxxvii.*) order all "our goings and make them acceptable to himself; and then they shall be prosperous. If his good Spirit be our guide (t), we shall seldom fall into *danger*, never into *sin*. O let us earnestly beseech him, that his Grace may direct our hearts, and his Providence order our lives, that we may be blest in our going out and coming in, in our studies and labours, commerce and society, eating and recreations, in our Prayers and Praises; that in all our actions natural, civil, and religious, we may design his Glory, and be successful. The proud man thinks his doings good enough if they are *pleasing in his own sight* (u); but alas! evil ways do frequently appear fair to us, and so we deceive our selves into an unexpected ruine by absolving our selves even when God condemns us. The Hypocrite believes his actions excellent, if the world commend them; if the complying and fashionable outsides of Religion present him righteous in the eyes of men, he supposes his ways prudently ordered. But we must remember we are not Judges of our own, nor of one anothers works; but must all stand before the Judgment-seat of God; wherefore it is his approbation that we desire. It is not the Opinion of the Malefactor, nor the Vote of his Fellow-prisoners, but the Sentence of the Judge that must save or condemn. Having therefore such a Tribunal to appear before, let us beg large measures of Gods Grace to lead us; for he will approve of no ways, but what his Spirit directs us into, and that had need be excellent indeed, that appears so to an All-seeing Eye. Our lives must not be guided by the loose Rules of Custom, if we expect they should be accounted *righteous in his sight*: But they must be ordered by the exact Rule of his Holy Word; and then though all the world condemn us, we shall be prosperous here, and finally acquitted hereafter. Perhaps we judge it impossible our ways should ever appear *righteous in his sight*, but we are mistaken;

(s) Prov. iii. 6.
Psal. xxxvii. 5, &
23.

Ideo Deus secundet ac bene fortunet omnes eventus in cursu vite nostre, nempe quia nihil tentamus quod non ei placeat.

Calv. in loc.

(t) Psal. li. 12.

Πνεῦμα ἡγε-
μονικόν.

(u) Prov. xvi. 2.

& xxi. 2.

Prov. xiv. 12.

Quicquid volunt homines, se bene velle putant.

mistaken; for if we take him for our Guide, he will not be strict to mark unavoidable defects. And it is not our performance, but the effects of his own Grace that he approves of. Nor yet doth he count them righteous for any merit that is in the Works, or in the Persons doing them, but through the Merits and Obedience of the Holy Jesus, in whose Name we therefore make this Prayer, not expecting our Supplications can be heard; or our actions justified for their own worth, but *through Jesus Christ our Lord*; desiring he will please by his Intercession and Merits, so to recommend our Actions and Devotions, that we may be accepted by his Grace, justified by his Mercy, and finally may be for ever glorified with him, and for his sake. *Amen.*

The Paraphrase of the Collect for Grace.

[*O Lord,*] We thy poor finite Creatures upon this earth, do daily remember with much comfort, that thou art [*our heavenly Father*] and hast pity on us, and being an [*Almighty and everlasting God*] art all-sufficient and always able to help us. The remembrance of the dangers of the last night, doth engage us most heartily to praise thee [*who hast safely*] kept our Souls and Bodies therein, and [*brought us*] intire in both [*to the beginning of this day.*] And this thy Providence doth encourage us to beseech thee, graciously to [*defend us*] from all kinds of evil which this days occasions may expose us to; and to keep us [*in the same by thy mighty power*] which alone can make us safe. Consider our frailty, O Lord, [*and grant, that this day*] we may discover and overcome all the temptations of the world, the flesh, and the Devil; so that [*we fall into no sin:*] Let us not by any iniquity, great or small; displease thee, hurt our Souls, [*nor run*] by our own folly [*into any kind of danger*] to harm our Bodies; and that we may avoid all the mischiefs with which we are invironed, we pray that we may not be left to our selves, [*but that all our doings*] and undertakings in Spiritual or Temporal concerns [*may be*] this day and ever guided by thy Spirit, and [*ordered by thy*] wise and faithful [*governance,*] for while we follow thy direction, thy Grace will enable us [*to do always*] that which is most profitable to us, and best pleasing to thee, even [*that which is*] (though imperfect in it self) accounted [*righteous in thy sight,*] O most merciful Judge, [*through Jesus Christ*] his Merits and Intercession; for whose sake accept and hear us, for he is [*our Lord*] and only Saviour. [*Amen.*]

SECTION XXII.

Of the Two Collects peculiar to the Evening Prayer.

§. I. **W**E have chosen this place to insert these Parts of the *Evening Service*, because all the following *Collects* are the same in both parts of the Day, and the *Hymns* with these two Prayers being all the difference, it is not necessary in our Method to separate the Offices, and this way, every thing comes in its proper place, only omitting what is peculiar to the other part of the day.

The Analysis of the second Collect for Peace in the Evening Prayer.

- §. II. In this Collect are three parts:
- I. The Person of whom we ask, who is
 - 1. The beginner of all good: { **G O D**, from whom all holy desires, all good counsels
 - 2. The perfecter of it: { and all just works do proceed,
 - II. The Thing asked for, described by
 - 1. Its Name: — { give unto thy servants that peace
 - 2. Its Quality: — { which the world cannot give,
 - III. The Arguments to prevail for it, taken from
 - 1. The benefit of the Petitioners, as a means of our
 - 1. Holiness: { that both our hearts may be set to obey thy Commandments;
 - 2. Safety: { and also that by thee we being defended from the fear of our enemies,
 - 3. Comfort: { may pass our time in rest and quietness,
 - 2. The interest of the Mediator: { through the merits of Jesus Christ our Saviour. *AMEN.*

A Practical Discourse on the Evening Collect for Peace.

s.III. **O** God, from whom all holy desires, all good counsels, and all just works do proceed.] This Collect hath the same title, and seems to have the same subject with that in the *Morning-Office*. And indeed Peace is so desirable a Blessing, that we cannot pray for it too often, especially for different kinds of Peace, as it is in the present case, if we well observe it. In the *Morning* we pray for external, in the *Evening* for internal Peace. In the beginning of the day, being to dispatch various affairs and converse with the world, we desire to be preserved from the injuries, affronts and designs of evil men: In the close thereof we request that tranquillity of mind that springs from the testimony of a good Conscience, that when our hearts lie as easie as our heads, our sleep may be sweet and quiet. The first kind of Peace sometimes the best of men cannot obtain, for the wicked will do wickedly; but even then this inward Peace will support them, and make a calm within, when the waves beat most furiously from without. So that this is the most necessary and most advantagious. Wherefore we are taught to ask this (which is called the *Peace of God*) from the *God of Peace*, who is here described to us as the author and finisher of all Holiness and Righteousness, which are the surest and only foundations for a true and lasting Peace. From which we may learn, that there is an inseparable union between Righteousness and true Peace (a), and that we cannot have this Peace, unless it spring from *holy desires, good counsels, and just works*. If the Grace of God work these in us, it is not all the slanders (b), the scorn nor injustice of the world can hinder the serene reflections and inward *Peace* of a good Conscience. He that doth not deserve reproach can nobly despise it; and he that hath not provoked his Neighbour to wrong him by any evil doing, can easily bear the greatest of Injuries. Whereas if all the world be quiet, and none disturb the wicked man, he makes himself restless (c), because there is an enemy within, that upbraids him more loudly, and wounds him more deeply than he can do the *holy* man. Whoever therefore enquires for *true Peace*, let them here behold him, in and from whom are all the causes of it, with Love and Admiration. And let them acknowledge to his Glory and their own Comfort, that he is the author and finisher of every good work (d). He excites our Affections to desire that which is good, engageth our Will to choose it, and strengthneth our Hands to perform it. There are no holy Thoughts in our minds (e), nor good Purposes in our hearts (f), nor any righteous Actions in our lives (g), but it is in, and by, and through him. To him then let us make our Supplications, that he will fill our hearts with the motions of his Holy Spirit, the first seeds of all virtue; and by the continuing influence of the same Grace make these *holy desires* spring up into prudent and *religious counsels* and determinations; and by favourable circumstances and addition of strength ripen them into pious and *just works*; and the fruit hereof will be *Peace*. We may cheerfully hope and pray, that he that planted the root and sowed the seed, will give us the pleasure of the fruit and comfort of the harvest, and let us beware, since we confess this to be the fruit of Righteousness, that when we seem most earnest in our Prayers for this Peace, we do not wilfully deprive our selves of it, and hinder our own wishes, by stifling holy Thoughts, and breaking pious Resolutions, and neglecting *good Works*. For he that cuts the Root and lops off the Branches, must not expect ever to eat of this fruit; and if he complains, deserves to be silenced as the Author of his own misery.

(a) *Fac justitiam & habebis pacem; tu forte unam habere vis, alteram non vis, — at osculantur hæc, amant hæc; si amicam pacis non amaveris, non amabit te pax.* August. Psal. lxxxv. 10.

(b) *Conscientia mens recti, famæ mendacia ridet.* Ovid. *Bona vita gaudium semper habet.* Id. Soliloq.

(c) *Si in mundo non est quod timeant, pacem habere putantur; sed pax ista cum conscientia semper litigat, rixatur intrinsecus, & cum hostem non habet, secum decertat.*

Castiod. in Psal. (d) Jam. i. 17. Phil. ii. 13.

Ei γὰρ καὶ ἐφ' ὧν τελειοῦται.

ἡμῖν ἀρετὴς τῶν καλῶν, ἀλλὰ καὶ αὐτὸ τὸ ἐφ' ἡμῖν εὐόθεν ἔχοντες, τῆς παρ' ἐκείνου σωτηρίας καὶ τελειότητος. Hierocles. (e) 2 Cor. iii. 5. (f) Prov. xvi. 1. (g) Isai. xvi. 12.

s.IV. Give

§.IV. Give unto thy Servants that peace which the world cannot give.]

To ask a thing inconsiderable of a mighty Prince may seem a disparagement, because he can as easily bestow a Province on a faithful Servant, as another can give a small Gracuity. So when we that are the *Servants* of the most High make our Petitions, it must be for such things as are not in our power, nor in the power of any other to bestow. Our Requests must be proportionable to his infinite bounty rather than our deserts. We must ask something which may become his Majesty to give, that our Lord may be glorified by the very expectations of his *Servants*. We now desire Peace, but it is *such a Peace* as no other hand can dispense; a Peace that is *not given as the world gives*, in a feigned Complement or an empty wish at best (*h*), but in sincerity and with effect; a Peace differing from the *world's Peace*, in its nature, causes and qualities, in all which it far excels it. This Peace is grounded on the evidence of Faith in that Reconciliation which the Merits of Jesus have procured (*Rom.v.v.1,2.*) between the Divine Majesty and our sinful Souls; from the persuasion whereof ariseth such clear hopes of Pardon, such a lively sense of Gods Love, with such abundant satisfaction therein, and such fixed expectations of eternal Glory thereby, that no ravishments are comparable to the Pleasures of it. And then it is further confirmed by the testimony of a good Conscience, (*2 Cor.i.12.*) declaring we have endeavoured to walk answerable to this infinite Love, by a strict observance of all the Will of God; which occasions such a pleasing calm in our Souls, and creates so brisk a delight in every review, that no tongue can tell the joy of such Souls, but only theirs that feel it. This is the Peace which is so sweet and so unmixed, so charming and powerful, that no sinful Pleasures can entice, nor no earthly Calamities force, a holy man from the embraces of it. The *Peace of the world*, if it spring from the friendship and love of men, hath innumerable allays. For this is sometimes no more but gilded Flattery, and a cover for more unexpected and dangerous Assaults. But if true, it can neither support you under, nor secure you against the Anger of God, and must die, when the first of the two Lovers descends to the Grave. If it arise from Plenty, it will make your delights wormwood, to remember how quickly you may be stript of them, what excellent things you have given for them, and how speedily you must be taken from them; however your Peace and Plenty must expire together. Give us then, O Lord, that *Peace* which is grounded on thy Truth and the Merits of Jesus; upon a sense of thy Love and an experience of thy Grace; for this can never deceive nor fail us, because it ends in everlasting Peace. And let us not seek this, in the friendships of the Wicked, nor the store-houses of Pleasure; but in Jesus and an holy Life, in heavenly Desires, pious Resolutions and religious Conversation. In which the Grace of God will help us, for we are *his Servants*, and make our applications to him for it; and since we seek not as the world seeks, no doubt we shall find a Peace so sweet and ravishing, that nothing which the men of this world know, can be compared to it.

(h) John xiv. 27.
Homines plerumque frigide tantum ceremonie causa pacem in ore habent; vel si pacem alicui serio precantur, non tamen eam recipi dare possunt. Calvin. in locum.

§.V. That both our hearts may be set to obey thy Commandments]

The Epicure desires Peace that he may wallow in sinful Pleasures; but our first and principal end in this Petition is, that we may have no interruption to our Holiness; because our chief desire is to keep Gods Commandments (*i*). And how pleasant will this sound in the ears of him who is the fountain of all *holy desires, good counsels, and just works*; when we wish Peace it self only as a means to Righteousness! I have observed before, that Peace first springs from a holy Life, and now must add, that it increases that Holiness, to which it owes its original, by a reciprocal Gratitude. The Fear of Gods irrevocable Displeasure, and the Accusations of Conscience may discourage, and persuade us we cannot safely undertake, nor hope to finish a course of Piety. And for want of this Peace our good Desires seldom come so far as religious Resolutions, seldom to be righteous Actions: But this *Peace* will be as a guard (*k*) to exclude all such Fears; it will keep us firm in our Allegiance to God, and make us abound in hope and constancy to the end. For by this Peace we taste the sweetness of Religion,

(i) De pace temporis, per pacem peccatoris, transeamus ad pacem eternitatis. Durand. l.4.c.39.

(k) Phil.iv. 7.
Græc. ὁπρὸς πρᾶξις ἐστὶν cordibus vestris.
See Rom.xv.13.

Religion, the winning and yet solid delights it doth afford. And hence it comes to be so far esteemed above all other things, that nothing can be able to separate us from the Love of God (l). Thus his Favour becomes our Joy, his Spirit our Comforter, his Grace our Help, and his Glory our Reward. And would any reject these Privileges, and cast away these Advantages for Honour, Pleasures, Profit or Friends? Break his League with Heaven, to make such Friendships? Can any man that ever tasted the living Waters of the Divine Grace, long for the corrupt and standing Pool of any sublunary Contents? If we desire our hearts should be so fixed, let us beg an experience of this Peace. Nothing draws us more powerfully, ties us more closely, nor keeps us constant more surely than this. For thus we shall learn to love Holiness itself, and to welcome all good motions, and diligently to improve them till they bring forth their desired Fruit.

(l) *Qui in malo fuerit & conversus est ad bonum, dum gaudet de bonis quæ invenit & recordatur malorum quæ evasit, difficulter redit ad malum. Opus imperfectum in Matth. apud St. Chrysost. Hom. 2. cap. 2.*

s. VI. *And also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. AMEN.* The sum of our Happiness on earth is to lead quiet and peaceable lives in all godliness and honesty; and if we can obtain the Peace of God, we may be happy in both these. And since our heavenly Master not only delights in the Holiness, but hath pleasure in the Prosperity of his Servants; we use it as an argument to move him to grant us this Peace, by representing that it will complete our Felicity; for it will fix our hearts in the Obedience of his Laws, and will make our lives most comfortable. He must be highly base that will injure and offend an innocent and blameless man, a friend of Heaven, who deserves and gains the Affections of most men (m). Yet if such an one be injured, he is sure of the aid of an Almighty Defender, and his own heart being filled with the Peace of God, he enjoys tranquillity in his own Breast, and is not to be constrained by Violence from without, nor cannot be terrified by any Fears within: For since his Care is to please God, he daily experiences that heavens eye is over him, and is more and more confirmed that his foundation is sure. And thus be it night or day, he can pass it over with all inward quietness, so that nothing in this world can make such an one miserable. Let us be earnest then with the Author of all Holiness, to give us that Peace which may be the nurse and guard of our Piety, the support and comfort of our Lives, that our Days may be safe, and our Nights pleasant, and every moment engage us to new acts of Praise. And let us beg this Peace for the merits sake of Jesus, who hath purchased a Covenant of Peace with his precious blood; remembering we deserve by our sins to live in perpetual disturbance; but for his sake we may hope for Peace, and desire it as the readiest way to temporal, yea, and to eternal Happiness. *AMEN.*

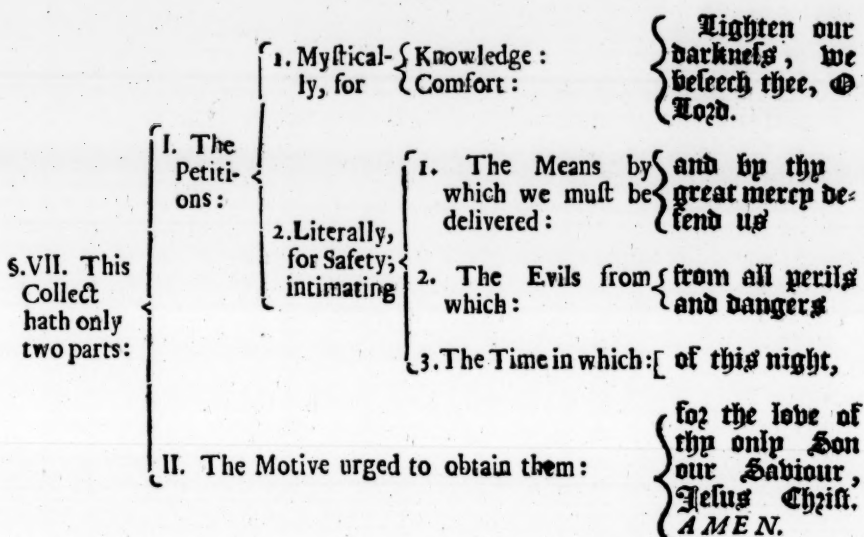
(m) *Qui infra diligitur, idem & supra diligitur. R. Mos. Eg. Sat sanctores semper habet qui recte facit. Seneca.*

The Paraphrase of the Collect for Peace in the Evening Prayer.

[O God,] the giver of every good and perfect gift, [from whom] and by whose Grace [all holy desires] first spring up in our hearts, and [all good counsels] and holy resolutions grow, till they bring forth the fruit of Righteous Actions [and all just works,] all these with that true Peace which flows from them [do proceed] from thee. Wherefore, gracious Lord, [give unto] us that acknowledge our selves [thy servants] such firm persuasions of our reconciliation to thee, and such comfortable testimonies of our obedience to thy Will, that we may ever enjoy [that peace which] is so sweet and sure, that [the world] with all its Friendship and Plenty [cannot give] any Peace worthy to be compared with it. Grant us so to taste this delicious fruit of a Holy Life, [that both our] wavering and inconstant [hearts] by the experience of this Peace [may be set] firmly and resolved steadfastly [to obey thy commandments] to the increase of our Piety; [and also that by thee] and thy gracious Providence [we being defended] from the power and malice, and preserved in safety [from the fear of our enemies] may never be hurt, terrified,

terrified, or disturbed; but [may pass our time] which thou shalt afford us on this earth [in rest] from our foes, [and quietness] in our own minds. Grant us, O Lord, therefore this Peace for the sake, as it was obtained [through the merits of] thy Son, [Jesus Christ our Saviour. AMEN.]

The Analysis of the Evening Collect for Aid against all Perils.



A Practical Discourse on the Evening Collect for Safety.

s. VIII. [Lighten our darkness, we beseech thee, O Lord.] The declining of the day doth now mind us of the approaching Darkness, which will shortly wrap us in the shadows of the Night. What Petition more seasonable therefore, than with holy David to beseech God to enlighten our darkness (a)? For the Night is sad and terrible, in it we can see nothing with our bodily eyes to entertain or to cheer us; and we seem exposed to all the mischiefs (b) of Satan and those Instruments of his who fly the Light, and hope to cover their sin with this sable Mantle: Our Dangers are many, and our Fears are sometimes more, especially if our eyes be closed by Unbelief as well as Darkness. If we behold not the Divine Providence watching over us, and the Angels encamping round about us, the very apprehension of the perils of a dismal Night may damp our Joy, and startle our Courage, and make us cry out with the Prophets Servant, *What shall we do* (c)? But let us intreat the Lord to fulfil his Promise, that *Light may arise in our darkness* (d), that is, (in Scripture phrase) Comfort in our Sadness: That our hearts may (by Faith and cheerful Thoughts, by the assurance of his Providence, and the operations of his Grace) be joyful and pleasant; and that the shine of his countenance may make our Nights bright as the Day illuminated by the Meridian Sun. For the inward Comforts of Gods Spirit, and a sense of his Care and Favour, when the Soul is in fear or sadness, do cheer and refresh more than a sudden Light doth the wandering Traveller in a

(a) Psal. xviii. 28.

Vulg. Deus meus illumina tenebras meas.

(b) *Versuta fraus & callida amat tenebris obtegi.* Prud. & Ovid. Met. 2.

— *Conscia culpe, Conspicuum lucemque fugit tenebrisque pudorem Celat.* —

John iii. 20.

Job xxiv. 17.

(c) 2 Kings vi. 15, 16, 17.

(d) Psal. cxii. 4.

Χαρά φῶς λέγεται, ἡ λύπη σκότος. Eccl. v. v. 17. Psal. cxvii. 11, &c. Adrian. 1549.

gloomy night. These make our dwellings a *Goshen*, while the wicked have thoughts black and dismal; *Egypt* is veiled in a horrid shade, and terrified with the dark side of the Cloud, while the People of God are led all the night through with a light of fire; so that the Darkneſs and Light to them are equally ſafe and comfortable. Or if we deſire to ſpiritualize the Petition more, we may take occaſion from the approaching Night, to enlarge our Meditations upon our ſpiritual ignorance and blindneſs by nature, by which our Souls are veiled and in the dark; ſo that we often wander out of the way. We ſtumble in the day, and are in danger to run into the ſhadow of death, till the day-ſpring from on high viſit us, and give us that true knowledge which is uſually ſet out under the name of *Light* (e). Wherefore let us humbly beſeech our gracious Lord to let the Sun of Rightcouſneſs ariſe upon us, for whoever follows him doth not wander nor walk in darkneſs, (*John viii. 12.*) and that we may take heed to Gods Holy Word as to a Light ſhining in a dark place, (*2 Per. i. 19.*) and a ſure guide to true bleſſedneſs. And then our Knowledge ſhall increaſe, and we ſhall keep the right path till we arrive to that eternal Light which ſhall never be extinguiſhed. When our hearts are clouded with Grief, ſhadowed with Ignorance, and benumbed with dreadful Apprehenſions, we are taught to lift up our thoughts to the Father of Lights, and the God of all Comfort, who dwells in that Light to which no mortal eye can approach, whoſe Countenance is clear as the Sun and bright as Lightning. And if we can by our beſeechings obtain his favour to ſhine upon us, no doubt it will turn our Night into Day, our Sorrows into the Joys of the Morning. While we are in the darkſom Cell of this lower world, we think of our glorified Brethren who dwell in a perpetual Brightneſs and everlaſting Light, and we long to be with them when it may pleaſe God. But in the mean time we hope he will ſupport and recreate us with ſome glimpſes of thoſe beams, of which they have the conſtant and full fruition.

(e) Luke ii. 32.
Hebr. vi. 4.
Illuminati, i.e.
edocſſi.

s. IX. And by thy great mercy defend us from all perils and dangers of this night.] *Comfort and Safety* are thoſe two things which make a happy Night. And of whom ſhould we aſk theſe, but of God the Lord who is a light and defence, (*Pſal. lxxxiv. 11.*) The hopes of his Love makes it comfortable: But leſt we ſhould be deceived in thoſe hopes; we pray alſo, that his Mercy and Power may keep us ſafe. We may eaſily perceive we are moſt miſerable without his Providence, eſpecially in the night-ſeaſon; for then Satan prepares moſt violently to aſſault us, ſuppoſing it is his hour and the power of darkneſs. And alas, how eaſily may we then be enticed with Pleaſure, transported with Malice and Revenge, or diſturbed with evil Fanſies or Imaginations! when the Soul is heavy, the Senſes dull, the Stomach loaden, the Fleſh ſtrong, and the Reaſon weak (f)! when the Curtain is drawn and we think no eyes ſee us, neither Judge, Witneſs nor Accuſer can eſpy us, how open are our Souls then to all dangerous Temptations? And yet our temporal concerns are not more ſafe; for how ſoon may we be ſeized by Diſeaſes or ſudden Death, or made miſerable by Thieves and Robbers, Burnings or Inundations? Are not our Lives and Limbs, Eſtates and Friends liable to loſs and miſchief both ſuddenly and unavoidably? Go we then with all ſpeed to our merciful Father, and let us repreſent our condition to him; the conſideration whereof will both humble us, and make our Requeſts more zealous, and mollify him and make him more ready to grant them. He will be moved to compaſſion, to ſee us chained by Night and Sleep, helpleſs and expoſed to all miſchiefs of Soul and Body, and will ſend his Grace to defend our Souls, and his Angels to guard our Bodies that none of theſe perils ſhall hurt us. And then our Morning-Praiſes muſt own it as an act of his great Pity. How dare you ſuffer your eyes to ſleep in the miſt of ſuch Armies of Perils, before you have beſought him that never ſumbers nor ſleeps to ſave you from them? But if any be confident without Prayer, it is not Courage, but deſperate Stupidity and Inconſideration that makes him ſo daring. The good man begs Protection for this Night, and ſo again for the next, and every time with a new Devotion, having warmed his heart firſt with apprehenſions of his own dangers, and his inſufficiency to eſcape them.

(f) Stomachus
æger, mens ſom-
nolenta, animus
occupatus —
tunc omne nefas
ſuadere conten-
dunt, quando
nullus arbiter
culpæ, nullus
criminis con-
ſcius, nullus
poterit eſſe erro-
ris reſus.
Ambr. in Pſal.
cxix. part. 8.

s. X. For the love of thine only Son our Saviour, Jesus Christ. *AMEN.*] Although with the Disciples we may be somewhat afraid, when we enter into the Cloud, yet we must beware the darkness do not shut up the eye of our Faith, by which we may behold him in whom God is well-pleased, when our bodily eyes are closed. And if we discern him by Faith, that very sight will *make our darkness to be light.* For we may run to him, and approach the Throne of Grace with him in our arms. The *Molossian* King was by Law obliged to grant any Petition offered by one that brought his Son with him. And the King of Heaven cannot deny us, when we most truly and humbly disclaim our own Merits, and beg his Protection *for the love he bears* to the holy Jesus, who was the Delight of his Soul from all eternity, and yet he became one with us in his Incarnation, and made us one with him in our Regeneration; and we are the members of his Body, and the price of his Blood: So that the Father loves *us* in and for him, that have nothing attractive or lovely in our selves. Again, we intreat him to save us *by all the love which Jesus bears* unto us, to whom we are near as his own Flesh, dearer than his own Life, more esteemed than fallen Angels, or a thousand worlds: For *his delight is with the Sons of men,* Prov. viii. 31. Wherefore we beseech our heavenly Father by that which will move his Bowels towards us, by his own everlasting Love to us, and his Affection to his only Son, and by the inexpressible Love of that his Son to us, to give us a Night comfortable and safe. We are in darkness, but our Head is in a never-ceasing light, and he that gave him to redeem us from eternal darkness, will not suffer us to perish in spiritual darkness, nor leave us exposed to the mischiefs of one Night, that will so soon be over-past. If our Affections be as fervent as this Argument is forcible, 'tis sure this Petition will not be denied.

The Paraphrase of the third Collect for Aid against all Perils.

Let the assurance of thy Providence, the comforts of thy Grace, and the beams of thy Favour [*lighten our darkness*] and remove the discomfort of the approaching Night: [*we beseech thee*] to make it sweet and safe to us, [*O Lord,*] thou Father of Lights; [*and by thy great mercy*] behold and pity the various miseries and mischiefs that we thy poor helpless Creatures are exposed unto: that thou maist preserve and [*defend us*] in our Souls and Bodies, Estate and Friends, [*from all perils and dangers*] which might befall us in any part [*of this night.*] Grant this, dear Father, (not for our merits, but) [*for the love*] thou bearest to the Person [*of thy only Son,*] and to us for his sake, since he is [*our Saviour,*] even [*Jesus Christ our Lord*] and our Redeemer. *AMEN.*

SECTION XXIII.

Of the Collects for the KING and the Royal Family.

§. I. **T**He Church of *England* is famous above all other Churches, for her intire Loyalty to the King, which may be seen not only in the Lives of the true Sons thereof; but in these Prayers which are prescribed, to be daily made therein for his Majesties Welfare; which no Offices in the world can parallel. And that we may repeat them with hearts full of Loyalty and true Devotion, we will more particularly explain them in our usual Method.

The Analysis of the Prayer for the KING's Majesty.

§. II. This Prayer hath two ge- neral Parts :	I. The Confession to the King of <i>Heaven</i> , acknow- ledging	1. His great Goodness:	{	O Lord, our heavn- ly Father, High and Mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth, most heartily we be- seech thee with thy favour to behold our most gracious So- vereign Lord King CHARLES, and to replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way; endue him plente- ously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his ene- mies, and finally after this life he may attain everlasting joy and felicity, through Je- sus Christ our Lord. AMEN.
		2. His Supreme Authority:		
		3. His Universal Provi- dence:		
	II. The Pe- titions for his Vice- gerent on <i>Earth</i> , re- questing	1. A special Providence over him:	{	1. Grace:
		2. All kinds of Blef- sings for him,	{	1. Spiritual:
				2. Gifts:
			{	1. Prosperi- ty:
				2. Victory:
		3. Eternal, with the general Motive:		

A Practical Discourse on the Prayer for the KING's Majesty.

s.III. **O Lord, our heavenly Father.**] The Almighty and Eternal God is (without dispute) the King of Heaven and Earth, and supreme Governour of all the World. But since his Throne is in Heaven, he is pleased to constitute Princes his Deputies on the Earth, which he hath given to the Children of men (a). Wherefore since by him Kings reign (b), we submit to his appointment of them, and revere his Majesty in them, and to him we make our Supplications for them, who hath Power to defend them, as well as Authority to create them. And he must needs have a peculiar regard toward them, and love to them, because they are anointed by him to administer his rights among us. This hath encouraged all Nations to pray for their Governours so universally, as if it had been an agreement among all Mankind. To omit the Heathens Sacrifices and Prayers for their Kings and Emperours, we shall find two Psalms (c) which were used by the Jews as Forms of Prayer for the King. And both by Gods Command, and the desire of the Persian Emperours (who then were Rulers over that people) Supplications were made to God in their behalf (d) by those Jews who were under their Protection. But to come nearer, We Christians are most expressly commanded by God and his holy Apostle (e), to pray for Kings and all in Authority: So that it was ever a part of the Churches Publick Devotions, to intercede for the Emperours and Princes, even while they were enemies to the Faith, as all Antiquity doth evince. Much more when the Powers of the world became Christian; for then they named them in their Offices with titles expressing the dearest Affection and most honourable respect. And surely since we meet in Publick, to pray especially for Publick Mercies, there is not any temporal Blessing that is of so universal concern, as that we should have righteous and religious Kings, guided by wise Councils, and living in Prosperity and Peace. For this (as the Apostle himself observes) is for every mans Peace (f). He bids them pray for Heathen Kings, since the Government of a Heathen or a Tyrant is better than Anarchy or Confusion. And if the Preservation of such were advantageous to Christianity, how much more then are we obliged to call upon our heavenly Father for the welfare of Christian Kings, who are Fathers of their Country, and nursing Fathers to the Church (g); who execute Justice and defend Religion, and do good to all quiet and peaceable men. Therefore we here call God our heavenly Father to signifie, it will be a great demonstration of his Love to us, and Care of us, if he please to preserve our Prince whom he hath set over us.

(a) Psal. cxv. 16.

(b) Prov. viii. 15.

Nos judicium

Dei suscipimus

in Imperatori-

bus, qui genti-

bus illos præ-

fecit; id in eis

scimus esse quod

Deus voluit,

ideoque & sal-

vum volumus

esse quod Deus

voluit. Tertul.

Apol. c. 32.

(c) Psal. xx. &

lxxii.

(d) Ezra vi. 10.

Jerem. xxix. 7.

(e) 1 Tim. ii. 1, 2.

In obsequio quo-

tidiano—&

pro regibus &

pro his qui in

sublimitate po-

siti sunt oran-

dum est. Chryf.

in Tim. ii.

Pro potestati-

bus seculi. Ter-

tul. Apol.

Obsecramus

Deum pro tran-

quillitate mun-

di, pro Regibus.

Cyrl. Catech.

5.

Pro fidelissimis

& Deo dilectis

Imperatoribus. Liturg. Chryf.

Memento, Domine, piissimi & fidelissimi Imperatoris. Basil. in Liturg.

Concil. Berkhamsted. c. 1. An. 697. Spelman.

(f) Illorum namque salus est nostra tranquillitas. Theophil. in 1 Tim. ii.

Ostendit in nostrum lucrum cadere ipsorum incolumitatem. Oecum. in locum.

(g) Numb. xi. 12. Isa. xlix. 23.

s.IV. **High and mighty, King of Kings, Lord of Lords, the only Ruler of Princes.**] We ought to beware that while we give *Cæsar* his due, we rob not God of his. The Splendor of Royal Majesty might be apt to dazzle us, and make us imagine it had no Superiour, nor needed no Supporter. To prevent which, the Church hath selected out of Holy Writ, those glorious Attributes of God, which declare him to be higher than the Kings of the Earth, (Psal. lxxxix. 27.) We see every head uncovered before mortal Princes and every knee bending to them, which shews they are high in dignity: But there is one higher than they, (Eccles. v. v. 8.) who hath greater Reverence paid him by Angels, than these by their most dutiful Subjects. If earthly Kings be judged mighty in Power, because of Guards and Revenues, their Forts and Armies; then who can estimate His Power and Might, against whom such Preparations are nothing, since he speaks in Thunder, and can arm all the Hosts of Heaven, nay,

nay, the meanest Creatures upon Earth to destroy the highest and mightiest of the Sons of Men. Yet if Kings and their People do confels, with holy *David*, that he is the *Most High*, and to be feared, (*Psal. xlvii. 2.*) his Might shall be the support of their Dignity and their Power, which is assuredly the wisest course; for they can never be higher than when they submit to the *Most High*, nor stronger than when they trust in the Almighty. He who is not only above them, as being higher in Dignity, and greater in Power, but supreme over them, a *King of Kings* and *Lord of Lords* (h), who hath not only some petty Princes of a few Provinces his Homagers (which is all that the greatest Empires in the world can boast of,) but all mortal Princes are his Vicegerents, since he hath and ever had the absolute disposal of all the Kingdoms upon Earth, setting up one and pulling down another, as it pleaseth him. It may be accounted dishonour to a Prince to crave aid of his Equal; but let not the greatest Monarch blush to bend his knee to the Supreme Majesty of Heaven, whose Vassals and Homagers are all the Governours of this lower world, who wear their Crowns by his donation, and must resign them at his command. How can Kings or Subjects want relief, that humbly and earnestly sue to this blessed only Potentate, the *King of Kings*? If we that are by the Supreme Disposer of all things, placed under Authority, want any thing in or for our Governours, let us apply our selves to him who is the *only Ruler of Princes*, and hath the hearts of Kings in his hands, (*Prov. xxi. 1.*) he can persuade, convince and turn them, when they will not take advice from their Inferiours. And he only is the Judge of their Actions, since they are his Servants and Substitutes, to their own Master they must stand or fall, and are only accountable at his Tribunal (i). And therefore we have so much the more need to pray for them to their great Lord, that he would direct them to do well, and guide them who are to Rule us; that this their mighty Power may be our Safety and our Peace; for if it should be otherwise (which God forbid) we neither will nor can oppose them, having no other Arms against our Prince, but *Prayers and Tears* (k). But why should we doubt, since we pray to him that can over-rule the greatest Kings, and will not suffer this, unless it be as a just punishment to our Iniquities? Finally, Let all this create in every Soul a most honourable opinion of this great God, and fill every heart with Reverence that is before him, when we see our dread Sovereign and all the mighty Monarchs of the Christian world, doing obeysance to his Footstool, and laying down their Crowns at his feet, acknowledging they received their Dominions from him, and hold them by his favour; and declaring they trust not in the multitude of their People, strength of their Cities, nor prudence of their Councils: but though they have Armies and Navies terrible and numerous, and Revenues unaccountable, they come to the Throne of our God to Petition for his help, and all their faithful Subjects attend on them, and joyn with them: Who then would not fear before him, and trust in him; express all possible lowliness in his presence, and give him all imaginable Glory, who liveth and reigneth over all from the beginning, and shall do so for ever and ever?

§. V. *Who dost from thy throne behold all the dwellers upon earth.* It is an infallible Maxim, that the less is always blessed of the greater, (*Heb. vii. 7.*) Wherefore being to beg a Blessing from the King of Heaven for the Rulers of this world, we must first acknowledge they are inferiour to him, in the extent of their Dominion, as well as in the quality of their Dignity, Power, and Authority. There is a *Providence* in Scripture attributed to Governours (l), who as they sit on their Thrones above all their Subjects, so that Height is the emblem of the Advantage they have to behold, and a Monitor of the Duty lying on them, to take care of all that are under their charge. But the most vigilant Princes with all their faithful Ministers (who are as so many eyes and ears to them) find it difficult enough to oversee and provide for the inhabitants of one Kingdom. Whereas the *King of Kings* hath the *Heaven* for his throne and the *Earth* for his footstool (m); and as he sits higher, so he sees further than they.

Χρυσεῖος ἐν δέσπο, γὰρ δ' ὑπὸ τοῦσι βίβληται. Orpheus. Hæ. lxvi. Psal. xlvii. 9.

From

(h) Dan ii. 47.
1 Tim. vi. 15.

(i) Πᾶσι γὰρ τοῖς
τοῖς αὐτοῦ
ὁ Θεὸς μόνος
ἔστιν ὁ κριτής
δικαιοσύνης.
Xiphilin.
Vide Psal. li. 4.
Neque enim ul-
lus ad penam
vocatur legi-
bus, tuti im-
perii potestate,
homini ergo non
peccavit, cui non
tenebatur ob-
noxius. Ambros.
de loc.

Nulla creatura
judicat Regem,
sed solus Deus
sc. b. Pirk. Aboth.
(k) Lacrymæ
meæ arma mea
sunt — aliter
nec debeo nec
possum resistere.
Ambros. Orat.
in Auxent.

(l) AGS xxiv. 3.
Græc. Διὰ τῆς
σῆς πρῶτης.

(m) Αὐτὸς δὲ
αὐτοῦ ἐπ' ἑα-
ρὸν ἐστὶν ὁ Θεός.

(n) Pſal. xxxiii.
14.
Iſa. lxiii. 14.

(o) Pſal. xxxiv.
15.
Gen. xxi. 14.
Deus videbit,
al. providebit.

From his throne he beholds all the world; the meanest are not below his cognizance, nor the greatest above his reach. He sees and rules all, which gave ground to that Egyptian Hieroglyphick, which represented God by an Eye in a Scepter, the emblems of Providence and Authority. And in the sacred Pages the same thing is expressed by the Phrase of *Beholding from his Throne* (n). For the Divine Majesty is no idle Spectator, but improves the Height of his Seat, and the universal Prospect he hath from thence, to the good of all Mankind. His Eye denotes his Care, for he sees the necessities (o), and considers the wants and desires of all men, and of every particular, and orders his supplies accordingly. So that his Providence and Dominion is over all the earth, and no Monarch need account it a dishonour to bow before this mighty Lord and his glorious Throne.

(p) Nihil est illi
principi Deo
acceptius quam
concilia caris-
sime hominum,
quæ Civitates
appellantur, ea-
rumque rectores
& servatores
hinc profecti
hinc revertun-
tur. Cicer.
Somn. Scip.

(q) 2 Sam. xviii.

3.
Ἀπὸ τοῦ προσώ-
που τοῦ ἑω-
ταίου τοῦ ἁ-
γίου ὁ δὲ
σὺς οὐρα-
νίου.

Plutarch. in

Vit. Pelopid.

Cum tot ab hac

animâ populo-

rum vita sa-

lûsque

Fendent —

Lucan.

(r) Pſal. lxxxiv.

9. & xxi. 6.

& iv. 7, 8.

(s) Méque non

solum officio

publico debitas

pendere preces,

sed etiam amore

privato.

Ambros. Ep. ad

Gratian.

s. VI. Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES.] Since all Mankind is under the eye and care of God, no doubt he hath an especial regard to Kings and Princes, on whose safety the welfare of all the rest (next under his own Providence) doth depend (p). He chiefly delights in men, as they are united into Societies by Charity and Laws; and for the preservation of these unions, his principal care is for those he hath set over them, who are the bond of the rest. We may therefore cheerfully pray for an especial and more particular Providence over our gracious King, because God doth usually grant this, and because he needs it more than ordinary persons do. His Duty is more difficult, his Abundance exposeth him to more temptations, and his Height to more dangers than any of his people; and yet his Preservation is far more necessary and of universal concernment (q), for he is worth ten thousand of us, and we had need pray heartily to God to save him who doth defend us all. He stands in need of more Wisdom to direct him, more Power to protect him, more Care to preserve him than other men; and therefore we pray that the King of Heaven will shew a particular favour to him. A pious and religious King doth as earnestly seek and as much value a favourable look from the Majesty of Heaven, as any of his Courtiers do a smile from his countenance. Lord, (saith holy David (r)) *look upon the face of thine anointed, and thou wilt make me glad with the joy of thy countenance, yea, more joyful than the worldling is in the increase of his admired wealth.* And methinks it should fill our Souls with awful and noble thoughts of our glorious Lord God, to see Kings, in the light of whose countenance is life, and whose favour is as dew upon the grass, (Prov. xix. 6. and chap. xvi. 15.) courting so humbly, and needing so mightily the favour of the Majesty of Heaven. Let us joyn our most hearty Requests, that what our dear Sovereign wants and wishes he may have. If he were a Saul or a Nero, we should sin in ceasing to pray for him (1 Sam. xii. 23.) but no Affections nor Passions are too fervent, no Opportunities too often to call upon God for our gracious King, who is our lawful and natural Liege Lord, a just possessor of his Crown, a worshipper of God, a defender of the Faith, a maker of good Laws, and an Executor of the same; who secures our Rights, protects us from publick Enemies and private Frauds, and endeavours to choose fit and faithful Governours both for Church and State. For such an one we must pray not only out of obedience to God and the Churches order, but out of our private Love and particular Affection, as St. Ambrose (s) did for the Emperour Gratian. To quicken us whereunto we may do well to call to mind the Miseries of the Church of God under persecuting Heathens of old, later furious Romanists, and the particular Calamities of this Church under the late Usurpers; and then we shall discern what Praise we owe to God, and what Love to our gracious King, whose Name ought to be so dear to us, that we should wish it written in Heaven, and registred in the Book of Life, as well as in the Leaves of the Churches Devotions.

s. VII. And

s. VII. And so replenish him with the Grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way.] Grace is so constant a companion and so certain an effect of the Divine Favour, that the Greek expresseth both by one word. So that if we can prevail with God to look favourably on our Sovereign, we may be assured he will give bountifully to him. And since the first and choicest of his largesses, is the Grace of his Holy Spirit, we first beg, that he may have a constant and bountiful supply of that, of which he needs a double portion. For the Temptations of a Prince are many, to Pride and Luxury, to Carelessness and Vanity; his faithful Friends very few, who either will or dare inform or advise him without Partiality and Self-interest; his Concerns are weighty, since the welfare of Church and State depend upon them; his Example prevalent, and usually made the encouragement of Vertue; or the excuse of Vice. All which declares the Danger of Governours to be very great, to fall into evil ways, and their Preservation from them to be the greatest Blessing; wherefore all faithful Subjects and good Men cease not to pray, that he who rules us, may be governed by the Will, and walk in the ways of God; and then Judgment shall be executed, Religion maintained, the Nation shall remain in Peace, and the Church in Prosperity, the Kingdom established, the King and People exceeding happy in each other. Evil men (for their own designs) may advise their Prince to attend nothing but the pursuing his own inclinations, and to walk in the ways of his own heart; but the Church knows it is his Happiness, honour and Interest, to will according to the Will of God, and act according to his Law, and therefore orders us to pray for such abundant measures of Grace as may incline his heart and guide his life into all the paths of true holiness; that his eminent Dignity may make his Vertue exemplary and conspicuous, and that may reflect again a lustre upon his Honour, to make him still more glorious. And to encourage this Petition, we may remember, it is desired in Heaven as well as on Earth, by him that can give, as well as by us that ask: For God himself enjoins the Prince to have always beside him a Copy of his Law (t), to read on it, meditate in it, ask counsel of it (u), and walk according to it, that he might prosper all his days. And from thence came that Ceremony (still in use) of delivering the Word of God to the King at his Coronation, (2 Kings xi. 12.) the substance whereof is fully expressed in this excellent Sentence, which will most heartily be put up by all that desire the Glory of God, the Benefit of the Prince, and the Welfare of this Nation.

(t) Deut. xviii.
18.
Joth. i. 8.
(u) Psal. cxi.
124.
Heb. Viri consi-
lii mei sunt.

s. VIII. Endue him plenteously with heavenly gifts.] In the first Ages of the world there were usually many visible effects of the descent of the Holy Spirit (x) upon such as were chosen to govern the people of God, to beget in those under them a reverent opinion of these Persons, whom all the world hath ever accounted sacred. And there are still some footsteps of these miraculous Gifts in the Power of Healing, which God hath bestowed upon the lawful Heir of this Crown, as a testimony that our King is the Lords Anointed: To which Gift we beseech our heavenly Father to add the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might; which are so necessary, that in our Prayers as well as Solomon's Choice (y) they have the precedence of all outward Blessings. For these gifts will enable him to determine intricate cases, to manage weighty affairs, to countermined subtle devices, to disentangle cunningly proposed counsels, in which, general usefulness and the advisers self-interest are commonly closely twisted. Wherefore we pray that he may have so quick an Apprehension, so sound a Judgment, and so courageous a Mind, that (like many of his Royal Progenitors) he may with a spirit almost Prophetical unriddle the dark intrigues of Policy, and with an Heroick Resolution break through the most rugged Difficulties; that he may neither fear his Enemies, nor too much encourage any of his seeming Friends; that he may neither be lifted up in Prosperity, nor dejected by Adversity, and may tread the narrow path between Justice and Clemency, Severity and Indulgence: And we are to hope that he who hath advanced our Sovereign to this Dignity, will be mindful of the necessities of his own Anointed, and

(x) Num. xi. 17.
Judges xiii. 25.
1 Sam. x. 10.
& Chap. xvi. 13.

(y) 1 Kings iii.
2, 10, 11.
Ubi Grotius
ex Menand.
Ἀρχὸν, τετα-
πηδῶ, ἡγεμὼν
δύμῳ. πάλιν
Σύμβουλῳ ὁ
διαφέρων λο-
γισμῶ πάντ'
ἔχει.

and fit him for the place he hath called him to; so that all his People may reverence and love him, and be happy under the Government of so wise and religious a Prince.

(z) 1 Kings iii.
31.
Matth. vi. 33.

* Nos enim pro salute Imperatoris Deum invocamus aeternum. Et paulo post. — Ora. — pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, &c. & quaecumque hominis & Caesaris vota sunt. Tertul. Apol. cap. 30. Sacrificamus pro salute Imperatoris (sed Deo nostro & ipsius, sed quomodo praecepit Deus) pura prece. Idem ad Scapul. c. 2. (a) Isai. lviii. 8. (b) Job xxi. 13. 1 Cor. x. 24. (c) Non vivere sed valere est vita. Prov. Rab. Ita 1 Kings i. 31. Dani. 4.

(d) Si quis ovem jugulat, gregem immittit; at qui pastorem tollit, omnes dissipat. Chrysost. in 1 Tim. ii. (e) Inveos majestatis & publicos hostes omnis homo miles est. Tertul.

§.IX. Grant him in health and wealth long to live.] Though Solomon chose Wisdom and Grace, yet God added beyond his Promise, Riches and Honour, long Life and Health, as an accessory to the former (z). Wherefore according to our Saviours rule we pray for those in the first place; and now we hope our all-sufficient Lord, who hath endless treasures of all sorts, will not deny us these temporal Blessings, which are requisite to his external Felicity. And we have the Primitive Christians* for our example in this as well as in other things; who though they would offer no Incense to false gods for the health and safety of the Emperour, as the Gentiles did, yet did daily and earnestly sacrifice to the true God, with fervent Prayers beseeching him to give their Princes Health and Wealth, long Life and Peace, and whatsoever Caesar or any man could wish for or desire, as we learn out of Tertullian, and all the ancient Liturgies. But we must take these words in their full Latitude, and so they will comprehend all outward Blessings, so Health signifies not only the good temperament of the Body, but (as the Latin *salus*) safety from all dangers (a). And Wealth intimates not only Riches, but all manner of Plenty and Prosperity (b). And a long Life is to be interpreted of a life of Comfort and Happiness; for the life of the miserable is almost a continual dying (c). And now let us put all these together, and the sum will be, that we earnestly pray, that his Majesties Life may be long, and his years many and prosperous; that he may be freed from sickness and want, that so his Reign may abound with all Blessings. Which we ought earnestly to desire for our own sakes, because it is our concern, the Supreme Power should be always vigorous and safe, prosperous and abounding in all plenty, that he may be a terror to his Enemies, and a defence to his loving and loyal Subjects. In his Safety we are safe, his Health and Wealth enable him to secure us in that which is ours; since his Strength and his Time, his Treasures and his Power are employed and expended for the common good. And because changes are always dangerous, sometimes destructive to a Nation, we pray that our King may be long preserved in his gracious Reign over us. And no doubt his Majesty shall fare the better for the fervent Prayers of the Church, which he hath so well deserved by being the Restorer and Defender of its ancient Doctrine and Discipline.

§.X. Strengthen him that he may vanquish and overcome all his enemies.] Guicciardine the famous Historian tells us, that the constant opposition of the Popes to the Emperours, had occasioned it to pass for a Proverb (*Proptrium est Ecclesia odisse Caesares*) that it was natural to the Church to hate the Emperour. Which how justly it is said of the Roman Church, the world knows. But 'tis sure nothing is more contrary to the Principles and Practice of this our Church, who may rejoice and glory in her fervent love of her gracious King, her devout Prayers for him, and her constant Loyalty to him and his Royal Progenitors. So that I hope, it may be more justly said, that it is natural to the true Sons of the Church of England, to love the King. Whoever loves the Peace of the Church doth heartily pray for the flourishing of the Crown; because they live and grow together; and he that is a Friend to one, cannot be a Foe to the other. His friends are our friends, and his enemies our enemies: For whoever attempts to smite the Shepherd (d), seeks to destroy the Flock, and he is a mortal foe to the whole Nation (e). I know nothing so common with Rebels and Usurpers, as to pretend love to those they would stir up against their lawful Prince; but it appears to be Ambition and Covetousness, in the latter end; and such persons design to rise by the fall of many thousands. Or if Religion should be the ground of the quarrel, besides our late sad Experience, Reason will tell us, that War and Faction, Injustice and Cruelty, can never lodge in those breasts where that pure and peaceable quality doth dwell. If it be a foreign Prince that opposeth our King, he is a Robber and unjust to invade his neighbours rights;

rights; if he be a Subject who riseth against his Sovereign, he hath renounced Christianity with his Allegiance, and is to be esteemed a Troubler of our *Israel* (f). Therefore whosoever they be that are *Enemies* to the King, or whatsoever the pretence be, we wish they may never prosper in that black Impiety of unjust Invasion or Unchristian Rebellion. And how exactly our Fidelity and our Devotions in this, agree with the rites and manners of the first and best Christians, may appear to any discerning person (g). We know the Emperours when Heathens, and afterwards, obtained many and great Victories by the Christians Prayers; for which cause one of the Legions (h) was surnam'd *The thundring Legion*: and let us pray in hope our Prayers shall not be less effectual for a Prince of the right Faith; so that the *enemies* of his Soul and of his Life, the *enemies* of his Crown and Dignity, may either be converted, or else discovered, defeated and deservedly punished; and then we may live in Love and Peace, and give the glory of our Safety to him who strengthens the hands and hearts of all faithful Subjects, and gives the Victory to his Anointed.

(f) *Nisi fallor, Usurpator bellum infert, Imperator jus suum tuctur.*

Ambr.

(g) *Pro piissimo & à Deo conservando Imp. nostro omnique palatio & exercitu ejus, — pro quo pugnare Dominum Deum nostrum dignetur & subicere sub pedibus ejus*

omnem hostem & bellatorem. Liturg. S. Basil. Ita fere Liturg. Chryf. *Exercitus fortis, senatum fidelem, populum probum, orbem quietum.* Tertul. Apol. c. 30. — *Ut subjectas habeant gentes, — ut amota perturbatione seditionis, succedat letitia.* Ambros. in 1 Tim. ii. (h) Euseb. Ecclef. Hist. l. 5. c. 5.

s. XI. And finally after this life, that he may attain everlasting joy and felicity, through Jesus Christ our Lord. *AMEN.*] Having now wished our Prince all the Happiness which this world is capable of, we must remember he is mortal, and though never so dear to us, he must be taken from us. *His Health* must end in Sicknes, *his Wealth* in a Sepulchre, *his Life* and his Glories here must have an end. For he that conquers all other Enemies, must add to the number of Deaths Trophies, and fall under the hand of the last Enemy. Wherefore we do most heartily pray, that an earthly and transient Prosperity; may not be all his portion; but that he may so please God in the Administration of this temporal Authority, that when all these things cease, he may be admitted to that never-ceasing Felicity of Heaven, to reign in a glorious Eternity, crowned with that Crown of Life, which fadeth not away; which doth so infinitely transcend all that an earthly Diadem can afford, that the greatest Monarchs have renounced their Crowns and Scepters, and all the Pleasures and Magnificence of their Courts, and sought after it in the retirements of a poor Obscurity, accounting it a blessed exchange to part with Earth for Heaven, Temporals for Eternals. There is nothing further in this world we can desire for him; and therefore we pray, that our dear Sovereign may never be so deceived with the glories of this golden Crown, as to forget, much less neglect or despise to seek for that glorious Crown, which is richer, sweeter, and safer a thousand times; but that he may be happy both in this world and the next, through Jesus Christ, who is the blessed and only Potentate, the King of Kings and Lord of Lords; by his merits alone those whose Swords can cut them a passage to an earthly Throne, must be admitted to reign in Glory; and he must intercede for those, to whom the world make their Petitions: They who by their Interest and Power can have, or do any thing here, must be there accepted through Jesus Christ, as well as the meanest of their Subjects. Wherefore in his Name we ask, and by his mediation we hope to obtain, that our beloved Prince may be prosperous and holy, wise and courageous; that he may have a healthful Body, a pious Soul, a quiet Mind, faithful Counsellors, loyal Subjects, conquering Armies, a long Life abounding with Riches and Honour, and at the end of these transient Glories, a never-ceasing Joy in the Kingdom of Heaven. And let every good Subject and good Christian, whoever loves the Church, and respects his Country, say *Amen.* Let us pray thus, and live thus, to the honour of God, the establishment of Religion, and the welfare of both King and People. *AMEN.*

The Paraphrase of the Prayer for the Kings Majesty.

[O Lord, our heavenly Father,] who art most [High] in dignity [and might] in power; to whom should we pray for our earthly Governours, but to thee the Supreme [King of Kings] and the absolute [Lord of Lords,] from whom they derive their Authority, and to whom alone they are accountable? Since thou art [the only Ruler] of the hearts, and examiner of the actions [of Princes,] we acknowledge thee the King of all the world [who dost from] the highest Heaven [thy throne] by thy all-sufficient Providence take care of, and with thy all-seeing eye [behold all the dwellers upon earth,] especially thine anointed ones, on whose safety the welfare of the rest depends. In all loyal affection to our King, we [most heartily] intreat thee, and in all lowly regard to thy glorious Majesty [we beseech thee] by thy particular Providence to defend, and [with thy] especial love and [favour to behold] thy servant and [our most gracious Sovereign Lord King CHARLES,] that in his safety and happiness we may have peace and comfort: [and so replenish him with] all holy and virtuous qualities by filling his heart with [the grace of thy holy Spirit, that he may] in his counsels and intentions [always incline to] choose that which is agreeable to [thy will,] and in his actions and undertakings ever follow the rule of thy Word [and walk in thy way:] And that he may be fitted for the due administration of so great a charge, [endue him plentifully with] the spirit of Wisdom and Courage, and such an extraordinary measure of all heavenly gifts as may declare him thy Anointed. And that he may be every way blessed, [grant him in health] and safety, plenty [and wealth long to live] and prosperously to reign over us; direct, prosper and [strengthen him] and his Armies, [that he may vanquish and overcome] the policies and forces of [all his] and our [enemies,] who attempt to disturb our Peace. [And finally] since the greatest of Men, the best of Kings, and the longest of worldly joys are finite, grant to our dear Sovereign, that [after this life] finished in virtue and honour, [he may attain] a Crown of glory in the Kingdom of [everlasting joy and felicity] which was purchased by the merits, and must be obtained [through] the mediation of [Jesus Christ our Lord,] to all which we most heartily say [Amen] be it so.

of

Of the Prayer for the Royal Family.

§. XII. **T**He Learned *Selden* gives us an ancient *Saxon* Prayer out of a Manuscript Form; directing the Coronation of a Queen, whence this Prayer seems to have borrowed its beginning, *O Lord, the fountain of all good, and giver of all increase* (a), &c. But from whencesoever the rest of this Prayer was taken, I am sure it is very proper for this occasion, as the following *Analysis* and Discourse will more fully manifest.

(a) Tit Honour,
Part. I. Chap. 3.

The Analysis of the Prayer for the Royal Family.

§. XIII. This Prayer hath three Parts:	I. The Person to whom we pray, described by	1. His Power : —	[Almighty God,
		2. His Goodness :	{ the fountain of all goodness,
	II. The Persons for whom we pray :		
	III. The Blessings desired for them,	1. Spiritual Gifts and Grace :	{ Endue them with thy holy Spirit, enrich them with thy heavenly grace,
		2. Temporal Prosperity :	{ Prosper them with all happiness,
		3. Eternal Glory :	{ and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. AMEN.

A Practical Discourse on the Prayer for the Royal Family.

s. XIV. **A** Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CATHARINE, JAMES Duke of York, and all the Royal Family.] There is as near an allyance between this and the former Prayer, as between the Persons for whom they are made; so that there will be little to be added, except where this hath something peculiar. And first, it deserves our notice, that God is called here *the Fountain of all goodness*, which is the explication of those Scripture-Phrases, *The well spring of life and living waters* (b); and is an acknowledgment that the God we pray unto, is absolute and independent, having *all goodness* in and from himself, and also inexhaustible, for though he bestows his Blessings liberally and constantly upon all Creatures, yet he suffers no diminution or decay. Wherefore though we have now been petitioning for a *King* who needs extraordinary assistances, and large measure of all kinds of Blessings, yet we know this Ocean cannot be drawn dry, but can supply the Branches as well as the Root, and make all that Stock grow and flourish together. The *Queen* and *Heir to the Crown* are the *Fountains* from which we hope Blessings shall be derived upon after-Generations. But here we behold there is a higher Fountain, which must first replenish them with all that goodness which they convey to us. The ancient Church in their Prayers did desire the welfare of the Palace and the Imperial Family (c), as well as the Safety of the Emperour. And the Practice of the Heathens (d), as well as the Canons (e) of the Christians do make it appear fit and rational. But if Reasons do out-weigh Examples, we may add, that we are many ways obliged to pray for the *Queen* and the *Royal Family*. 1. In regard to the Glory of God, whose Honour is advanced by the holy Example of persons so illustrious, whose Dignity when it is adorned with Piety and Goodness, may bring Virtue into repute, and engage many to imitate them. 2. In duty to the Kings Majesty, whose comfort will be increased both in the Holiness and Prosperity of Persons so nearly related to him, and so dearly beloved by him. 3. In affection to our Country, who in this and future Generations will have cause to bless God for these Prayers, if they become prevalent; because these are the hopes of succeeding times, and our Children may be happy in the religious Education of such as are to be the Pillars of Justice and the Patrons of the Church hereafter. *David* had not been so curious in *Solomons* Education, but that he knew it was not the Princes personal concern alone, but the interest of the whole Nation and of all Gods People. The *Persian* Kings desired the Prayers of the Jews for their Sons (*Ezra* vi. 10.) and chose four of their most wise and virtuous Nobility to whom the Education of the Prince was committed, who (as *Clem. Alexandrinus* tells us) were called the *Royal Tutors*, and we hope the Care of those concerned shall be joyned to the Churches Prayers, and then this Petition shall be prevalent.

s. XV. **Endue them with thy holy Spirit, enrich them with thy heavenly grace; prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. AMEN.]** These particulars are a comprehension of the same blessings in other words which before we desired for the *King*, even spiritual, temporal and eternal Felicity. The persons we pray for are royally descended, nobly educated, replenished with all honourable endowments, with great Riches and vast Possessions; yet although they need none of the Wealth or Honours of this world, we may wish them greater and better things, viz. that their Virtue may be parallel to their Descent, and their Graces equal (f), nay, excel all other *Endowments*:

(b) Psal. xxxvi. 9.
Jer. ii. 13.

(c) Domum tuam. Tert.
Pro omni palatio. Liturg.
S. Basil.

(d) Pontifices, eorumque exemplo ceteri sacerdotes, cum pro incolumitate principis vota susciperent, Neronem quoque & Drusum iisdem diebus commendare. Tacit. Annal. l. 4.

(e) Ut pro Domino Imperatore cum suis prole orationes & oblationes augeantur. Concil. R. emense. Can. 40.
Ezra vi. 10.

(f) Nemo in nostrum gloriam vivit, nec

quod ante nos fuit nostrum est; animus facit nobilem. Sen. Ep. 44.

that

that they may be *rich* in good works, so as to gain the love of God, and of all good Men: These in the first place. To which we desire it may please God to superadd all outward *happines*, that the Queen may be fruitful, the Prince healthful, and the whole Family numerous and fortunate, united in the bonds of an indissoluble Love, and that there may never want a man of them to sit upon the Throne for ever. Let not Evil men be more zealous to cut off these hopes, than we are to pray to God to discover and disappoint them: Let us beg, that we may not provoke him to punish us in the decay of that Royal House, the establishment whereof we should wish more than that of our own Families; because the welfare of so many depend upon it, and the consequences of change are dismal and uncertain. Therefore we will heartily pray, they may have all the *Happines* they can wish in this world, and so enjoy it, that they may not lose the glorious Crown of Eternity in the world to come, for which no temporal Greatness or Pleasures can make them satisfaction. *Amen.*

The Paraphrase of the Prayer for the Royal Family.

O [Almighty] and all-sufficient Lord [God, the fountain] of life, and inexhaustible spring [of all goodness,] as we have begged thy blessing for thine Anointed, so also [we humbly beseech thee] in order to his comfort, our own benefit, and the good of future times, continually [to bless our gracious Queen CAT HARINE] and the illustrious Prince [JAMES Duke of York,] that the Succession may be secured by the preservation and increase of these [and all] the branches of [the Royal Family:] And that they may please thee, and become Blessings to us, [endue them with] the best of all endowments [thy holy Spirit,] to direct them in all true Religion and Virtue, and [enrich them with] the most durable of all riches [thy heavenly grace] to make them exemplary and rich in good Works; keep them from all traitorous designs, and [prosper them with all] kind of [happines] which this world can afford, to encourage them in well-doing, and because this happiness must end, give them at the conclusion thereof a blessed exchange [and bring them to thine everlasting kingdom] of Joy and Peace, there to reign with thee for ever, [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. *AMEN.*

SECTION XXIV.

Of the Prayer for the Clergy and People.

s. I. **A** According to the Method in the fore-going Versicles and Responses, having prayed to the *Lord to save the King*, we now proceed to beseech him to *endue the Ministers with Righteousness*, and also to *save his People and own Inheritance*; both which are comprehended in this Collect, whose Explication followeth.

The Analysis of the Prayer for the Clergy and People.

- s. II. This Prayer hath three Parts:
- I. The Preface, in which God is acknowledged in
 - 1. His excellent Attributes: { Almighty and everlasting GOD,
 - 2. His wonderful Works: { who alone worketh great marvels,
 - II. The Petitions, expressing
 - 1. For whom we pray,
 - 1. Clergy: { send down upon our Bishops and Curates,
 - 2. People: { and all Congregations committed to their charge,
 - 2. For what we pray,
 - 1. Grace to fit them for Duty: { the healthful Spirit of thy grace,
 - 2. A Blessing on their endeavours: { and that they may truly please thee, pour upon them the continual dew of thy blessing:
 - III. The Argument to inforce them: { Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. AMEN.

A Practical Discourse on the Prayer for the Clergy and People.

§. III. **A** Almighty and everlasting God, who alone workest great marvels.] As we have made our Supplications before for our Temporal Governours, that under them we may have all those outward Blessings which will make our lives comfortable here; so we now continue to pray for our Spiritual Guides, that with them we may receive all those Graces and inward Blessings which will make our Souls happy hereafter. We are Members of the Church as well as the State, so that we must pray for those things which are requisite to the preservation and felicity of both, joyntly and severally, since they mutually support each other. And as the union of men into Polities and civil Societies, is designed for the securing our Bodies and Estates, and the obtaining of external Prosperity; so the Union of Christians into one Spirit by one Faith, and into one Body by the bonds of Love, is intended by God for the edification of our Souls, and the securing our eternal Inheritance. Wherefore let us remember our Mystical as well as Political Union, our Souls as well as our Bodies, and most devoutly imitate the best examples in calling (a) upon God for his Church; and especially for the Ministers thereof, as the Scripture enjoyns us (b), and as the Apostle St. Paul so often particularly entreats those he writes unto to (c) do. And for this we have in all Ages many testimonies of Holy men, who both in their publick and private worship did ever beg for the peace and welfare of the Church, more than for any of their private concerns. With which noble spirit if our breasts be possessed, this excellent Form is here daily presented to us, to be offered to God with fervent affections, which is so contrived that the very Method and Phrase, if duly considered, may furnish us with many affecting Meditations to improve our devotion in the use of it. The Introduction sets God before us in those admirable Attributes and wonderful Works, which declare him every way fit to be called upon for his Church, and mind us what he hath done for it. It is he that first gathered his Church out of obstinate Jews and ignorant Heathens by his Almighty Power; and who hath by the same Omnipotence either preserved it from, or supported it against, the malice of Satan, the rage of Persecutors, the subtilty of Hereticks, and the blind zeal of factious Dividers: So that it continues to this very day, and shall do to the end of the world, because our Redeemer ever lives to intercede for us, and hath promised to be with us (d) for ever. Our God is everlasting, and the duration of the Church relies on the indeficiency of the Divine Nature, which ever lives, and ever loves it, and is as powerful and sufficient to support and supply it now, as ever in former Ages. History can describe, and our Fathers can tell us what marvellous works he hath done for the benefit thereof, how many miracles he wrought for the confirmation of his Truth, the conviction of its Enemies, and the strengthening of the members thereof. In the first times he did wonderfully inspire the Apostles with the Holy Ghost and power to work Miracles, by which (e) their successors were distinguished for some time, till the world did believe. And afterwards, though the operation were not so visible (because it was not so necessary (f)) yet the assistance is as sure, for that is as requisite now as ever; and the blessing upon our endeavours is as advantageous and more suitable to the present condition of the Church. For the greatest of all wonders (which some prefer to the Creation of Light out of the Darkness) is not yet ceased, viz. the Conversion of Sinners by that which the profane world accounts the foolishness of preaching, and then who dares deny, but God works great marvels still, though not in so magnificent a way? O therefore let us call upon this Al-

(a) John. xvii. 20.
Deut. xxxiii. 11.
(b) Psal. cxxxii. 9.
Ephes. vi. 18, 19.
(c) Colos. vi. 3.
1 Thess. v. v. 25.

(d) Matth. xvi. 18.
& xxviii. ult.
Heb. vii. 25.
Græc. Εἰς τὸ παῖς ἐλθὲς.
Omnis Ecclesia quæ fit propter Deum, firma permanebit.
Diſt. Rab.
(e) Acts ii. 4. & ix. 17. & xix. 6.
2 Tim. i. 6.
1 Tim. i. 18.
Κατὰ τὰς παραγὰς προφητείας hoc est ex ἀπορρητῇ λόγῳ
Chrysost.

Προμυσταῖς παραδοξοῖς ἐκτελεστοῖς καὶ χυδαῖς. Occum. in loc. (f) Τῆς δυνάμεως τῶν σημείων ἐστὶν ἡ χυδαῖς ὁ ὁμο-
λείηται. Chrysost. l. 4. de Sacerdotio. Necessaria fuerunt antequam crederet, mundus ad hoc ut crederet. Aug. Civ.
Dei. 22.

mighty

mighty and Everlasting God, that he will *marvellously* assist his Ministers, and wonderfully bless his People under them; that it may appear that he who of old was visibly present with his Church by Miracles, may be now perceived to be still among us by extraordinary Assurances and admirable success bestowed on his Servants.

§.IV. *Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy Grace.* This Prayer being made for the whole Church, doth here exactly enumerate the several parts of which it doth consist, *Bishops, Ministers and Saints* (g) in St. Pauls phrase, all which do make a Church. And in the ancient Liturgies all these degrees are particularly mentioned (h) and prayed for; though the same thing be asked for them all, the *salutary Spirit of the Divine Grace*, of which every one of them stands in need, and the consideration of their several Places and Offices will be the best guide and help to our affectionate putting up this Petition. First, the *Bishops*, who as they have the highest dignity in the Church, so they have the greatest Charge, being to oversee both the People and the Ministers. So that by being advanced above all, they become servants unto all (i), and on them as on the Apostles (k) lies the care of all the Churches. They are to endeavour to preserve the Church in Peace and Prosperity, by electing fit persons into the Ministry, and ordering the externals of Divine Worship with decency; and to edification; by preventing Heresies and Schisms among the Clergy; by enquiring into and censuring all publick Crimes both in Clergy, and People; and by consulting upon occasion about the most important affairs of Church and State; which is a burden for the shoulders of an Angel. And if we consider how necessary and beneficial this Office is to us (l) and how impossible to be duly performed without extraordinary measures of the *Spirit of Grace*, we shall no doubt earnestly beg it for all of this Sacred Order, especially for him whom we live under, whom though we do not here (as the ancients did) mention by name, yet we must daily remember with a particular affection. Secondly, *Curates*, by which we are not to understand stipendiary persons, but all the *inferiour Clergy*, to whom the Bishops do commit the [*Curam animarum*] cure or charge of Souls: Which name, however abused by vulgar acceptation, minds us of the original of those we now call *Ministers*. For at first the sole charge of every City and the adjacent parts lay upon the *Bishop*, till by the increase of the faithful it became necessary for him to take unto himself certain [*Curatores*] *Deputies*, to whom he committed the Office of instructing, reserving to himself the rights of Government and Superiority (as is excellently proved by some of our own Authors) and these (acting as the Seventy with and under *Moses*, and) taking part of the burden on them, are therefore properly called here by the name of *Curates*. And let all that have undertaken this weighty charge, most devoutly pray for themselves and all their Brethren, and all the faithful People of God joyn with us in so doing. For our Office is to catechize and instruct the ignorant, to exhort and encourage the good, to rebuke and convince sinners, to confirm the doubting, to win the gain-saying, to comfort the sad, visit the sick, to preach to our Congregations, to pray with and for them, to administer the holy Sacraments, and in a word, to take care of the Souls of the living, and bury the Bodies of the dead. Wherefore the Prayers of Christs flock had need be fervent for us; since this cannot be done without the aid of the *Spirit of Grace*: especially because Ministers must be able to teach their Auditors, by the innocence of their Lives (m) as well as by the vastness of their Learning; and had need be free of the crimes with which they charge others, lest their reproofs become their own reproach, rather than their neighbours amendment. Lastly, the *People* who are to hear and learn from these Spiritual guides, must be prayed for; that they may be open to instruction, easie to advice, gentle upon reproofs, willing to learn

(g) Phil. i.

Τοῖς ἀγίοις

συν

ἐκκλησίας,

Ecclesia, plebs

Sacerdoti ad-

unata & pa-

stori suo grege

adhaerens:

S. Cyprian.

Epist. 69.

(h) Pro Archi-

episcopo nostro

N. honorifico

sacerdotio, in

Christi Mini-

sterio, & omni

Clero & popu-

lo, Dominum

postulemus.

Liturg. S. Basil.

(i) Ne te efferas,

officium tibi

non potestas in-

jungitur, hodie

incipiendum

tibi servare

omnibus.

Grotius in

Matth. xx. Affe-

rit Judaeos Ca-

pivos ita loqui

ad Ethnarcham

suum. Vid.

Matth. xx. 27.

1 Cor. ix. 19.

Apud nos qui

imperant ser-

viunt iis qui-

bis videntur

imperare.

Aug. Civ. Dei,

l. 19. c. 14.

(k) 1 Cor. xi. 18.

Græc. Μέλμνα

πατρὶν τῶν

ἐκκλησιῶν.

(l) Ecclesie sa-

lus in summi

sacerdotis [i.e.

Episcopi] dig-

nitate consistit;

cui si non exors

quedam, & ab

omnibus detur

potestas, tot

efficientur schismata quot sacerdotes. Hier. advers. Lucifer.

(m) Non statim boni sacerdotis est, aut tantummodo innocen-

ter agere, aut tantummodo scienter predicare, cum & innocens tantum sibi proficit, nisi doctus sit, & doctus sine doctrine

sit auctoritate, nisi innocens sit. Hilar. Pict. de Trin. l. 8.

and receive Gods Word, diligent to practise it, and full of all benign dispositions, and replenished with Justice, Charity and Devotion. Remember (holy Brethren) how seriously God and his Spirit hath charged you with his people, and how strictly he will require them from you, so that if through your default any perish (n), you are accountable to God for them. Consider how ineffectual both your Prayers and Instructions (o) will be, unless the Spirit of Grace bless them; and then you will pray heartily for your Congregation: And let them who are to suck these Breasts pray for a healthful Nurse; a pious, painful, zealous, and knowing Pastor: nay, let us all, Ministers and People, desire with, and for one another, that Spirit of saving Grace, that may make the whole Body of the Church healthful, and every Member strong, active, and useful in its place (p). That the Governours may be prudent, the Ministers faithful, and the People diligent, and all of them ready and vigorous for the duties of Religion and every good work.

s. V. And that they may truly please thee, pour upon them the continual dew of thy blessing.] As the Grace of God is requisite to fit all the members of Christ's Church for their several offices and duties; so his Blessing is necessary to make their labours prosperous. Man is called by *Philo* the Celestial Plant, having his root reversed (q) and seeming to grow from heaven. And herein the comparison holds, that as Plants require the influence of heaven to quicken them, and the dew thereof to moisten them; so those which are set in the Church (the garden of God) require the salutary Spirit of Grace to make them live, and the irrigations of the Divine Blessing to make them spring and bring forth fruit. It is not from our pains nor your diligence alone that success must come, not from him that plants, nor him that waters, but from God that gives the increase, 1 Cor. iii. 5, 6. Whole buckets of water poured on by the hand of man, will not so much refresh the Plant, as the gentler showers and dew from above; wherefore the dew is used to express plenty and abundant increase (r), particularly in knowledge (s), of which the dew falling from the Clouds was the Hieroglyphick among the Egyptians. Let us then most passionately gape for this prolific dew, that we may not only please God by our constant and ready attendances upon Prayers and other Offices, but truly and thoroughly please him by our fruitfulness under these means; let it appear by our Humility and Charity, our Justice and Innocence, by the success of the Ministers, and the improvement of every Congregation, that we do not receive the grace of God in vain. For he is ready to give his blessing, if we be fit to receive it; he will not only sprinkle, but pour it on us; because we need large measures, and that not only at some seasons, but continually at both the morning and evening Sacrifice, lest Affliction or Temptation should wither us. O! what Soul doth not long to be thus watered, since none can fructify without it, nor can any die or be barren that doth enjoy it? Let us humbly pray, that the good Orders of our Bishops, the Prayers and Exhortations of our Ministers, and the constant attendances of our People, may thus be watered from above, that we may bring forth an hundred-fold, and send forth a pleasant savour of good works (e) like the fields of *Palestina*, when watered from the Celestial Springs. And so shall every member of Christs Church live, and grow and flourish, than which nothing is more desirable.

s. VI. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.] We must not allow either the Clergy or People to ask these Petitions with any designs to advance their own glory, or to become famous for their gifts or graces. For the end must be the manifestation of the glories of our Advocate and Mediator, who at his Triumphant Ascension gave divine gifts (u) unto men, and accounts those who are endued with them as so many rays of his glory (x). It is Jesus who obtains by his pleading at the Throne of Grace, both the Spirit and the Blessing for us, and it is he that bestows both upon the Church, for which he once gave his Body, and on which he ever sets his love. Let him have the Honour of all the holy and religious performances of his Church; and let us earnestly desire, that by the flourishing of this his Body all the world may see the prevalency of his intercession with God, the sincerity

B b

(n) 1 Kings xx. 39.
Ezek. xiii. 9.
(o) *Magisteria forinsecus adiutoria quaedam sunt; Cathedram in caelo habet, qui corda docet.*
Aug. in Epist. Johan. Tract. 4.
(p) Titus ii. 11.
Vatab. *Gratia salutaris, &c.*
See Psal. cxxxii. 16.

(q) *Ἀνθρῶπον μόνον φύσιν ἐξ οὐρανόθεν, τὰς τε γὰρ φάσι δρυμνίας καὶ ἀφ' ἀσπίδος, ἀλλὰ μὴ γαίης καὶ ἀφ' ἀσπίδος ἔχει.* L. de insid. peior.
(r) Gen. xxvii. 28.
Deut. xxxiii. 18, 28.
Hosea xiv. 5.
(s) Deut. xxxii. 1. *Ægyptii eruditionem indicantes, caelum pingunt rorem fundens.*
Causlin. Hieroglyph. Hor. Apol. 35.

(t) Et cum a siccitate continuâ, immoderata imbre, tunc emittit illum suum halitum divinum, ex sole conceptum, cui comparari suavitatis nulla potest. Plin. lib. 17. c. 5.
Gen. xxvii. 27.
(u) Ephes. iv. 8.
(x) 2 Cor. viii. 23.
Sunt Christi gloria, quia nihil habent nisi dono Christi. Calvin.

of

of his love to his servants, his continual care of them, and bounty to them; which will surely cause all people to advance and magnifie his holy Name. Nothing is more the *Honour* of Jesus now in Heaven, than that his Church be ruled with pious and wise Governours; his Ordinances administred by zealous and holy Ministers, and all places abounding with religious, loyal, and charitable People. And what argument will sooner open the ears and pierce the heart of the Father of Mercies, whose great design is to glorifie his dear and only Son? This declares, that our Petitions herein comply with his eternal Purposes. We see, the dishonour of some distempered members, seems to reflect upon the head; and we are grieved for it, desiring sincerely the holy Jesus may have (as he deserves) all glory by the holiness and prosperity of his Church, and we hope that Heaven will say [*Amen*] hereto.

The Paraphrase of the Prayer for the Clergy and People.

O Lord, who art [*Almighty*] in power [*and everlasting*] in duration, who hast promised to be ever with thy Church, we acknowledge thou art the [*GOD who alone workest*] wonders in the calling, and hast ever shewed [*great marvels*] for the preservation thereof in all Ages; wherefore we beseech thee to [*send down*] from above, suitable gifts and graces upon all estates of men in the Catholick Church: Particularly [*upon our Bishops*] to direct them in the governing, upon our Ministers [*and Curates*] to assist them in the feeding of thy flock; [*and*] also upon [*all Congregations*] of Christian men and women, whose Souls thou hast [*committed to their charge*:] and that the account may be given up to the Ministers comfort, and the profit of thy Church, let them all be inspired with [*the healthful*] and saving [*Spirit of thy grace*] to fit them for, and assist them in, all religious duties: [*And that they*] all in their several places [*may truly please thee*] by a right use of this grace, do thou plentifully [*pour upon them*] in all holy Offices the effectual and [*the continual dew of thy blessing*] that thy Messengers pains may be successful, and thy Peoples lives fruitful in all good works: [*Grant this*] which we ask of thee, [*O Lord,*] not to advance our own fame, but [*for the honour of*] him that is [*our Advocate and Mediatour*] whose peculiar glory it is to be able to obtain these blessings for thy Church; hear us therefore not only for the benefit of thy Church, but for the glory of thy dear Son [*Jesus Christ,*] to whose intercession for us do thou say [*A M E N.*]

SECTION XXV.

Of the Prayer of S. Chrysostom.

s. I. **T**He excellent Composers of our *Liturgy*, were so far from affectation of Novelty, that when the Ancient Offices did afford them proper Forms, they did not make new ones; wherefore they have taken this Prayer *verbatim* out of the *Greek Liturgies*; and that none could have been more fit for this place, will appear by a more particular Consideration thereof.

The Analysis of the Prayer of S. Chrysostom.

s. II. In this Prayer are two Parts:	I. The ground of our asking, considering	1. The Experience of Gods grace:	{ Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee,
		2. The Truth of his Promise:	{ and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests,
	II. The Petition or thing asked: Hearing our Prayers, as to	1. The Matter:	{ fulfil now, O Lord, the desires and petitions of thy servants,
		2. The Manner:	{ as may be most expedient for them,
		3. The principal Requests,	{ 1. To know God: { granting us in this world knowledge of thy truth,
			{ 2. To enjoy him: { and in the world to come life everlasting, AMEN.

A Practical Discourse on the Prayer of S. Chrysostom.

§.III. **A** Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee.] This excellent conclusion of our Prayers that bears the name of its renowned Author; was well known to the Greek Church; for it is still found extant in the Liturgies both of S. Chrysostom and S. Basil. And yet its own worth might sufficiently recommend it, if it wanted the reputation of those honourable Names. For it is founded on our own experience, and the certainty of his Promise who is infallible; it is carried on with such submission to the Divine Will, and designed so to our advantage, that nothing can be more judiciously contrived, or more pertinently applied to this close of our Devotion. Where it seems to review and re-inforce all our former Petitions; to revive our hopes of acceptance, and encourage our zeal in them, yet so as to represent our necessities in the most humble and lowly manner, with submission to his Wisdom, who best knows what is *most expedient for us*. We may now reflect upon those many necessary and useful Prayers which we have offered up to God with an unanimous consent, and a hearty devotion; and it is fit we should pay our grateful acknowledgments for that Grace which hath assisted us therein. For there are no clearer evidences of the presence of the Divine Spirit in our Prayers, than the sincere agreement and harmonious accord of our souls in the joynt oblation of them (a), and the fervent affections that every one in particular hath added to them. It is his Grace that hath bound our arrows together by the bonds of love, and hath directed them to pierce the Clouds by a vigorous and steady zeal. And we have the surer ground to believe he hath assisted us, and the greater cause to praise him for it, in regard these are no other than our Common Prayers and ordinary Supplications, which have no Novelties or Varieties to court our fancies, but yet have been made new to us by a fresh supply of his heavenly Grace, which hath kindled our accustomed Sacrifice with new flames. And if we well consider, the effects of Gods grace are rather to be judged by the heart than the tongue, by renewed affections rather than change of expressions. And to be sure nothing but a new sense of our old wants can give life to these Petitions. Wherefore as we daily receive new succours, let us daily make new acknowledgments; that as we have the comfort of our Union and Zeal, so he who bestows them may have the glory. And yet this is not all the use we must make of the experience which we have had of his enabling us to pray; for it must strengthen our Faith, and quicken our Hope that we shall be heard. For he that helps us to ask, thereby assures us he intends to give (b). *He prepares the Heart, and then his Ear attends thereunto.* The first step towards the obtaining of a Blessing, is the giving us a heart devoutly to ask for it (c). Which desire he would not create, if he did not intend to fulfil it. Therefore we may lay this as a foundation, on which we may cheerfully request his gracious acceptance of those Prayers which he hath quickned us unto, by a new Devotion.

(a) Acts i. 14.
& iv. 24.
Græc. Ὁμοθυ-
μαδόν.

(b) Matth. xxv.
25.
Psalm. x. 17.

(c) Signum fu-
turæ impetra-
tionis est quan-
do Spiritus S.
moveret ad pe-
tendum cum fi-
ducia & quasi
securitate impe-
trandi. Cassian.
coll. 9.

(e) Ubi duo con-
sident sermonem
habentes de lege,
Schechinah est

§.IV. And dost promise that when two or three are gathered together in thy name, thou wilt grant their requests.] But that we may not doubt of the prevalency of our Petitions, nor go away from the Throne of grace with sad hearts, we have not only grounds of hope from the operations of the Spirit (which are secret, and not always so discernible) but from an infallible promise made by him who is Truth it self, and in whom all the Promises of God are *Yea* and *Amen*. Which assureth us that the united requests of his People, who meet and pray in his Name can never miscarry, (Matth. xviii. 19, 20.) For Jesus is so highly delighted in the unions and unanimous societies of the faithful, that if but two of them (e) agree on earth to ask any thing, it shall be given them, and where-

inter ipsos. R.R.ap.Drus. Non multitudini sed unitati plurimum tribuendum. Cypr.de unit.Ecclef.

soever

fewer two or three are gathered together in his Name, he is (f) in the midst of them. Not, he will be, but he is there before they come, ready to receive their Supplications; and whoever meet in his House of Prayer, shall find he is present amongst them (g) by the communications of his Grace, and his answering their Prayers. For the granting our requests (as you may here observe) is the Paraphrase of Jesus his being with us; and the best testimony of his being among us is the granting our desires. And this way we with our blessed Lord may manifest himself to us, who are gathered together in his name (h), that is, in obedience to his Command and Authority, in hopes of and trust in his Power and Aid, to pay our homage to him, to declare our Faith in him, and to own our dependance upon him. Wherefore his own Promise doth oblige him to hear us. Sometimes the Congregation is very numerous, and he that will hear so few, will (as an Ancient notes) much rather receive those requests to which so many have unanimously and devoutly said Amen. But if there be but few (as to the shame of this Nation is too often seen) the wickedness of the neglecters ought not to reproach the Piety of those that are present; nor is it safe for men to despise them for their paucity, since Jesus disdains not the smallest Number. The Jewish Masters indeed teach, that Ten is the least number (i) to make an Assembly fit for the Divine Presence. But our gracious Lord descends lower, even unto two or three, that none might be discouraged by the negligence of their Brethren. And now be we never so few, if we be unanimous and devout, what comfort will this promise leave upon our spirits in the close of our Prayers, which ascend to Heaven with privilege and authority! When they are backed with his Promise, they cannot fail. Who would not lay aside all occasions and run every day to meet with Jesus, who is sure to be found in the Temple? And who would not love these Devotions in which so many thousands do agree? And who (that believes the truth of Jesus) can doubt of a gracious return to them? If you find but few of your Brethren at Church, yet you shall find him whom your soul seeks there; and by his grace and his answers you shall find he hath been with you and left a Blessing behind him.

s.V. fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.] Having so good grounds to believe he hath been present with us, both from the experience of his assistance, and the certainty of his Promise, we are taught now to speak to the holy Jesus, as it were face to face, to apply our selves to him as if he stood before us; beseeching him who enabled us to put up these requests, and hath been among us, and heard them all along, to make good his promise, and, as he was nigh unto us when we called on him, that he will fulfil the desires of us that fear him (k). Desires and Petitions are empty things, the hunger and thirst of the soul, and when the Divine bounty satisfies these desires, he is said to fill us; for food is not more pleasing to a hungry body, than the desire accomplished (l) is to a longing soul. Therefore we beseech him who hears the Petitions of our mouths, and also discerns the meditations of our hearts, that he will fulfil all our wishes, as holy David prays, Psal. xix. 14. And as he often in the Book of Psalms (m) makes Desires and Petitions the two parts of his Prayers, so do we, taking the Petitions for the words of these holy Forms, even that which we have asked with our lips in express terms: And by the desires, we mean those enlargements of our Souls into secret thoughts and affectionate wishes, which were too big to be delivered at our mouths, but were begotten in our hearts by the Spirit of God: And perhaps by occasion of some meditations suggested in these Pages. Which desires are the wings to our Petitions, the life of our Sacrifice, and the particular application of these general Requests to the state of our own Souls, which he that kneels next to us cannot discern, but our Lord Jesus both sees and will fulfil these as well as those Petitions, which were the ground of such devout enlargements. He will grant both if it be expedient for us; but because we are so unable to judge what is for our real advantage, we must not too peremptorily require that he should give us all we wish or pray for. We may ask for evil things, or for good things which may be evil for us (n); or we may desire them unseasonably, immoderately, or to evil

(f) Non dicet
Ero, non enim
tardat aut cum-
stat, sed jam
sum (i.e. illic
inveniar) pre-
sens gratia et
favore singula-
ri. Luc. Brugenf.
(g) Psal. lxvi. 6.
Deus in medio
illorum esse di-
citur quibus
exhibet gratia-
se sue presen-
tiæ testimoni-
a. Ravan. Thef.
Bib. vid.
Deut. vii. 21.
Josh. iii. 10.
(h) Acts iv. 7.
compared with
Matth. xxi. 23.
1 Sam. xvii. 45.
Psal. xx. 8.
(i) Quando de-
cem homines
inveniant domum
Synagoge, Di-
vinitas est cum
illis: Dicunt
enim in Talm.
Decem faciunt
ceterum. Ita Rab.
Salom. in
Num. xiv. 27.

(k) Psal. cxiv.
18, 19.
(l) Prov. xiii. 19.
(m) Psal. xx. 4, 6.
Psal. xxi. 2.
(n) Nam pro ju-
cundis aptissima
queque,
Dabunt Dei
— cecā mag-
naque cupidine
ducti:
Conjugium pe-
timus, partumque,
uxoris; at illis,
Notum qui pue-
ri qualisque fu-
tura sit uxor.
Juvenal:
Exorari in per-
niciem roganti-
um, secula be-
nignitas.

(k) Psal. cxiv.
18, 19.

(l) Prov. xiii. 19.
(m) Psal. xx. 4, 6.
Psal. xxi. 2.
(n) Nam pro ju-
cundis aptissima
queque,
Dabunt Dei
— cecā mag-
naque cupidine
ducti:
Conjugium pe-
timus, partumque,
uxoris; at illis,
Notum qui pue-
ri qualisque fu-
tura sit uxor.
Juvenal:
Exorari in per-
niciem roganti-
um, secula be-
nignitas.

(ο) Ζεῦ βασι-
λεῦ τὰ μέν
ἐσθλά καὶ ἐν-
χομίνοις καὶ
ἀνδράσις ἅμ-
μι δίδου, τὰ δὲ
δυνα καὶ ἐν-
χομίνοις ἀπα-
λέσει.

evil purposes, and then it were cruelty to hear us, and it is the greatest kindness to deny us. Let us therefore learn from the example of Christ himself, to submit our will to the will of God (ο), and learn from a Heathen to give God leave to choose for us; who being infinite in Wisdom and Goodness, knows what is fittest for us, and when, and where, and in what manner, and what measures to bestow it. So that if we leave it to him, we shall have all mercies with infinite advantages; when we are fittest for them, and when they will do us most good. Whereupon we must resolve though our *Petitions* and *Desires* be earnest, yet they shall not be arrogant nor presumptuous, but shall learn humbly to submit unto, and patiently to wait upon our Heavenly Fathers order and appointment.

s. VI. *Granting us in this world knowledge of thy truth, and in the world to come life everlasting, AMEN.* To know God here by Faith, and to behold him hereafter and enjoy him, is the sum of our true happiness. And therefore we need not positively pray for any thing else, but may be so far indifferent as to all other things, as to leave it to our gracious Master, to give or deny us those things according as he sees most *expedient*; provided these two be secured, *to know God here, and to enjoy him hereafter*. These we must crave however, and desire all other blessings may be subordinate to these, and so given to us, that neither of these be hindered or impaired. Or we may consider, that since Jesus hath promised to hear all these our Prayers, we beseech him to confirm his word in granting them, that we may have a further experimental *knowledge of the truth* of his Promises. In this world we need his daily help, and do every day most humbly desire it, and if he please to answer us according to his promise, it will give us such constant and fresh testimonies of his being our true and never-failing friend, that we shall still trust more strongly in him, and come more cheerfully to him, till at last nothing can separate us from his love. And thus we being daily bound by new experiences of his favour, shall become faithful to the death, and then we cannot fail of the Crown of life. And we may enforce all our foregoing Petitions by representing to the holy Jesus the great advantages we shall have by his daily fulfilling our *desires and Petitions*; for besides the things we ask for, hereby we shall acquire such confirmation to our Faith, and such evidences of his *truth*, as will secure us in his love while we live in this world, and bring us to the fulness of glory and felicity in the world to come; therefore dear Jesus hear us and answer us to our endless comfort, *Amen*. Be it so.

A Paraphrase of the Prayer of S. Chrysostom.

We acknowledge thy goodness, O [Almighty God, who] remembering our inability to serve thee [hast given us] that sweet and efficacious assistance of thy [grace at this time] which hath enabled us [with one accord] and a fervent devotion [to make our] Addresses to thee with new affections: Even in the presenting these our daily and [common supplications unto thee:] we confess thou hast helped us to ask, and therefore hope thou intendest to give, and the rather because thou hast assured us [and dost promise, that when two or three] even the smallest number of the faithful, in obedience to thy command [are gathered together] to offer up their united Prayers to the Father [in thy name] they shall find thee present in the midst of them, for [thou wilt grant their requests.] Wherefore since we have called upon thee by thine aid, and are assembled in thy name, [fulfil now, O Lord,] unto us this gracious promise, and mercifully accept [the desires] and meditations, which have been sent from the hearts, the Prayers [and Petitions] uttered from the mouths [of thy Servants,] supplying their wants with the best things, and at the fittest times [as may be] judged by thy infinite wisdom [most expedient for them.] But however thou dealest in all other things, let the interest of our Souls be secured both here and hereafter, by thy [granting us in this world] daily experiments and further [knowledge of thy truth,] in the fulfilling of thy promises, and the granting of our Prayers; that so we may never forsake thee here, [and in the world to come] our happiness shall be completed by thy bringing us there to [life everlasting] through Jesus Christ our Lord. *AMEN.*

AN

A N A P P E N D I X

O F

The Final Blessing taken out of 2 Cor. xiii. ult.

s. VII. **T**He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *AMEN.*] In all Religious Assemblies it hath been the custom to dismiss the People with a *Blessing*, which was wont to be pronounced by the principal Person present (p), sometimes by the King (q), but most commonly by the Priests (r), whose Office was to bless in the Name of the Lord. And therefore under the Law, there was a particular form of *Benediction*, which the Jews to this day observe so religiously, that they believe it ought to be repeated in the Holy Tongue (s), and to be received by the People with all reverence, bowing their heads and prostrating their bodies; so that no man may presume to look upon the Priests hands when they are stretched out to give it, because they say, the glory of God rests then upon them. And in the Christian Church also they ever concluded with a *Blessing* (tis likely the same we now use, being ended by the Holy Spirit, and used by St. Paul in the close of his Epistle to the *Corinthians*) concerning which it was ordered, *that the Assembly should bow their heads when (t) it was pronounced*: And it was decreed by a Council, *that none might depart out of the Church till it was given*. But to give a greater strength to these Orders, let us consider the excellency of this Divine Blessing, and sure its own perfections will oblige us to stay for it, and engage us to receive it with all devotion and reverence. The legal Benediction was no more but a wish for temporal felicity: But this contains the whole order of our Salvation, and brings in the glorious Trinity with the several gifts of each Person to make us compleatly happy. The Father indeed is first in order, but we begin with *the grace of our Lord Jesus Christ*, that is, the benefits purchased by his Passion; because he is the first mover in our acceptance, and obtains both the *love of God* the Father, and the *Communication of the Holy Ghost*. What can the pious Soul ask or desire which is not comprehended in this Blessing? Here is *the grace* of the Son to pardon our sin, *the love* of the Father to supply our wants, *the fellowship* of the Blessed Spirit to strengthen our weakness. The *first* to redeem us, the *second* to preserve us, the *third* to sanctifie us: And all these not only at this present, but to be confirmed to us, and remain with us, even when we are gone from the holy place, in life and death, and for ever. Nor are these only desired, but they are pronounced over us by the Embassador of God, whom he hath sent to bless in his name: And this Minister of Heaven being cheared with observing our Devotion, doth from his soul wish, and Ministerially (as far as in him lies) dispense these unspeakable blessings to us. And what he doth on Earth shall be ratified in Heaven to every truly holy man. O let us bow our heads and open our hearts to receive this universal blessing, as from God himself, and depart from the holy place full of comfort and joy, that we have such a preservative against all evil, and such a guide and encouragement to all good, even the *blessing of God to be with us*, and remain upon us *for ever*: And to this let all the people say, *AMEN.*

(p) Heb. vii. 7.
(q) 2 Sam. vi. 18.
1 King. viii. 55.
(r) Num. vi. 23, 24, &c.
(s) Fagius in Num. vi.
Buxtorf. Synag. c. xiv.
See Nehem. viii. 6.

(t) Κληρόντων αὐτῶν τὰς κα-
θαράς εὐλο-
γίας αὐτῶς
ἐν(χαριῶς).
Clem. Constit.
Ante benedi-
ctionem sacer-
dotis, egredi
populus non
presumat.
Concil. Agath.
Can. 31.

The Blessing Paraphrased.

Let [the Grace] purchased for us by the death [of our Lord Jesus Christ] procure our Absolution, [and the love of God] the Father seal our Justification, [and the fellowship] and Communication of the Graces [of the Holy Ghost] perfect our Sanctification. And let all these at present [be with us] and rest upon us [all evermore.] *AMEN.*

PART

PART II,
CONTAINING THE
LITANY,

WITH
**The Occasional
PRAYERS**

AND
THANKSGIVINGS.

C c

TO

The Introduction.

OF THE LITANY IN GENERAL.

Section I.

THERE is no part of the Publick Service, wherein the People have so great an Interest, or so large a share of Duty, as in the Litany, and therefore no Office doth more require their serious consideration: The Litany is the joynt request of the whole Congregation, so that it ought to be explained to all, that every one may use it with Understanding. And because the knowledge of the Name is the first entrance into the Understanding of things (a), we will first begin with the word *Litany*, which is of greater Antiquity than is commonly observed; for the most ancient Greek Writers, as well Poets (b) as Historians (c), use it for *An earnest Supplication to the gods, especially in adverse fortune*; in which sense it is found in *Livy**, and by *Suidas* it is expounded by words signifying to *beseech earnestly*: Nor did it alter its primitive signification, when it was adopted by the Christian Church, being still used for *Solemn Requests, appointed for the entreating the favour, and obtaining the mercies of God in some great exigence* (d), as an old Council defines it; and *Simeon Bishop of Thessalonica* agreeth therunto, *A Litany* (saith he) *is a Supplication and common Intercession unto God, when his wrath lies upon us* (e). Finally, a modern, but judicious Critick of our own, saith it is *A publick kind of Supplication, whereby the mercy of God is more ardently and solemnly implored*. Spelman Glossar.

(a) Ἀρχὴ πᾶσι
διδόναι τὴν
ἐνομήσαντων ἐπι-
σκεψίαν. Arrian.
in Ep. l. i. c. 17. !

(b) Πολλὰ δὲ
καὶ σπένδον
χρυσὸν διπλῶς
ἀσπιδόων.

Homer. Iliad. i.
—φίλως Λι-
τάνει τοῦτο
Μήτηρ συμ-
θεῖ (συνταί-
Hesiod. Theog.

(c) Λιτανείας
ποιεῖται πρὸς
ἐξουσίαν Θεῶν καὶ

βουσί. Dionys. Halic. * Liv. l. 8. c. 9. (d) *Litaniae* Græco nomine appellantur quæ Latine dicuntur *Rogationes* — quæ iudicantur propter rogandum Deum, & impetrandam in aliquo misericordiam ejus. Concil. Mogunt. an. 813. Can. 32. ita Ilidor. lib. 6. in fine. (e) Λιτανεία δὲ ἐστὶν πρὸς Θεὸν καὶ ἡμετέραν κοινὴν — δι' ὧν ἡμᾶς ἐκτρέφει. Opusc. de hæret.

S. II. Now although the Name be not expressly to be found in Scripture, yet if we consider the thing, we have very many Precedents of such kind of earnest Supplications there; the LI. Psalm was *David's* Litany beginning with the peculiar phrase of this Office, *Miserere*; and *Daniel's* Supplication is set down Chap. IX. from both of which some passages are transcribed into ours; but if these be affirmed to have been used in private, we have an illustrious Instance of a publick and solemn Litany instituted and appointed by God himself, in a time of general Calamity, the sum whereof was, *Spare thy People, O Lord, Joel* II. 17. so that the Jewish Church had them by Divine Institution; and use them in their Offices to this day. See *Selden Synedr. lib. 1. cap. 12. pag. 255*. And when our Lord Jesus gave us a perfect Pattern for all our Prayers, he laid the foundation of Litanies among the Christians in those latter Petitions, *Forgive us our Tref-*
passes

passes—And lead us not into Temptation, but deliver us from Evil. And that his own practice might confirm the Sanction, his most earnest Supplication in his Agony, *Luke xxiii. 44.* had all the properties of Litany, which could agree to him, the posture, Kneeling, *Luke xxiii. 41.* the Companions, strong Cryings and Tears, *Heb. v. v. 7.* the Form, Repeating the same Words, *Matth. xxvi. 44.* Afterwards *St. Paul* doth manifestly enjoin several kinds of publick Prayers, the first of which is Supplications, *1 Tim. ii. 1.* which Text was esteemed, by the primitive Church, to be the Rule and Law (f) by which they were to compose all their Liturgies, and therefore no ancient Form doth want these Supplications, which they believed to be prescribed by the great Apostle; so that we want not Evidence of Scripture for this excellent Office, and some things, upon lighter Testimony, have by some persons been called Divine Institutions.

(f) *Quam Legem Supplicationis ita omnium Sacerdotum & omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in qua hujusmodi Orationes non celebrentur.* Ambros. de vocat. Gent. l. i. c. 4.

§. III. However these Indications in holy Writ did as early, as universally, put the primitive Christians upon the use of such an Office: For *St. Chrysostom* affirms, That while the Church was endued with the miraculous gift of Prayer, the Minister stood up, and by inspiration indited Requests for the rest of the Congregation, and went before them, laying down the words in which they (who knew not what to ask, as they ought) were to petition God: *The memorial whereof (saith he) still is preserved in the Deacons standing up, and making those earnest Supplications for the People (g);* and thus he explains that place, *Rom. viii. 26.* *The Spirit helpeth our Infirmities, &c.* Now that by these earnest Supplications he means Litanies, is evident, because the Form begins with *Let us earnestly beseech, &c.* and by this very name they are commonly known in the Eastern Churches (h): But because these gifts were not to last always, the several Churches were careful to Record certain Forms of Litany: One of which is set down by the Author of the Constitutions, in many things agreeing with ours, especially in that it orders the People to answer to every Petition, as ours doth (i): As do also those Supplications in the undoubted parts of the ancient Liturgies of the Greek Church, which, though not called by the name of Litanies, yet they are of the same Nature, I mean those Prayers to which the people are summoned by the Deacon, in this Form, *Let us pray to the Lord in peace;* To the Petitions whereof they answer sometimes, *Lord have mercy:* Elsewhere, *Grant it to us, O Lord.* And these are frequently enjoyn'd in the Liturgies of *St. James*, *St. Chrysostom*, *St. Basil*, &c. only under other Titles, for from their Performer, they are called the Diaconick Prayers (l), from their Matter, the Pacificks (m), from their Form, the Collects (n), and Supplications (o), being still no other than what the Western Church knew by the name of Litanies: so that whereas it is alledged out of *St. Basil*, that he saith Litanies were not known in the days of *Gregory Thaumaturgus*, his sense must be, they were not known by that Name, or else that Processions (called Litanies sometimes) were not then in use.

(g) Οὐ καὶ τῶν
ἀρχιερέων ἐστὶν
ὁ διακόνος
ἱστάμενος καὶ
τὰς ἐκτενέας
δεήσεις ποιέ-
μενος ὑπὲρ
τῆς λαοῦ.
Theophyl. &
Chrysost. in
Rom. viii. 26.
(h) Ἐκτενέως
ἐκτενόμενος
Liturg. S. Chrys.
ἐκτενὴν δεήσιν
vocat Metho-
dius.
Μεγάλῃ ἐκ-
τενῇ Euchol. v.
Goar. p. 33.
(i) Ἐφ' ἑκάστῃ
τέτρων ὧν ὁ
διακόνος
προσφωνεῖ,
λέγει αἱ ὁ λα-
ὸς. Κύριε ἐλέ-
ησον Clem.
Constit. l. 8. c. 5.

(l) Τὰ Διακόνικα. (m) Εἰρήνικα. (n) Συναπτὰ. (o) Δεήσεις.

§. IV. In the Latin Church we have early Proofs of these kind of Supplications: In the days of *Tertullian* the Christians had their Assemblies on Wednesday and Friday, which they called Stations (p); Upon which (saith *Albaspineus* (q)) they met early in the Morning, continuing till three in the Afternoon in Prayer, Fasting, Humiliation and Tears—for the defence of the Church, and to obtain the mercy and the favour of God: And then they prayed for the Removal of Judgments (as we now do) as may appear from *Tertullian's* assuring us, that by this means Drought was removed (r), yea, *St. Cyprian* hath reckoned up many of the particulars of those primitive Litanies, viz. for deliverance from Enemies, for the obtaining Rain, &c. (s). *St. Ambrose* hath left us a compleat Form of his own composing

(p) Tertul. ad
uxor. l. 2.
Item de Coron.
militis, & ad-
vers. Psych.
(q) Albaspine.
lib. 1. Obfer. 16.
(r) Quando ge-
nuculationibus
& jejunationi-
bus nostris de-
pulsæ non sunt siccitates? Tert. ad Scapul.
(s) Pro arcendis hostibus, & imbris impetrandis, & vel auferendis vel temperan-
dis adversis, rogamus semper, & preces fundimus. Cypr. ad Demetr.

(as is believed) which we shall have occasion to cite frequently, because of its Harmony with this of ours. We might give more Proofs of the Antiquity of Litanies, but this may suffice to convince us, that we must not fix their Original so late as the time of *Mamertus* Bishop of *Vienne*, *Anno Christi* 460. for he was not the first Inventor of them, much less *Gregory* the Great, who flourished 140 years after: But the occasion of the Opinion concerning *Mamertus* was this, as both *Mantuan* (t), and *Gregory Turonensis* relate it. Many Prodigies appearing, and much evil being felt and feared in his Country, He a little before the Feast of our Lords Ascension, enjoined a Fast to the people, and appointed an order of Prayer, whereby the terrors ceasing, the fame of it being dispersed through all Provinces, admonished all other Priests to follow his example (u). And *Honoratus* Bishop of *Marseilles*, at the same time ordered Litanies in his Diocess: *Gennad. Catal. verb. Honoratus*. And it was not twenty years after, when we find *Sidonius* Bishop of *Averna*, in imitation of them, enjoying such a Litany in time of Famine (w): and within another twenty years, a Council appointed that they should be yearly observed (x): But the truth is, there were such Supplications before; only this *Mamertus* was the first who used them in Procession abroad, here in the Western Church, and yet so also Litanies had been used in the Eastern Church fifty years before the time of *Mamertus*; for *Nicephorus* informs us, That in a time of scarcity, and on occasion of a terrible Earthquake at Constantinople, a Litany was instituted; and they went about the City supplicating—the whole City being made one Church, *Theodosius* the Emperour himself going foremost in private habit: Nor were their expectations deceived, for the Tempest ceased, and instead of Scarcity, there followed great plenty and abundance (y); and others agree with him. Now when this way of publick saying Litanies in Procession had been so available to avert Judgments, both in the East and West, no wonder if *Gregory* the Great, *Anno* 600, living in a time of universal Calamity, by Sickness, Inundation, and the Sword, did review all the ancient Forms, and compose that so famous sevenfold Litany out of them all (z): Which all the Western Churches have principally imitated ever since, as being the most full and regular Office of this kind, that had been compiled; and it is affirmed, that our Litany comes nearer to this, than that of the present Roman Church, to which Pope *Honorius* hath added the Invocation of all the Saints, which was not in that of *St. Gregory's*, and is expunged by our Reformers: Yet still it appears that it was not the Prayers, but the Name, the certain time, viz. in Rogation week, the manner (of going about the Fields in reciting them, &c.) which were instituted by the latter Councils (a), but the earnest Supplications were truly primitive, having been used in the Church, before the Processions and Perambulations were joyned to them, and remaining when those were taken away; for there being much scandal at length in those processional Litanies, it was decreed, That the Litany shall for the future only be used within the Walls of the Church. *Concil. Colonienf. Concil. Tom. 2. pag. 513*. And so it is used among us to this day.

(z) *Paulus Diacon. lib. 18. Baleus in vit. Gregor. &c.* (a) *Concil. Aurelian. Can. 12. an. 507. Concil. Tolet. 5. Can. 1. an. 634. Ut Litaniae his diebus à Clero omnique populo cum magnâ reverentiâ agantur. Syn. Cloveshov. in Angliâ c. 16. an. 747. Concil. Mogunt. Can. 33. an. 813.*

§. V. Having thus asserted the Antiquity of Litanies in general; it remains that we say somewhat of this particular Litany of the Church of *England*; concerning which it may be noted, That it hath a resemblance of most of the Ancient Forms, but is not the same with any One, having so extracted the Marrow of them all, that we may justly esteem it to be the best in this kind that ever was: It is larger than those of the Greek Church, and shorter than that of the Latin, having cut off those impious and impertinent Addresses to the Saints, whose Names are one half of the Roman Litany, and yet adding some useful Petitions instead of those, and putting every thing into a most admirable method. The time when it is appointed to be used is upon Wednesdays and Fridays, the ancient Fasting days of the Primitive Church (b), who thought not

nium est in Ecclesiâ decretum? *Epiphani. advers. Aet. Cur Stationibus quartam & sextam feriam dicamus?* Tertul.

D d

fit

(t) *Urbs sedet ad Rhodanum, Galli dixerunt Viennam,*

Que tulit adversos casus pastore Mamerto.

Et paulo post; Casibus his percussit omnes, Divina coarctavit

Quarere subsidia, & Divos excire precando, Hinc traxit Litaneia orationem

Mantuan.

Fault. 4.

(u) *Gregor. Turonens. hist. lib. 2. cap. 34.*

(w) *Sidonius Epist. 1. 7. Ep. 1.*

(x) *Quod Rogationes, i.e. Litaniae ante Ascensionem Domini celebrentur. Concil. Aurel. Can. 12.*

(y) *Niceph. Hist. 1. 14. c. 2.*

Idem Theodosius & Proclus Patriarcha, Litaneias & Supplicationes feliciter indixerunt ob terræ motum. Cedrenus hist.

(b) *Niceta de rescripto x. nicae. adu. Clem. Alex. Strom. 7.*

A quo vero non est assensum in omnibus orbis regionibus, quod quarta & pro sabbatho jejunium

(c) Luke xviii.
12.
(d) Buxt. Synag.
c. 23.
(e) Apud Albaf-
pinæ. lib. 1.
obl. 16.

fit to shew less Devotion than the Pharisees, who fasted twice in the week (c), viz. on Mondays and Thursdays (d); for which cause some think the Christians chose the fourth and sixth; or rather, as *Petrus Alexandrinus* saith (e), because the Death of Christ was designed on the fourth and accomplished on the sixth day. The Litany is also to be said on Sunday, not so much because *Agapetus* did so order it, *An. 534.* as because there is then the greatest Assembly to joyn in this vigorous Supplication, and that no day might seem to have a solemnner Service than the Lord's day, whose first design was by God, and its Confirmation by Apostolick Practice; three times a week therefore the Litany is read ordinarily, and if we consider, that Affliction is the Portion of the Church Militant, and that there is no time, when some part of it or other is not distressed by Persecution or the Sword, by Famine or Pestilence, Schism or Heresie, we shall easily believe it can never be said unseasonably, with respect to the common Calamities of all Mankind; but when any of these Judgments lye upon us, it is left to the discretion of our spiritual Fathers to enjoin it more frequently, if they see occasion. Finally, as to the Composure it self, the Method is clear and comprehensive, the Form primitive and proper for afflicted Suppliants, the Phrase is earnest and affectionate, so that he must be extreme obdurate, who is not moved by it to an extraordinary fervency of Devotion: The first Christians used to make those Supplications with Fasting and many Tears, and all that could signifie an humble importunity; and so must we do also, if we hope either to procure comfort in, or deliverance from our afflictions, by the use of this Litany; for a slight entreaty doth but incense the Almighty, when he is correcting, and we smart under his hands, or are like to do so shortly; wherefore that this excellent Form may work the more vigorously upon our Affections, we will make a fuller discovery of its glories, a glance of which we shall first present in the following Table of the Method.

The

The General Analysis of the whole Litany.

The whole Litany consists of Four Parts :	1. The Invocation,	1. Of each person in the holy Trinity particularly :	1. God the Father, &c.
		2. Of the whole Trinity together :	2. God the Son, &c.
		1. For forbearance	3. God the Holy Ghost, &c.
			4. Holy, blessed, &c.
2. The Deprecations,			5. Remember not Lord, &c.
			6. From all evil, &c.
			7. From all blindness, &c.
			8. From fornication, &c.
		2. For deliverance, intimating	9. From Lightning, &c.
		1. The Evils from which,	10. From all Sedition, &c.
		2. The Means by which,	11. By the Mystery, &c.
		3. The time wherein :	12. By thine Agony, &c.
			13. In all time of, &c.
		1. The whole Church :	14. That it may please thee to rule, and, &c.
			15. To keep & strengthen, &c.
			16. To rule his heart, &c.
		2. This Church, and herein for	17. To be his Defender, &c.
		1. The Supreme Governour and his House :	18. To bless and preserve, &c.
		2. The Subordinate Rulers :	19. To illuminate all, &c.
		3. The People :	20. To endue the Lords, &c.
		1. For Peace :	21. To bless Magistrates, &c.
			22. To bless People, &c.
			23. To give to all Nations, &c.
			24. To give us an heart, &c.
		2. For Grace :	25. To give to thy people, &c.
			26. To bring into the way, &c.
			27. To strengthen such, &c.
			28. To succour, help, &c.
		3. For Prosperity :	29. To preserve all, &c.
			30. To defend and provide, &c.
			31. To have mercy upon, &c.
			32. To forgive Enemies, &c.
		4. Especially for Enemies :	33. To give and preserve, &c.
			34. To give us true, &c.
			Son of God, we, &c.
			Lamb of God, &c.
		2. For our own selves, as to	Christ hear us, &c.
		1. Our Bodies :	Lord have mercy, &c.
		2. Our Souls :	Our Father which, &c.
			1. The Verse :
		1. To press the former Petitions by an Address,	2. The Prayer against Persecution :
			3. The Alternate Requests :
			1. The Prayer for Grace :
			2. The Conclusion :
		2. To prevent or remove all sorts of Evil, by	1. The Prayer for Grace :
			2. The Conclusion :
			1. The Prayer for Grace :
			2. The Conclusion :
		3. To sanctifie Evils not removed,	1. The Prayer for Grace :
			2. The Conclusion :
			1. The Prayer for Grace :
			2. The Conclusion :

PARTITION I. OF THE LITANY.

SECTION I.

Of the Invocation.

§. I. **T**Hough we must call upon God at all times, yet we must do it more especially in the time of trouble, for then we are most fit to pray, and he is most apt to hear us, who hath said, *Is any afflicted? let him pray, James v. v. 13.* When we are in Misery, what should we seek but Mercy? that is the sum of all our Litanies, or the Prayers we make in trouble, for which cause David begins his great Penitential with *Have mercy on me, &c. Psal. li. 1.* and all the Litanies in the World do begin with this solemn word, **Lord have Mercy** (a); and so doth ours also, only we repeat that great Request with a particular address to each person of the blessed Trinity, the object of a Christians Worship, and this we call the Invocation, being both a Confession of our Faith, and a preparation to all the following Petitions: And for that reason the people are appointed to say every one of these Addresses wholly after the Minister, because it gives every one an Interest in all the rest of the Office, being the Preface thereto, and the Compendium thereof. Every one must crave to be heard in his own words, which when they have obtained, they may leave it to the Priest to set forth all their needs to Almighty God, provided they do shew their agreement to every Petition by Answering in the end thereof. After the rest of the Litany a hearty Response will suffice; but as we all desire the benefit of this excellent Form, we must say the Invocation our selves, and that we may be more affected with it, we will now consider it more strictly.

(a) *Kύεε ελεή-
σον.* Liturg.
S. Chrysost.
S. Basil. Sec.
& inter Gentes
*hæc verba re-
periuntur.*
Arrian. in Ep.
l. 2. c. 7.
Kυrie Eleison.
Missal. Sarisb.
&c.

The Analysis of the Invocation.

§. II. The Invocation is an Address,	1. To every Person of the Trinity, particularly	1. To the Father, by	1. The Compella- tion,	God the Father of Heaven,
			2. The Petition,	Have mercy upon us
			3. The Confession,	Miserable Sinners.
	2. To the whole Tri- nity together also, by	2. To the Son also, by	1. The Compella- tion,	God the Son, Re- deemer of the world,
			2. The Petition,	Have mercy upon us
			3. The Confession,	Miserable Sinners.
		3. To the Holy Ghost also, by	1. The Compella- tion,	God the Holy Ghost, proceeding from the Father and the Son,
			2. The Petition,	Have mercy upon us
			3. The Confession,	Miserable Sinners.
			1. The Compella- tion,	God holy, blessed, and glorious Trinity, three Persons and one God,
			2. The Petition,	Have mercy upon us
			3. The Confession,	Miserable Sinners.

A Practical Discourse upon the Invocation.

§.III. **O God the Father of Heaven, have mercy upon us miserable Sinners.** There is an equality of Power, and yet a difference of Order among the Persons of the glorious Trinity, for the Father is ever reckoned in the first place, to him therefore we make our first Address. He first gave us our being, and is our Father by Creation; yea, he is the Father, that is, the Maker of Heaven and Earth; but because he properly dwells in Heaven, and never visibly appeared on Earth, as the Son and the Holy Ghost have done, he is peculiarly stiled *Our Father of Heaven*, or *Our Heavenly Father*, and so he is called here, as well as in the beginning of the Lord's Prayer, to raise up our hearts to Heaven, and the things above, and to mind us how great a Majesty we are before, even the Father of all the heavenly Powers, who do all adore him with the lowest Venerations: He can do whatsoever he will, because he is so great a God, and we hope he will do what we desire, because he is so gracious a Father: Now the Petition we make to him is for Mercy, and the Motive to enforce it is, because we are *miserable sinners*. As we are miserable, we are the proper Objects of Mercy, which cannot be exercised, but upon those in Misery (b), as we are distressed, we need his relieving Mercy, and as we are Sinners, we need his forgiving Mercy; his Mercy can both pity our Miseries and pardon our Transgressions: And that we may the more fervently put up so necessary a Request, we must observe, there are some of our Miseries which are most proper for the Father to redress, and some Sins, which being principally against God the Father, it is most fit to beg the Pardon of them from him. Now this being an Invocation of the Father, to whom the Works of Creation and Providence do belong, let us while we beg Mercy of him, first reflect upon our Miseries, which he is most concerned to help us in. Are we sick or weak in body, low and impoverished in Estate, abused in our good Name, or unhappy in our Relations? Is the Air tempestuous, the Year unreasonable, the State imbroiled with War, or the Church disturbed with Faction? Are we deprived of our Peace, or our Traffick, our Liberty or our Rights? We may then justly go to our heavenly Father, the great Disposer of all things, and in a sense of our Misery and his Mercy, call upon him for Relief; and when we call upon him for Mercy, let us reflect upon the Miseries of this kind, which we labour under, so shall we the more earnestly beg his Pity.

(b) *Cessat misericordia, ubi nulla est miseria.* Aug. de X. Chord.

Yet lest our Complaints should look like accusations of his Justice, or reproaches to his Providence, in the next place let us remember, we are *Sinners* also, and call to mind those Offences which have been particularly committed against our heavenly Father, and caused him to send these Evils upon us; as our forgetfulness of his Mercies, our presumption in Prosperity, our murmurings in Adversity, our greediness of worldly and contempt of heavenly things, our distrust of his Providence, abuse of his Creatures, defiling our Bodies, unhallowing our Souls, and our wasting our precious time: These are Sins directly against God the Father, our Maker and Preserver, and therefore are to be humbly confessed, and heartily bewailed, before we proceed to ask any Favours from him; Let us meditate therefore what need we have of the Mercy of God the Father, to remove our Miseries and forgive our Sins, and then we shall see, how necessary it is for us to cry with a mighty Passion, **O God the Father, &c.** While the Minister is repeating, we have time to consider of our Calamities and our Iniquities, and then when our part of the duty comes, I doubt not but we shall perform it with a vigorous Devotion.

§.IV. **O God the Son, Redeemer of the World, have mercy upon us miserable Sinners.** The Orthodox Christians did always give the same Worship to the Son of God which they did to the Father, because he is equal to the Father; and the Father himself hath commanded, *That all men should honour the Son, even as they honour the Father, for he that honoureth not the Son, honoureth not the Father which sent him, John v. v. 23.* so that the *Arrian* Heresie (which was in-

jurious

injurious to the Son of God in his Worship, as well as in his Divinity) was not only injurious to our Lord Jesus, but displeasing to God the Father: Which was ingeniously signified by *Amphilochius*, who perceiving the Emperour *Theodosius* somewhat too favourable to the *Arrian* Opinions, came once into the presence where the same *Theodosius* and his Son *Arcadius* (then Partner with his Father in the Empire) were standing, and making a low obeysance to the Father, he took no notice of the Son at all, no not when he was admonished of his neglect; but seeing the Emperour angry thereat, he said, *Are you displeased with me for not giving equal honour to your Son as to your self? and will not God be displeased at those who do not worship his Eternal and only begotten Son, equally to himself, as he hath commanded? Histor. Tripart. l. ix. cap. 25.* Wherefore when we have first adored the Father, we do next invoke the Son, declaring thereby, that we believe him to be very God, of equal power and dignity with his Father, calling him not the Son of God, but God the Son, and making the very same Request to him that we had made to the Father before, that he would *have mercy upon us*; and to encourage us to believe and hope that he will grant it, we invoke him also by his proper Title, *Redeemer of the World, for he tasted of Death for every Man, Heb. ii. 9. And by him God reconciles the World unto himself, 2 Cor. v. v. 19. Coloss. i. 20.* The *Donatists* of old affirmed, Christ died only to redeem them: But *St. Augustine* sharply reproves their vanity, saying, They must either have a very mean esteem for Christ's blood, or a very high conceit of themselves, who confined his Redemption to their own Party (c). We know that the price he hath paid was not only for single persons, but to reconcile the whole nature of Man to God, so that he is justly stiled the Redeemer of the World; and bearing that Character, how can we doubt but he will have mercy upon us? He had mercy on all, or else he had not died for all; he made no exceptions, and why should we by despairing doubts except our selves? 'Tis sure we are of the number of those which he hath redeemed, and therefore finding our selves to be *Miserable Sinners*, let us call and cry earnestly to him, declaring our misery, and confessing our sins, that he may also help and pardon us. And to make this Address more pertinent, let us (by the former Method) first, consider of those Miseries of which we may fitly complain to God the Son, our Saviour and Redeemer, viz. the corruption of our Nature, and the guilt of our Sins, whereby we are in a very miserable Estate, being by Sin become enemies to God, slaves of Satan, and heirs of damnation; the fears of Hell terrifie us, the remembrance of Judgment doth amaze us, the thoughts of Death are dismal to us, and the apprehensions of God's wrath make our Devotions heartless, our Conscience unquiet, and our Lives uncomfortable; in which Distress let us passionately beg of him to pity us, who hath satisfied the Justice of God, and purchased his mercy for us. One drop of his precious Blood will allay all these fears, and remove our guilt from us. Now that he may be more inclinable to redress our misery, let us secondly confess our sins, viz. those which have been committed most directly against our Lord Jesus: Our Impenitence and Unbelief, our presuming upon his Salvation, or despairing of his Grace, that we have been so unmindful of his Favours, unthankful for his Benefits, unaffected with his Agonies, and disobedient to his Commands, we have doubted of his Promises, despised his Offers, harboured his Murtherers, denied him the pleasure of saving us, crucifying to our selves again the Lord of Life, and seeming to strive to make his death in vain to us: Thus we have requited our dear Redeemer, and are we not grievous sinners? It is hard to say, whether we be more miserable or more sinful, we are both in so high a measure: Let us therefore speedily cry to him for pity and pardon: If we look upon him, he can help us; he is God, and therefore able; he is the Redeemer of the World, and therefore willing to relieve and forgive us: If we look upon our selves, we need both relief and remission; for we are very miserable and grievous sinners, and every one of these Considerations will help us to say this Petition for Mercy to God the Son also with Fervency and Devotion. His Power may quicken our Faith, his Mercy raise our Hope, and our own Misery may make us earnest, our Sinfulness humble, if duly thought upon; and when the Heart is thus affected, no doubt the Tongue will unfeignedly say, *O God the Son, &c. have mercy, &c.*

s.v. ①

(c) Valde ingrati sunt pretio suo, aut multum superbi sunt qui dicunt, aut illud tam parvum esse, ut solos Afros emerit, aut se tam magnos, pro quibus solus illud datum sit. Aug. in Ps. 95.

s.V. **G**od the Holy Ghost, proceeding from the Father and the Son, Have mercy upon us miserable Sinners.] As the Divinity of the Son, so of the Holy Ghost also was denied by many of the old Hereticks, as *Arrius* (d), *Samosatenus* (e), *Photinus* (f), and especially *Macedonius* (g); but the Catholick Church did ever confute and condemn them, asserting that the Holy Ghost was very God, equal with the Father and the Son: As a Testimony whereof the *Nicene Creed* affirmeth, That the Holy Ghost is worshipped and glorified with the Father and the Son, so of old, and so in our Church; we glorifie him with them in the *Gloria Patri*, &c. we worship him with them here in this Invocation, thereby declaring we believe the Holy Ghost to be truly God, since we must worship only the Lord our God, and him alone do we serve, *Matth. iv. 10.* We were baptized in his Name, and therefore we must call on his Name; for which we have a Precedent in *St. Paul*, who calls the Spirit the Lord, and prays directly, that *He will establish their hearts in holiness before God the Father, at the coming of our Lord Jesus Christ*, *1 Theff. iii. 12, 13.* as *St. Ambrose* well observes (h). And to give still further evidence of our right belief, we give to the Holy Ghost his peculiar character, viz. that *He proceedeth* (not from the Father by the Son, as the *Greeks* hold, but) *from the Father and the Son*, as the Scripture doth inform us, *John xiv. 16.* and *xv. 26.* and *xvi. 7.* Yet to shew he is not lessened by this Procession, but of the same gracious Nature, as well as the same glorious Dignity, with the Father and the Son, from whom he doth proceed, We make the same Petition to him that we did to the other Persons, even that *He will have mercy on us*; we make the same complaint before him that we are miserable, the same confession to him that we are Sinners: And we have good reason so to do; for we have some miseries proper to be removed by the Office, and we have sins committed against the person of the Holy Ghost, so that while the holy Man is going before us in repeating this Invocation, our thoughts ought to be fixed upon these two Subjects; 1. As the Holy Ghost is our Sanctifier, we may properly represent our selves as miserable before him, by reason of the ignorance of our Minds, the perverseness of our Wills, the hardness of our Hearts, the disorder of our Affections, the fury of our Passions, and the violence of our Lusts; we may sadly complain of the want of many graces, and the weakness of those which we have; of our averiness to begin, our slackness to carry on, and our weariness ere we can accomplish any good; all which miserable and evil dispositions the Blessed Spirit can redress, and make us ready and able to every holy Duty; pray we therefore to him to pity these our Spiritual miseries: And let us not wonder, why the good Spirit beholding us lie under these evil habits, hath not hitherto removed them; for our *Admiration* will cease and turn into self-accusation, if 2. We call to mind our Sins against the Spirit of God; for though we are not guilty of that spiteful Blasphemy against the Holy Ghost which is said to be unpardonable, *Matth. xii. 32.* yet we have not demeaned our selves toward him as his office and design deserved (i): we have often grieved him, *Ephes. iv. 30.* by stifling his good motions, neglecting his directions, and disregarding his reproofs; we have not profited by the Word which he indited, the Ordinances in which he is present, nor by any of the means of Grace; we have quenched holy, and cherished impure thoughts, hating to be reformed, impatient of being hindred from evil purposes, refractory and incorrigible even under chastisements, till we have almost tired out the patience of the gentle and holy Spirit of God, so that unless *He have mercy upon us*, and do pardon our former stubbornness, we might fear he should give us over, and never attempt our conversion more, which is the saddest of all Judgments: We have as yet time to prevent such a desertion, and to obtain the pardon of all our former provocations, the removal of our Spiritual evil-dispositions, if with a penitent heart and devout affection, with a sense of our Miseries, and sorrow for our Sins, we can call upon the Holy Ghost, and say — *Have mercy, &c.*

(d) Theod. l. 5. c. 10.
(e) Vincent. Lirinens. adv. hæret. Epiphani. l. 2. Tom. 2. hæret. 65.
(f) Idem Vincent. Lir.
(g) Sozomen l. 4. c. 27.

(h) Patrem dixit, filium dixit, ver. 13. quem ergo cum Patre, & Filio, præter Spiritum junxit. Ambr. de Spir. Sancto l. 3. c. 15.

(i) Deus præcepit Spiritum Sanctum, utpote pro naturæ suæ bono tenerum & delicatum, tranquillitate & lenitate, quiete & pace tractare, non furore, non bile, non ira, non odio, inquietare. Tert. de Spirit.

(k) Aug. Medit.
tat. c. 12. &c
c. 31, &c.
(l) Eucholog.
Παράκλησις. τερ-
αῖς. Offic. lau-
dum & notis,
p. 56.
Missal. Sarisb.
Litan. et Domi-
nica Sanctæ
Trinitatis, &c.

(m) Absit enim
ut multiloqui-
um deputetur
quando necessa-
ria dicuntur.
Aug. Retract.
(n) Luc. xviii. 5.
Importunus
vincit malum,
quanto magis
bonitatem mun-
di? Talm.
Tract. Sanhedr.
(o) Cuiusque rei
potissima pars
principium est.
ff. l. 1. tit. 2. præf.

s. VI. **O** Holy, blessed, and glorious Trinity, three Persons and one God, Have mercy upon us miserable Sinners.] The former Addresses to the Father, Son, and Holy Ghost in particular, have sufficiently shewed the distinction of the Persons: And now that we may set forth the unity of the Godhead, we invoke them all in One, repeating the same Request to the whole Trinity together, which we had made to each Person apart before; and we have Examples of such kind of Addresses and Prayers to the holy and blessed Trinity, as well in the Writings of the Orthodox Fathers (k), as in the publick Offices of the ancient Church (l). I shall only produce that memorable Prayer of the Eastern Church, which begins some of their Offices, and is thus exprest, *O most holy Trinity, have mercy upon us, Lord be merciful to our sins, Saviour pardon our Transgressions, Holy One behold and heal our infirmities for thy Names sake*: To the same sense with these of our Church. We cried for mercy, and declared our misery and our sins to every Person before, and now we do the same to all, to mind us that our sins against any one Person of the holy and undivided Trinity, is also against every Person, and to admonish us that our miseries are not to be relieved by any one Person, so as to exclude the other, for they do all joyn to succour and relieve us, being as unanimous in their Actions as united in their Nature, so that if we propitiate one we reconcile all, if we offend one we displease all, and therefore it is very fit we should unite them in our Devotion, who do all make up One God: And withal, we may here fitly adore the Mystery of the incomprehensible Trinity, declaring we believe it, though we cannot fathom the depth of it, and admire it where we cannot fully understand it. We know that there is a Trinity in Unity, and Unity in Trinity, and we know that this Trinity is holy and unmixed, blessed by the Angels, glorious in the eyes of all faithful People, once more therefore let us cry **Have mercy**: It is not a vain Repetition, for *Mercy* is so necessary for us (m), and this holy importunity is so pleasing to God (n), that we ought to repeat this Request often, and to beg it with a fervency not to be denied. And we may also have two advantages by this Repetition; *First*, That if there be any misery or sin which lies upon us, and which we could not properly refer to any of the Persons in particular, we may now produce that here before the whole blessed Trinity. *Secondly*, If through negligence or wandring thoughts we let slip any of the former Addresse, we may make some amends for our carelessness, and retrieve what we lost by a devout oblation of this general Request, which I wish you to present with a hearty Devotion; for a good beginning is not only an *Omen*, but a cause of our good proceeding (o) in the next Part, to which we now go on, reserving the Paraphrase till the end, that the whole Litany may appear paraphrased all together.

SECTION II.

Of the Deprecations.

§. I. **W**hen we have craved Audience, and opened our way to the Throne of Grace by the foregoing humble and importunate Invocation, we proceed to make our more particular Requests; and because the Evils which are inflicted on us, or impendent over us, do most affect us, we must first desire to be delivered from them, before we can with a serene mind petition for good things. The first step towards felicity being freedom from Evil, the first part of Litany is for Deliverance, which is properly called *Deprecation*, that is; a Supplication for the Removal of some grievous things (a), which some make the first of those kinds of Prayer prescribed by St. Paul in that Direction 1 Tim. ii. 1. and doubtless is one of the most natural and necessary parts of Litany, which is made principally for deliverance from Sin and Misery (as was shewed before:) So that we may be sure none of the ancient Forms want this part. The Greek Offices have one part of their Supplications beginning with these words, *For our deliverance from, &c.* (b). But the Latin Church (c), till the corruption of their Litany by the putting in the names of the Saints, proceeded in the same manner as we do; although the Petitions are not the same, yet the form of asking is; beginning with *From, &c.* and the Answer being, *Deliver us, O Lord*: which last words are the proper Phrase of this part of the Litany, and were first taken either from David's Psalms, Psal. lix. 1, 2. and lxxix. 9, &c. or else more probably from our Saviours great Pattern of Devotion; for this is no more but a larger Paraphrase of *Deliver us from Evil*, reckoning up all the Evils which are included under that general Petition: And if we consider the estate of the Church, or our own Condition in this World, we shall find no part of our Devotion more agreeing to our circumstances; for we are always either in danger or misery, there is variety, but no total cessation (d): Nor is any one so happy at any time, as to have no need of this *Good Lord deliver us*: For these words are here used with reference either to the evil of Sin, and then they crave Remission of the Guilt, and rescue from the Dominion thereof, that we may be delivered by pardon of it, and by freedom from it: Or else they are applied to the evil of Punishment, which if it be but coming, *Deliver us*, signifies our desire it may be prevented; if it be upon us already, it is a Request for the taking the Evil away; so that all of us have need always to use it with great Devotion; and for the particular Evils, our Church hath here put them into a better Method than any Litany in the World ever had; so that the curious Order of this Part is enough to recommend it, if it wanted other Excellencies, as the Reader will see in this following Table.

(a) 1 Tim. ii. 1.
 Δεήσεις ἵνα
 μέλαν πρὸς
 ἡμᾶς ἀπολα-
 γῇς πᾶν λυ-
 πρῶν. Theoph.
 (b) Ὑπὲρ τῆ
 σωτηρίας ἡ-
 μῶν
 Liturg. S. Chry-
 sost. & S. Basil.
 (c) Ab omni
 malo Libera
 nos Domine.
 Miss. fec. ul.
 Sarum.

(d) Ὁ θεὸς
 ἀλλοτρίως ἢ
 θεὸς ἀλλὰ
 συμφορῶν.
 Eurip.

The Analysis of the Deprecations.

The Deprecations consist of two kinds of Requests,	2. For Deliverance, expressing Three things,	1. The Particulars from which we would be delivered,	1. From Sin,	1. In general, from	Averted :	Remember not Lord our offences, &c.
						Spare us good Lord, spare thy People, &c.
						And be not angry with us for ever.
						From all evil and mischief, from sin,
						From the crafts and assaults of the Devil,
						From thy wrath, &c.
						From all blindness of heart, &c.
						From fornication and all other deadly sin, &c.
						From lightning and tempest, from plague, &c.
						From all sedition, pryvy conspiracy, &c.
		2. The means by which—commemorating what Jesus did for us,	2. From Judgments,	1. Temporal,	Deferred :	
		3. The special Times in which we would be delivered, viz.		2. Spiritual :	Or soon removed :	
				1. At his Birth :	The Afts :	
				2. In his Life :	The Causes :	
				3. At his Death :	The Effects of it :	
				4. After his Death :	Inward in the heart :	
					Outward in the life :	
					1. More immediate from God :	
					2. From Man :	
					1. In our Life,	
					2. Prosperity :	
					3. At our Death :	
					3. After our Death :	
					And in the day of judgment.	
					Good Lord deliver us.	

A Practical Discourse upon the Deprecations.

s. III. **R**emember not, O Lord, our offences, nor the offences of our Forefathers, neither take thou vengeance of our Sins, Spare us good Lord, Spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.]

Answ. Spare us good Lord.]

This Petition is placed in the front, as well because it is most general, as because it is almost the very words of Scripture, being collected out of *Psal. lxxix. 8. Joel ii. 17. Isai. lxiv. 9. and Psal. lxxix. 5.* and all together makes up a most excellent Form by which we may beg the Divine forbearance, for our Requests must ascend by degrees, and before we advance so high as to ask a perfect deliverance, we should first desire to be spared; and how can we do that better than in that of *David, Psal. lxxix. 8. Remember not against us former Iniquities:* Or as the Margent reads (and the best Interpreters expound) *The Iniquities of them that were before us (e), viz. the Iniquities of our Forefathers**: Thus the Jewish Church prayed of old, because God had threatned to visit the sins of the Fathers upon the Children, *Exod. xx. 5.* and they believe he frequently did so; for in the Babylonish Captivity they thought they did suffer for their Fathers sins (f), and they affirm from that threatening *Exod. xxxii. 34.* That there is no Judgment upon *Israel*, wherein there is not something inflicted for their Fathers making the golden Calf: And verily our Fathers also have sinned as well as theirs, and set us a bad Example, and while we follow their steps, we revive the memory of their sins, and provoke God very justly to punish us, not only for our offences, but for the offences of our *Forefathers (g)*. The Lord doth often put off Temporal Judgments from the Fathers, and defer to see if the next Generation will amend (h): but if they go on in the same way, then he severely takes vengeance for both together, and so he may punish us for offences done many years ago, because we renew them, and act them over again; so that it is both prudent and necessary to pray **Remember not—the Offences of our Forefathers**: And those who charge this Petition to be praying for the Dead, both accuse the Holy Scripture, and betray their malice as well as their ignorance, it being evident we do herein pray not for our deceased Ancestors, but for our selves, that God would not punish us neither for their Offences, nor yet for our own. When the Lord punisheth for any sin, he is said to *remember* it, and when he forbeareth, he is said *not to remember* it, viz. not to call it to mind with a purpose to take vengeance for it; which Phrase intimates, that God is so great a hater of sin, that if he remember it, he cannot but avenge it: And truly it is a very suitable Preamble to the following Request of **Spare us good Lord**; for it implies, that God is apt enough to spare us of his own gracious Nature, but that our sins are daily Monitors to his Justice, and are so like the Offences of our Forefathers, that they almost compel (i) him to take vengeance for both together; but the best way that he may not remember them against us, is for us to call them to mind with shame and sorrow; for if the remembrance of them bring us to Repentance, he will forget and forgive them, *Psal. li. 3, 9.* Let us therefore consider what a vast score of Transgressions there is contracted, for which no vengeance hath been yet taken. Many were done in our Fathers days, more in ours, who have not only imitated, but far out-stript them, for this Age exceeds all that ever went before it in all sorts of wickedness, so that it deserves to be punished for the Offences of many Generations, and that the Cloud, which hath been so long in gathering, should now fall upon our guilty heads, and then how deplorable would our case be? Let us with those *Psal. cvi. 6.* confess, that *We have sinned with our Fathers*: Let us acknowledge their sins as well as our

(e) *Antiquarum—id est, à parentibus venientium.* Aug. in *Psal. 79.* *Iniquitates priorum temporum vel hominum.* R. D. K. ita Hammond. Paraphr.

* Dicit Ecclesia, à recordatione delictorum priorum. Hieron. in *Psal. 38.*

(f) *Ezek. xviii. 2.* Chal. Paraph. *Patres peccant, filii vapulant.* Vid. *Dan. ix. 16.* Thren. v. 7.

(g) *Illorum penas luunt, quorum opera secuti sunt.* Greg. mor. 15, 21.

(h) *Matt. xxiii. 35, 36.*

Nec puniuntur quia parentes fuerunt peccatores, sed quia ipsi peccatorum emulatores. Hieron. in *Ezek. xviii.*

(i) *Cogimus ad ulciscendas criminum nostrorum immanitates, nolentem Deum; prope est ut eum non permittamus, ut parcat.* Saly. de Gub. 1. 5.

(k) *Defuit esse
filius iniquorum
qui non imita-
tur mores en-
im. Aug. in
Psal. 109.*

(l) *Miss. secun. uf.
Sarum.*

(m) *Miss. secun.
uf. Ebor.*

(n) *Euchologion,
p. 808.*

(o) *Μὴ μαγ-
νῆς ἡμᾶς εἰς
τὴν αἰῶνα τῶν
αἰώνων ἡμῶν.
Eucholog.*

own, and if we follow not their evil ways, we shall not be heirs of the vengeance due to their Iniquities (k). If we bewail both theirs and our own, we shall be punished for neither; and therefore after this penitent reflection upon our sin and danger, we may proceed to the next Request. 2. **Spare us good Lord, &c.** which are the very words of that Divine Litany, indited by God, enjoined to the Jews, *Joel* ii. 17. and punctually used by this Church; which keeps the same words, and says them in the same place still (especially in Cathedrals) viz. between the Porch and the Altar: A Petition so necessary, that all the world seems to conspire in the use thereof: *O spare me a little, so David, Psal. xxxix. 15. Spare Lord, spare thy People (l), and Be gracious to us, and spare us, O Lord (m), so the Western Church; Cease, O Lord, spare O Lord, be merciful O Lord (n), so the Eastern Christians pray; and what can any of us ask with more comfort, since he that ought to punish us taught us to pray to be spared, declaring by that gracious Act, that he intended to give what he had taught us to ask, and that he delighted in sparing, since he only waits till we humbly beg it of him? Spare us therefore good Lord: He that cries not earnestly for this, is neither sensible of his own misery, nor yet of the Divine mercy, and most justly deserves to suffer. But what Argument have we to fortify this Petition? Shall we say, Spare us because we are innocent? By no means, such a bold and false assertion would accelerate his vengeance; we are guilty, and we have confessed it before, praying him not to Remember our Offences, &c. it is not our Innocence we stand upon; we have two better Motives, the first that which the Lord taught the Jews, **Spare thy People,** viz. that as they of old, so we now are his peculiar People, whom we hope he will spare, *as a man spareth his own Son that serveth him, Malach. iii. 17.* The second is peculiar to the Gospel [**whom thou hast redeemed with thy most precious Blood;**] We are his, and that by the dearest purchase that ever was; never was anything bought so dear, and shall he that redeemed us destroy us? *He spared not his own Son, but gave him up to death for us, and shall he not spare us now for his sake? Rom. viii. 32.* Justice indeed must be satisfied, and where there is sin there must be punishment; so that it had been in vain for sinners to pray for sparing, if there were no Saviour: But now we are not left to expiate our Offences by our own sufferings, nor would they all have sufficed to avert his wrath, but behold Jesus hath suffered that we may be spared, and he hath bought off our sufferings with the expence of his dearest blood; so that we may now for his sake pray that our sins may not be remembered, and that we may be spared; and there is great probability we shall prevail so far, that either he will not be angry with us at all, or however his anger will not last long, which is the third Petition [**and be not angry with us for ever**] *Psal. lxxix. 5. Isa. lxiv. 9.* and is a modest reserve well becoming such Offenders, that if we may not be totally spared, yet we may not be long upon the Rack. God may, and must be, angry with his redeemed ones, if they do wickedly; but if they repent, *His anger is but for a moment; heaviness may endure for a night, but joy cometh in the morning, Psal. xxx. 5.* However, God will not be angry for ever, that is, not punish us in eternal vengeance; for in very truth this, this is that we ought principally to fear, and to pray against (o), even the endless punishments of Hell fire. We may be chastised on Earth a while, and be supported under it, and bettered by it; but to be cast into everlasting flames is most intolerable; however therefore, O Lord, whether we be spared here or no, be not thus angry with us, to condemn us to all Eternity. I know the words of this Petition may be otherwise applied, viz. upon supposition that the Calamity is upon us at present, and hath continued long, and may do longer, then we seem humbly to expostulate as they *Psal. lxxxv. 5. Wilt thou be displeased at us for ever? Psal. lxxxix. 45, 46. Lord, how long wilt thou hide thyself? for ever? O remember how short my time is: It is but a few days in all, which we have to spend upon Earth, make not so great a part of our poor Ever to be miserable by thy heavy hand.**

And now if we reflect upon all that is comprehended in this most excellent Petition, no doubt we shall most heartily joyn in the general Response, **Spare us good Lord;** that as the mercy is very great and very necessary, it may be begged with an united force. It is Calvin's note upon the place of *Joel*, that though

though God appointed the Priests to pray, *Spare, &c.* yet no doubt he would not have the people omit to bear a part in the duty (*p*); and they do not deserve to share in the benefit, that will not joyn in the Petition. Whosoever sits mute when both the Priest and his Brethren cry, *Spare us*, is either so proud as to think he hath no sin, or so careless as not to regard his own danger: But let every one, as they desire God to spare them, seal the Petition put up by the Minister, by openly and humbly saying, *Spare us good Lord.*

(p) *Sacerdotes vota nomine populi concipiebant — noluit tamen populum interea partes suas negligere. Calv. in loc.*

§. IV. *From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting Damnation.*

Good Lord deliver us.]

We are now come to those Petitions which are most properly to be called *Deprecations*, being no other but a larger Paraphrase upon the last Clause of the Lords Prayer and: for a perpetual memorial, that all these are but a Comment upon our Saviour's Text; The first words, with the Response (which in the old Litanies are a Petition by themselves) are no other but the Inversion of *Deliver us from evil*, for here we have it *from all evil deliver us*: Now because all these Deprecations which follow are made for deliverance from the two general kinds of Evil, the Evil of Sin and of Punishment (*q*); therefore our Litany hath added one Word to the old Forms, to signify the Evil of Punishment — *and mischief*: For it is evident, that by *Evil and Mischief* is meant Sin and Misery (*r*): And so these two first words are the general Heads of all that follows. And that we may ask so comprehensive a Request with a suitable Devotion, let us consider that we are compounded of Soul and Body, the one liable to *Evil*, the other to *Mischief*, so that we are in perpetual danger of the one or both of these, if God in mercy do not *deliver us*; but we must beseech him earnestly to preserve us; and the hearty asking of this general request will facilitate the way to the more particular enumeration, which here follows, *from Sin, Good Lord, &c.* So *David* prays, *Psal. xxxix. 9. Deliver me from all mine offences.* Sin is the first and the greatest evil in the world; yea, in strict speaking, there is no Evil but Sin; for nothing else can hurt us (*s*), and therefore this is to be first and chiefly prayed against: I confess most men (as *Elihu* speaks, *Job xxxvi. 21.*) choose iniquity rather than affliction; and if they were left to their own inclinations, would sooner and more heartily pray against Suffering than Sin: but the Church doth correct their Mistake, by putting Sin in the first place: All other Evils, poverty and sickness, slander and oppression, and the like, though they be troublesome, are often beneficial; Sin always and only makes us worse men, Afflictions many times make us better; that makes us odious to God, these more acceptable; that endangers our salvation, these prepare us for it, and may be a means to bring us to it. Sin hardens the heart, embaseth the affections, and robs us of our innocence, our hope, and our peace; and were it not for sin, there would have been no evil in the World: Why do mortal men complain, when they are punished for their sins? *Lament. iii. 39.* or, why do we so earnestly pray against *Lighning and Tempest, Pestilence and Famine? &c.* If there were no sin, these would not have fallen on us; and till sin be removed, these Judgments will not cease. We begin at the wrong end, if we fancy to be eased of our calamities first; for the right method is to begin with the Petition, *from Sin — Good Lord deliver us*: Now there is a twofold deliverance from sin; *first*, from the commission of it; *secondly*, from the guilt of it, and the vengeance due to it; and to make this Petition complete, both are here mentioned.

That we may not commit any more sin, we pray *from the crafts and assaults of the Devil, Good Lord deliver us*: For it is the employment of that evil Spirit to make men partners with him in Sin, that they may be companions with him in Punishment; and therefore the old Latin Litanies say in the next place, *from the snares of the Devil, &c.* (*t*) But because there is a twofold method used by Satan to draw men into sin, by fraud, or by force, there-

(q) *Et hoc est totum quod dicitur malum, peccatum, & pena peccati. Aug. de vera relig. cap. 12.*

(r) *Ἀπὸ πόνου πονηρίας καὶ συμφορῶν. Pet. l. i. versio. Ἀπὸ πονηρίας καὶ συμφορῶν. Versio D. Duport, Litanie Anglicane.*

(s) *Unum malum illi est turpitudine. Sen. de constant. sap. c. 5.*

Ἡ κακία οὗτ' ἐστὶν κακὸν καὶ τὰς κατ' αὐτὴν πρᾶξεις, καὶ αἰὶνὸς ἔστιν, ὡς πρὸς ἀνελεῖν λόγον. Orig. in Cels. l. 4. Ἐν μόνον οὗτ' ἐστὶν κακὸν τὸ ἀμαρτάνειν. Chrys. in Ephes.

(t) *Ab insidiis Diaboli libera nos. Brev. Sarisb. & Ebor.*

* *Diffum est de Diabolo, quia Leo & Draco est; Leo propter impetum, Draco propter insidias.* August. Homil. 25.
(u) *Mentitur ut fallat, blanditur ut noceat, bona promittit ut malum tribuat, vitam pollicetur ut perimat.* Cypr. ad Pleb. Ep. 40.

fore our Church hath put in both, the **Crafts** and the **Assaults** of the Devil; for sometimes he exerciseth the *subtily* of the *Serpent*, sometimes the *violence* of a *roaring Lion**, sometimes he would entice us by cunning, sometimes terrifie us by fear; his policy is too deep, and his force too great for us; therefore let us heartily call upon our heavenly Father, who can baffle his Craft by his infinite Wisdom, and invalidate his Assaults by his Almighty Power, and keep us safe from both: but if we be left to our selves, it is sure we shall fall. For *first*, as to his **Craft**, how cunningly will he dress up the image of wickedness to deceive us (u), representing it as gainful or sweet, honourable or necessary, and above all things desirable! he tells us it shall never be discovered by men, nor punished by God; that it is scarce to be called a Sin, but an Infirmity, a youthful Folly, and others have done worse, and we shall have time enough to repent, if need be. Thus the Devil invites and allures, extenuates and excuseth, till our deluded Souls yield up their resolutions, and lose their purity, and run into the embraces of an accursed Evil, which defiles and disturbs us, and makes us go mourning to our graves, if we perceive the cheat, or if not (which is worse) it betrays into unexpected Torments. *Secondly*, As to his **Assaults**, at other times, or to other persons, he contrives all the Circumstances of Iniquity, that when time and place, privacy and opportunity do all conspire to further and facilitate the sin, then he rusheth in as the *Philistines* upon *Sampson*, and presseth men to do evil, giving them no time to pray or to consider, and in the hurry of such a temptation he often prostrates pious and sober men, who would not have yielded if they could have deliberated. Again, sometimes he threatens us with persecution to make us deny our Faith, or employs the power and interest of great men to threaten us to give up a good Conscience; and many timorous persons sin for fear of evil, and run upon Gods wrath while they think to avoid mans: Finally, whatsoever sins we commit through desire of pleasure, these we are induced to by the **Crafts of the Devil**, whatever we commit by surprize, or for fear of suffering, these are by his **Assaults**: But if we consider how dangerous it is to yield to him upon either account, we shall most ardently pray, That we may be delivered from both: Lord, let us never be deceived by the *Crafts*, nor overcome by the *Assaults of the Devil*; for alas they bring us under thy wrath, and will lead us to everlasting damnation, which is the next part.

From thy wrath, and from everlasting damnation, Good Lord deliver us.

When we look upon sin by it self, we are apt to dote upon it; but when we consider the sad consequents thereof, it may startle the boldest sinner. The poor Als (in the old Apologue) had so much wit, as to refuse the Barly which was left by the Swine about to be butchered, saying, *The meat was pleasant, but the knife terrible* (w); and if the pleasure of sin did entice us, the black retinue of it may deter us. The old Litanies had but one of these, **from everlasting damnation, &c.** but we have prefixed the wrath of God, because sin betrays us unto the wrath of God at present, and to endless condemnation hereafter: Now who can think of the Divine wrath without trembling? Or, *who can dwell with everlasting burning?* We would all readily enough pray against these; but because God hath linked Sin and Damnation in inseparable bonds, so that he who will have the one shall have the other; therefore the Church hath united them in this Request, and placed them in so admirable an order, that we must first pray to be delivered from Iniquity, and then from damnation, and that we may be delivered from the Devil, first as a *Tempter*, then as a *Tormentor*: Oh! how dreadful is his *Wrath*, whose favour is sweeter than life? how intolerable is his displeasure, whose love is compleat felicity? if his wrath be kindled but a little, none can resist it, the smallest spark of it will consume us; let us therefore try to avert it by crying, *Good Lord deliver us.* And as for *Damnation*, alas how amazing is the apprehension of our falling into a state of pain insupportable, and anguish inexpressible, a state in which there is no ease, of which there is no end, and for which there is then no remedy! Where death never dieth (x), and the worm ever gnaweth, where the Region is flames, the Company Devils and perishing Souls, the Musick groans and horrid Blasphemy, where there is all evil, and no good, nor never shall be again. Were this misery as short as the delight of the

sin,

(w) *Tuum libenter prorsus appetere cibum, nisi quod, qui illo vescetur, jugulandus est.* Phædr. l. 5. 85.

(x) *Nulla quippe major et peior mors est, quam ubi mors non moritur.* Aug. de Civ. Dei l. 6.

sin, it were great enough to make it a wretched bargain; but the pleasure is but for a moment, the pain is everlasting, no possibility of alteration, nor hope of mitigation for ever and ever. Who can hear this and not cry out, *Libera nos?* who will not answer here, *Good Lord deliver us* from this dismal Estate, and from all that will bring us into the same? The particular Sins are set in the next place, and immediately after this mention of **Wrath** and **Damnation**, that this sad event and certain consequence of all sorts of sins, may make us more fervent in all the following Petitions, of which we will now speak.

s.V. **from all blindness of heart, from pride, vain-glozy and hypocrisie, from envy, hatred, and malice, and all uncharitableness, Good Lord deliver us.**] After we have prayed against all Sin, and remembered the wrath due unto it, we shall find it necessary to mention even the lesser branches of this accursed root, some of which have their seat in the Mind, and others in the Body; and whereas Man doth consist of these two, Soul and Body, neither part is free (a). We first pray against the sins of the heart, which are usually first put into us, and by which Satan gets his first entrance into our Souls, and by these makes way for grosser sins to follow: 'Tis true, we make no great matter of these secret sins; but doubtless if they be less hainous, they are more numerous, and yet are really great sins, because they are accounted little, being more often and easily committed, seldom feared, and rarely repented of (b), so that they are as dangerous, and may prove as mortal, as the more notorious; being (as *Plato* observes) like the stings of little venomous Insects; that we are hurt by them we know, but where the wound is we cannot discern, *Plat. in Phad.* As for the several sins here enumerated, many of them have been anciently mentioned in the Litanies of the Western and Eastern Churches (c); but in none so fully, and so methodically as in ours: The first four being sins concerning our selves, the latter four being sins against our Neighbours: That which is the last in the old *Roman Litanies*, viz. **from all blindness of heart**, is deservedly set here in the front, for that this is the cause of all the rest here named: **Pride and vain-glozy** spring from a mind ignorant of its own defects, **hypocrisie** from want of the knowledge of Gods Omniscience; and *St. John* tells us, *He that hateth his brother is in darkness, and the darkness hath blinded his eyes*, 1 John ii. 11. **Blindness of heart** (saith *Philo*) is the worst kind of blindness, and the cause of all sin (d). To want the sight of our bodily eyes is very sad, but how much more deplorable is it not to discern good from evil, than not to distinguish white from black (e)? And this is that which properly is called **Blindness of heart**, when men call evil good, and good evil, *Isai. v. 20.* When they see no beauty in holiness, no ugliness in sin, when they swallow all baits without perceiving their danger, when they neither apprehend the mercy of Prosperity, nor the cause of Adversity, when they mistake Satan for their friend, and God for their enemy, neither discerning so much fidelity in Gods promises as to rely upon them, nor so much terrour in his threatnings as to fly from the sins at which they are directed; finally, when men go on desperately in impenitence and unbelief, insensible of their guilt or of their danger, this is that wretched estate which we pray to be delivered from in the first place: for what other wickedness might not a man thus blinded run into? This was the original of all the sins of the Jewish Nation, *Rom. xi. 25.* 2 Cor. iii. 14. and of the Gentiles also, *Ephes. iv. 18.* 2 Cor. iv. 4. The first thing *Antiochus* did in the Temple, was to put out the lights, and the first attempt of the Devil is to blind the heart, supposing all other sin will follow; wherefore let the danger and misery of this condition make us all pray very earnestly to be delivered from it.

ἐπορεύον τῇ ψυχῇ, πάντων ἀμαρτιῶν αἵτια γίνεται. *Philo de Prov.* Epict. ap. Ar. l. i. cap. 18. Item M. Anton. ad seipsum, l. 2. Sect. 13.

(c) Μερίστη γὰρ βλάστη τῶν μεγίστων.

(a) Delictorum quaedam sunt corporalia, quaedam spiritalia; nam cum ex hac duplici substantia congregatione confectus homo sit, non aliunde delinquit quam unde constat.

Text. de poenit. cap. 3.

(b) Dum existimatur leve & medicum, non timetur, dum non timetur, contemnitur, dum contemnitur, non facile vitatur.

Cypr. de zel. & livor.

(c) Ab appetitu inanis gloriae lib. nos; ab ira, odio et omni mala voluntate lib. &c. a cecitate cordis. Brev. Sarisb.

A peste superbiae. MSS. brev.

Ἰσχυρὸν τὸ πνεῦμα ἡμῶν ἀπὸ πάσης ἐργασίας, &c.

Κόρη ἐλπίσιν. Lit. S. Chryl.

(d) Ἀγνοία δὲ χαλεπώτερον τῆς ἐν τῷ σώματι πηρώσεως.

The three following species, **Pride, Vain-glozy, and Hypocrisie**, are united in this Deprecation, and seldom or never parted, he that is infected with one of these vices being inclinable to them all: The foremost of this rank is **Pride**, which

(f) Aug. de
Civ. Dei, l. 12.
c. 6.
(g) Gen. iii. 5.

(h) *Alia quæ-
cunque iniqui-
tas in malis o-
peribus exerce-
tur ut fiant,
superbia vero
in bonis operi-
bus insidiatur
ut pereant.*
Aug. Epist. 109.
(i) August. Solil.
c. 15.

(k) *In his falli
facile est, tales
enim nos puta-
mus, ut jure
laudemur.*
Cic. de Offic.
l. 1.
*Etiam malus
maius men-
daciter prædi-
cari, quam jure
reprehendi.*
Salv. de gub.
lib. 8.

(l) Πολὺς μὲν
ὁχλὸς ὀλί-
γοι δὲ ἀνθρώ-
ποι. Laert.
vit. Diog.

Gloria est consentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute. Cic. Tusc. l. 3.

which is not content to come behind, and is the Parent both of **Vain-glory** and **Hypocrisie**; for the proud man is ambitious of human applause, and having no real worth to deserve it, puts on the disguise of **Hypocrisie** to obtain it: *Pride is the beginning of sin, Eccles. x. 13.* it was the cause of the fall of Angels (f), and of men also (g), a sin so foolish and unreasonable, that if **Blindness of heart** did not make way for it, none would entertain it, *Prov. xiv. 3.* Let us survey our selves and see; alas, what have we to be proud of? Our beauty and strength will certainly decay by Age, but Sickness or Sorrow may impair them sooner: Our Nobility and great Birth was nothing to which we did contribute: Our Estates and Fortunes perhaps are not to be reckoned among things for our good, and may prove an occasion of our ruine, they are liable to be lost and spoiled by fire and water, by robbery or invasion, by deceit or oppression, even while we live; and when we die, we must leave them all behind us; so that he who boasts of these things, is like the *Athenian Merchant*, who vaunting of his great riches at Sea (as *Plutarch* relates) was gravely checkt by a wife *Spartan*, telling him, he ought not to be puffed up with a fortune that hung by so slender Ropes: Our parts and our learning are no just ground for Pride, being the gifts of Heaven, and such wherein many exceed us, and those who know most, know nothing very perfectly, and are ignorant of more than they know; and if they practise not according to their knowledge, had better been Ideots or wholly Illiterate. Shall we then be proud of our Honesty, our Devotion, or our Charity? as truly the better sort of men are most in danger of this Vice (h): But 'tis sure we do not act these by our own strength, but by the grace of God; and the good which we do is very little, and allayed by imperfection and mixtures of evil, and far exceeded by the number of our sins: *What then (saith St. Augustine (i)) shall any flesh be proud of? Of evil, (which only is our own) This is not our glory, but our shame: Shall we then be proud of good? That is not ours, but thine O Lord, and he that arrogates it to himself is a Thief and a Robber.* So that it appears we have no real ground of Pride, and therefore we should pray against it, because it is unreasonable: And to make that Petition more hearty, let us consider that it is as mischievous as it is groundless; for **Pride** will make us murmur against Providence, render us odious to God, and ridiculous to discerning Men; it will cause us to contend with our Neighbours, to affront our Superiours, despise our Equals, trample upon our Inferiours, and flatter our selves; it will make us scorn to be taught, hate to be reprov'd, and incapable of Repentance, unfit for Heaven, and Company for *Lucifer* and his Angels: Let us then labour to prevent it, by annexing heartily, *Good Lord, &c.*

The next Evil is **Vain-glory**, the constant attendant of Pride; for the Proud man having a high conceit of himself, desires to have others to esteem him better than he deserves, and courts the applause and the praises of all People; but this design very often overthrows it self: for he that is observed to hunt for commendations shall certainly lose them, and get instead thereof the blot of an ambitious Fool: Yet if we could obtain glory of men, nothing is more uncertain and empty: for many of those who extol us, do it meerly because it pleaseth us (k), and in hopes to make their ends upon us thereby; and all the croud of our flatterers may (for ought we know) change their note e're the next morning. Did not those very throats which were hoarse with crying *Hosannah*, shout as loud with *Crucifixe him* within two days? But suppose the praise of the World were invariable, certainly in so evil a Generation, it is no good sign to be cryed up by the most, which are always the worst; nor are the Vulgar so competent Judges of real worth, there being about us, as *Diogenes* said of the Spectators at the Olympicks, *Much People, few Men (l)*; so that it is not what the most, but what the wisest and best men say of us, that gives us the truest Reputation; this is real Honour, the other *Vain-glory*. Yet such is the unhappiness of those who are once bewitched with this desire, that they only hearken to the words, but consider not the persons, the quality, the affections, nor the sincerity of their Admirers, it being noted that the great Orator *Demosthenes* was proud of the praises of a silly woman, no better in condition than a Tankard-bearer:

But

But in very deed it is not the commendation of great or small that will do us any real good; it may deprive us of the reward of our Piety, if we be ambitious of it, *Matth* vi. 1, 2. but it cannot make us any better: It is God that must be our Judge; if he approve us, no matter who condemn us; if he condemn us, no matter who commend us (m). 'Tis the Sentence of the Judge, not the Vote of his fellow-Prisoners, that absolves the accused man; and doubtless at the last Day it will appear a **Dain-glozz** indeed to hunt for a little Breath of men, and not regard the running into the displeasure of Almighty God, who must hate those who aim at nothing but their own Praise, because such never care to be really good, but only to be thought so; and thus **Dain-glozz** begets the next Evil, which is

Hypocrisie, which is a Vice as contrary to Truth, as the two former were to Humility, being the grand Engine by which the Proud man seeks to advance his Reputation, and is a wickedness as great as those to which it ministers; it is the acting under a disguise, the putting on a form of Holiness or Devotion, Justice or Charity, without being really so (n), when men design not so much to please God, as to deceive Man, and accordingly doing some outward acts in publick that have a semblance of Piety, but privately practising the direct contrary: Yet such there are too many whose hearts and words do not at all agree, nor are they the same in the Church and in the Closet; in outward aspect and deportment Saints, in privacy almost Devils (o). Few sins more common than this; yet none more abominable (p) to God always, who cannot be blinded; yea, and to men, as soon as the Vail is drawn by, and the cheat discovered, as it always is at last. No man is loaded with more reproach and scorn than the detected Hypocrite; the weaker sort of men are apt indeed to accuse the Religion to which the Counterfeit did pretend, and so God is often blasphemed, and his holy Truth condemned for the sake of this accursed Sin. However, it is a great affront to Gods Omniscience, to dare to act deceitfully while he looks over us; it is a mighty difficulty to dress the Pageant, and requires abundance of policy and pains to manage the artifice of seeming good, and shews such as do it, will take more pains for their credit with Men, than for the sake of virtue, or the love of God; and it must one day be punished with great severity, because it abuses Religion by making it a Cloak to the vilest purposes; so that the Jews say, That in the World to come all may be forgiven but the *Serpent* and the *Gibeonites*, that is, *Hypocrites* and *Deceivers*. *Mahomet* makes seven Caverns in Hell, and assigns the lowest and the hottest for the place of Hypocrites. All which duly weighed, may shew us what reason we have here also to say, **Good Lord, &c.**

The next Order of Sins are such as belong to the Heart also, but are sins against our Neighbours; the first of which is **Envy**, which occasioned the first Hatred, and the first Murder in the World, *Gen* iv. 8. and it is the being grieved at the virtue or the prosperity of another, although we be not at all injured thereby (q). A Vice diametrically opposite to the nature of God, who wisheth the welfare of all, and delights in the prosperity of his Servants; and the exact imitation of the temper of Infernal Spirits, to whom it is torment to behold any less miserable than themselves: A Sin that is its own Executioner, torturing the Mind possessed with it with a perpetual discontent; for those who are acted with this Fury, are unthankful to God for what they have, and angry that others have more; not enjoying their own for vexation that their Neighbours fortune is better, consuming their bodies, breaking their sleep, and disturbing their minds (r), because others are blessed by God, or commended by Men; so that they must be miserable so long as there is a good or a happy man within their acquaintance. To this may be added, that Envy is infinitely mischievous, perpetually plotting to make all as miserable as themselves, and when it hath power, nothing more implacable: Other Sinners (as *St. Basil* notes) being to be appeased by gifts, or mollified by kindnesses; but the Envious man is still more enraged to see his Enemy in a capacity to give: *Who can stand before Envy*, saith *Solomon*, *Proverbs* xxvii. 4. for Envy is the sower of Discord, the fomentor of Strife, the propagator of Quarrels, the raiser of Slanders, the cause of Murder, and all imaginable Villany; the Envious man

F f

being

(m) *Qui autem ab hominibus laudatur, vituperante te, non defendetur ab hominibus, judicante te.*
Aug. Solil. c. 15.

(n) *Hypocrita est, qui in Theatro alienam personam assumit.* S. Basil. conc. de jejun. *Ἦποκρίται δὲ εἰς τὸν ἄλλο μὲν ὄντες, ἄλλο δὲ παριστάμενοι.*
Theoph. in *Matth.* xxiii.

(o) *Ut vestitum sic sententiam habent, aliam domesticam, aliam forensem.*
Cic.

Qui Curios simulant & Bacchanalia vivunt.

(p) *Totius injustitiae nulla capitalior est quam eorum, qui tum, cum maxime fallunt, id agant ut viri boni esse videantur.*
Cicer. de finib.

(q) *Agritudo animi suscepta propter alterius res secundas, quae nihil noceant invidenti.*
Cic. *Tusc.* l. 4. *Est odisse in aliis vel merita propria, vel beneficia divina.*
Cypr. de zel. & livor.

(r) *Tantos invidus habet justae paeae tortores, quantos invidiosus habet laudatores.*
Prosp. de virt. & vitiis.

being the fittest Instrument to contrive or execute the most direful Tragedies; so that *Anacharsis* truly said, Such were to be banished from Cities, and cast out of all Societies, as the Chaff from the purer Corn: And therefore since Envy is so mischievous to the world, and makes them so miserable who are infected with it, let us here also heartily say, *Good Lord, &c.*

The next Evil is *Hatred*, which though it may arise from other causes, yet it is the constant effect of *Envy*, which produceth the most cruel and implacable kind of *Hatred*, such as *Saul* bare unto *David*, 1 *Sam.* xviii. 8. but whatsoever root it springs from, it is a Sin, from which we all ought to pray to be delivered. Even *Anger* is a great Evil, but then 'tis a short and sudden displeasure, that ceaseth as soon as the heat is over; whereas *Hatred* is a perpetual anger, a total alienation of the mind from the *hated* Object, the bearing Evil-will even in cold blood; and this is a Crime that cannot, as *Anger*, be excused upon the stock of Rashness and Inconsideration. It is a Sin that one would think should scarce ever happen among men, who are made by the same hand, of the same matter, and in the same mould; much less among Christians, who have the same Father, and the same Hope, one Way, and one End at which they all aim, and where they all desire to meet. Yet sad Experience doth instruct us, that neither the bonds of *Nature* nor *Religion* can restrain this barbarous Vice; and we may daily see what Divisions it makes in Church and State, in Cities and Families, exasperating the nearest Neighbours and dearest Relations one against another, till it hath filled all places with Contention and Unquietness, Railing and Evil-speaking, yea with War and Bloodshed, of which *Hatred* too often is the Original (s). And yet nothing is more clearly forbidden, nor more sadly threatened, than this Sin in Holy Writ: *He that hateth his Brother* is said to be a *stranger and an enemy to God*, 1 *John* iv. 20. a person so odious, that he will not hear his Prayers, *Matth.* v. 23. 1 *Tim.* ii. 8. and so unlike to the gracious nature of the *Divine Majesty*, that he must be for ever shut out from his presence, who is infected with it; and therefore let us here also from our heart say, *Good Lord, &c.*

To this is subjoyned *Malice*, a branch of the same root, being *Hatred* of a long continuance, joyned with desires and purposes of *Revenge*, having its name in the Greek and Latin Tongues, plainly, *Wickedness* (t), to intimate it is the highest kind of wickedness in the World: It is of the same nature with *Hatred*, but it is far more dangerous (u), because it is more secret and subtil, pale and thoughtful, smooth and fair, but full of desperate Resolutions and Designs, being mixt of the craft of the Fox, and the cruelty of the Tyger. It is a Sin that so poysons the Soul in which it dwells, that no serenity nor pleasantness ever stays there, and the person hath no delight but in Cruelty and Mischief; and *Solomon* tells us, *They sleep not unless they do evil*, *Prov.* iv. 16. Such Malicious wretches are abandoned by the Holy Spirit, nor can any Grace or good thing ever thrive in them: They are hated by God, and because they will not forgive their fellow-Servants, he resolves also never to forgive them. While they meditate revenge against their Brethren, the Hand of God is stretched out to take a just vengeance on them, and when it falls upon them, it will throw them into the Regions of Horreur, where those Spirits dwell whose sole delight it is to contrive and execute all manner of mischief; all which duly considered, will shew us the misery and evil consequences of this Sin also, and help us with greater fervency to annex *Good Lord deliver us*.

Finally, lest any Sins of this kind should be omitted, here is added from all *Uncharitableness*, which is the breaking of all those Commandments which concern our Neighbour, as Charity is the fulfilling of them all; and the afore-said Evils of *Envy*, *Hatred* and *Malice*, do all spring from the want of Charity, 1 *Cor.* xiii. 4, 5. They are all branches of *Uncharitableness*, and there is this only difference, that *Envy*, *Hatred* and *Malice* are all bent to do evil: *Uncharitableness* only resolves to do no good; and the case may so happen, that he doth evil, who will not do good (w); and he that suffers his Neighbour to perish for want of relief, is adjudged a Murderer (x): And if we consider, that we were

(s) Ὁ θυμὸς
φόνον αἰνον
Philo.

(t) Gr. Κακία.
Lat. Malitia.
Colof. iii. 8.
κατ' ἐξοχὴν
quasi maxima
Malitia.
(u) — Ira quæ
regitur nocet.
Professa odia
perdunt vindi-
cæ locum.
Senec. Medea.

(w) Τὸ ἀγαθὸν
μὴ ποιεῖν κα-
κίας μὲν
Chrysost. ad Eph. iv.

(x) Zonaras in Apostol. Can. 59.

created by God for the mutual help of one another (y), and joyned in Societies for that end, that each man might support his Neighbour, and all unite to uphold the whole; we shall see, that to be Uncharitable is to forget the Law of our Creation, to renounce the bonds of the Society in which we live: Who can express the baseness of that narrow Spirit, who regards none but himself, and who hath no bowels toward his Neighbour and fellow Christian? If they be full, they care not who is hungry; if they be clothed, they care not who are naked; if they be healthy and chearful, rich and prosperous, they regard not who is sickly or sad, poor or afflicted. This is that vile quality that makes Relations to be unnatural, Neighbours unkind, and Friends barbarous, that turns a City into a Wilderness, whose Inhabitants do make a prey of one another; this leaves the Poor desolate, and the Miserable are permitted to sink under their burden, to the great dishonour of God and scandal of Religion, which is blamed for that want of Pity, which is amongst us; but indeed the uncharitable man is any thing rather than a Christian, for Christianity is the perfection of Charity: So that to this also we have great reason to add, *Good Lord, &c.*

And now let all the People review the particular Sins: And,

First, Let them consider, if they have not been guilty of committing them; if so, they had need desire pardon in this *Good Lord deliver us.*

Secondly, If they fear they shall be tempted to commit them hereafter, they may pray against the power of these sins by the same *Good Lord, &c.*

Thirdly, If they apprehend some Judgment hanging over their heads, for that these sins have been so rife among us, they may beg the removal of the same by this *Good Lord deliver us.*

Lastly, If they consider what Mischiefs themselves and all the World suffers by Pride and Malice, &c. and by those infected with them, they may pray for the Conversion of all such Sinners, or the prevention of their wicked designs however, in saying, *Good Lord deliver us.*

s. VI. **From fornication, and all other deadly Sin, and from all the deceits of the World, the flesh, and the Devil, Good Lord deliver us.**]

Although all wickedness begin in the heart, yet it doth not end there, nor must we think we have finished our Litany when we have prayed against secret Sins, but as they spread further into the actions of our Lives, our Supplications must pursue them, and there also beg deliverance from them, especially in an Age, wherein all Iniquity is grown so bold, as to appear in publick without shame or fear, and none more confident than that which stands foremost, even **fornication**, which we must not here confine to the defiling of single persons (as the word is sometimes strictly taken,) but for all manner of filthy Lust (as the signification is enlarged (a)): And this was an old Petition in the Western Litanies (b), and is by us set before all other deadly sin; because St. Paul puts these in the first Rank, where he reckons up the works of the *Flesh*, Gal. v. 19. *Adultery, Fornication, Uncleanness, Lasciviousness, &c.* affirming, *That they who do such things shall not inherit the Kingdom of God.* And that the frequency of this Sin in our times may not make us pray less fervently against it, or tempt us to run more easily into it; let us consider

I. The heavy guilt of this Sin, which is condemned by the light of Reason, attended with the natural restraint of shame, punished by the Laws of all wise and sober Nations; which is prohibited by God in one express Commandment, *Exod. xx. 14.* and in many other places of his Holy Word, *1 Cor. v. 18.* and *x. 8.* and *1 Thess. iv. 1, &c.* A Sin exceeding hateful to the purity of the Divine Majesty; a Sin that leaves a grievous stain upon the Soul, and profanes the Body, *1 Cor. vi. 18.* yea, defiles the Temple of God, and makes the Members of Christ, to be the Members of an Harlot, when it is committed by a Christian; a Crime that can have no Excuse, because God hath taught us to cure it by Mortification, or allowed us the remedy of an holy Marriage, *1 Cor. vii. 9.* The Thief steals for necessity (as Solomon observes, *Prov. vi. 32.*) and many sin for fear of some terrible Evil, and these have some Apology: but this Adultery is a voluntary Sin, acted merely out of the desire of beastly pleasure. Upon which ground *Tertullian*

F f 2

learnedly

(y) Homo in adiutorium mutuum generatus est. Senec. de ira, l. 5.

Τὰ λογικὰ ζῶα ἀλλήλων ἐνεκαὶ γονάμεν. Marc. Antonin. l. 4 §. 3.

(a) See Hammond. *Annor.* on Acts xv. 29. and *1 Cor. v. 1.*
(b) *A spiritus fornicationis libera nos.* Brev. Sarisb.

(c) *Nemo volens negare compellitur, nemo nolens fornicatur: nulla ad libidinem vis est, nisi ipsa—quis magis negavit, qui Christum vexatus, an qui delectatus amissit?* Tertul. de Pudicitia in fine.

(d) *Anacharis ap. Theodoret. Serm. 2.*

(e) *Καὶ τῇ ἐ-
ρεπείᾳ, ἡ
καὶ τῇ δὴ
τῷ σώματι,
τῇ μὴ μὴ
σωσάσθαι
πρὸς τὸ μὴ
παύειν.* Clem.
Alex. Strom. 3.

(f) *Aug. retract. l. i. c. 19. De Correp. & gratia, c. 12.*

learnedly argues, That to deny Christ for the satisfaction of Lust, is a more heinous Crime, than to deny him for fear of Torture (c), and proves, they ought as hardly to be received into the Church, as those who had sacrificed to Idols; and verily the Primitive Discipline allowed not Adulterers the Communion of the Church, till their last hour. So that the guilt of this Sin, both in the eyes of God and Man, ought to make all the committers of it cry, **Good Lord, &c.**

Secondly, The grievous punishment of this Sin also ought to be regarded; for as it is terribly threatened, so it hath been severely revenged by God in all Ages. How dear did these unlawful Pleasures cost *Shechem*, *Zimri*, and *Amon*? By this *Reuben* lost his Blessing, and *Eli's* Sons cut off the Priesthood from their Fathers Family. For this Crime 23000 of *Israel* were cut off in one day, 1 *Cor. x. 8.* and the Tribe of *Benjamin* was almost wholly destroyed; yea, *David* himself was plagued with the Violation of his Wives, the Murder of his Children, the Rebellion of his Subjects, and many other Calamities for this Sin. This banished the Kings from *Rome*, brought the *Moors* into *Spain*, and hath pulled down many of the most flourishing Kingdoms of the World, and yet Damnation will be added after all these temporal Judgments; all which should make us say with trembling, **Good Lord, &c.**

Thirdly, The mighty power it hath over those who once yield to it, may also make us afraid of it. No Vice more suddenly and insensibly insinuates it self, but when it hath once got possession, it is troublesome and insatiable, disdaining to be restrained by Reason or Conscience, by the Laws of God or Man; it furiously drives men into shame and poverty, yea, into diseases and death; so that the Philosopher used to pray he might rather be distracted and lose his wits, than to become a slave to so brutish a Passion (d); which when the outward acts are ceased by Age or Weakness, defiles the Mind with desires and remembrances as vile as the grosser Prosecutions (e). How few are the Instances of those that have returned from it? How many are the Examples of such as have in pursuance of these desires forfeited their Honour and Estates, their Health, their Life, yea, their immortal Souls also? So that if we have any care of our selves, we shall say most passionately, **Good Lord, &c.**

Fourthly, The mischievous effects which it produceth in the World, should render it odious to us; it defileth and debaucheth Persons who might have been excellent and useful, had they escaped this Vice; it makes Families miserable, unties the holy Bands of Matrimony, shakes the Foundation of Societies; it fills the World with Rage and Revenge, Duels and Blood; yet extirpating all true Valour, it makes an Age effeminate and vain, incapable of Action, and empty of Honour, but what is purchased in an infamous Quarrel; it embaseth the Spirit, besots the Wits, and destroys the Parts of the bravest Men, and throws such a blot upon the Beauty of the fairest Women, that nothing is more deformed in the eyes of all sober Persons: And we may consider how we would take it, to have our nearest Kindred, or Relatives, our Families, or our Friends to be thus abused, and then I suppose we shall have motives sufficient to teach us heartily to pray, from **fornication, Good Lord, &c.**

It is evident by what hath been said, that **fornication** is a **Deadly Sin**, but not the only one, wherefore we add a Petition, to be delivered from all other **Deadly Sin**: An expression undeservedly censured by some, as if it favoured that Distinction of the Roman Church, which makes some Sins venial in their own nature, others mortal: But the Doctrine of this Church is, that all Sin is in its own nature deadly, as *St. Paul* affirms *Rom. vi. 23.* yet because *St. John* plainly saith, *There is a sin unto death, and a sin not unto death*, 1 *Epist. v. 16, 17.* we may safely retain the Distinction in *St. John's* sense, and as *St. Augustine* expounds it (f); taking Deadly Sins for such as are Deadly and Mortal in their event, through the final impenitence of those who practise them, which *David* calls *Presumptuous sins*, *Psal. xix. 12.* and as we here, so he there, first prays to be delivered from *Secret sins*, and then from sins of Presumption or Deadly sins: for the meaning of **Deadly Sins** here is, those open and grievous sins which none but Presumptuous sinners do act, and from which few ever escape; Sins that rarely are washed away by Repentance, and usually end in Damnation; such is **fornication**,

ration, of which Solomon observes, *None that go unto her return again, nor take hold of the paths of life*; Prov. ii. 19. and such are the rest that are reckoned up by St. Paul, 1 Cor. vi. 9, 10. whither we are directed to look, what is meant by all other **Deadly Sins**; for after **Fornication** follows, **Idolatry**, **abominable Lust**, **Robbery**, **Covetousness**, **Drunkenness**, **Railing and Extortion**, the Actors of which (the Apostle saith) *shall not inherit the Kingdom of God*: These therefore are the particulars rather than those which the Roman Church calls the *Seven Deadly Sins*, viz. **Anger**, **Pride**, **Gluttony**, **Luxury**, **Covetousness**, **Envy**, **Sloth**; some of which belong to the former Petition rather than this, nor is **Fornication** named among them; nay, I fear, the corrupt practices of the *Romanists* have made their Doctors to blot this out of the number of **Mortal Sins** (g), which our Church names in the first place. The sum is, that under the Title of **Deadly Sins** are to be reckoned all sorts of publick, actual, heinous Crimes, which being too many to be named particularly are comprehended under this general Appellation, to humble the bold Committers of them, by minding them, that they will (if not speedily repented of) end in their Damnation: But let none take encouragement from hence to be unconcerned for lesser Sins, for the least is deadly in itself, and without Repentance will be so to him that doth commit it; nor must we exempt those Sins which the custom of an evil Age, or the multitude of Offenders makes to be generally accounted Small; nor yet may any man except his own Darling sin out of this Catalogue of **Deadly Sins**; for though every one makes excuses for the Vice to which he is inclined, and great Iniquities are counted nothing by their impure Actors (h); yet no sins are so mortal in their Event, as those which are beloved and indulged, often acted and seldom repented of, and a little Wound neglected may easily prove Deadly; so that under this Head of **Deadly Sins**, we should think of all the grosser Acts of Wickedness, and of all those Sins which may be deadly to us, though of themselves they seem inconsiderable, and pray to be delivered from them all.

Lastly, That we may comprehend all sorts of Sins, both great and small, we pray that God would deliver us from all the **deceits of the World, the Flesh, and the Devil**: For there is no kind of Wickedness, but it comes under one of these Heads: As to the Nature of Sin, it is a **Deceit**, Prov. xi. 8. it promiseth more good than ever it performeth, and bringeth evils upon the Sinner, that were wholly unexpected: As to the Agents and Instruments of this Deceit, they are **the World, the Flesh, and the Devil**, our Three great Enemies, which we renounced in our Baptism, yet still they seek to deceive us: The World propounds Objects from without, the Flesh meets them with Desires from within, the Devil maketh an advantage of both, and we are easie, credulous, and apt to be abused into the most dangerous embraces, and therefore had need to pray, *Good Lord, &c.* Or if we would be more particular, the Deceits of the World, are all the pomp and gaiety which attend Riches, fair Palaces, numerous Retinues, Feasting and Jollity, State and Magnificence; or at least, the ease and satisfactions that dwell with a full Purse: With these are Men deceived and enticed to seek Wealth by evil means, to rely upon it as compleat felicity, whereas those who enjoy it find all is *Vanity and Vexation of Spirit*. The Deceits of the Flesh, are the Pleasures that arise from variety and plenty of Meats and Drinks, from merry Company, and novel Divertisements, from Sloth and Idleness, and especially from Wantonness and Lust; but these are mingled with sorrows, and end in sickness and shame, in poverty and a lasting Repentance, they please the outward, but destroy the Inward man. Now both of these kinds may be called the **Deceits of the Devil**, because he is the Worlds Solicitor, and the Pander to the Flesh, designing and promoting our delusion by both these means, whence he is called the **Deceiver**, Rev. xx. 10. and it is his whole business, under several disguises, to cheat and deceive (i); yet there are some Temptations which are suggestions of his own devising, such as the thoughts that Religion is foolish and impossible, that Charity is expensive and burdensome, that Devotion is needless, and a waste of Time; the deferring Repentance till it is too late, the expectations of Mercy in a sinful course, and the fears of an evil portion after all Pious endeavours, those are properly his **Deceits**: And when we consider our own ignorance,

(g) *Pro simplici fornicatione quis deponi non debet, quia pauci sine illo vitio inveniantur.* Gloss. ad Grat. distin. 8. c. 6.

(h) *Omnes rei veniabiles putant semper reatus suos, nam & furta furibus leves culpe sunt, & innocua ebrietas videtur ebrietatis, et apud impudicos fornicatio scelus non est.* Salvian. ad Eccles. Cathol. l. 4.

(i) *Dolus est machinatio quedam astutius decipiendi causa, cum aliud simulatur, aliud agitur.* Ulpian. l. c.

ignorance, negligence, and aptness to be deluded, and reflect upon the number, the management and policy of all these Plots, we cannot but conclude with a most passionate *Good Lord deliver us.*

s.VII. **From Lightning and Tempest, from Plague, Pestilence and Famine, from Battel and Murder, and from sudden Death, Good Lord deliver us.**

When the Cause is removed, there are hopes the effects may be prevented, and therefore after we have petitioned against all Sin, we may regularly pray against all those Judgments with which God is wont to scourge Sinners; and verily there is no Creature so small, but he can make it his weapon to destroy his Enemies, *Wisd.xvi.24.* The very Lice and Flies, though little Animals, were a very great Plague to *Pharaoh*; and *Herodotus* relates, that a whole Army of *Senacheribs* was defeated by having their Harness and Bow-strings eaten by Mice, whereupon he made a Statue of himself, holding a Mouse (and offered it in *Vulcan's* Temple) having this Inscription, *Let all that behold me Fear God(k).* How much more should it strike the bold Sinner with terror, when he hears this dreadful Catalogue of the greatest Instruments of the Divine Vengeance? If God be his Enemy, he is surrounded with weapons of Death. The Air above him may burn him with Lightning, tear him with Thunder, overwhelm him with Tempest, or infect him with Pestilence; the Earth under him may starve him with Famine, the Nations about him may destroy him and his, by Invasion and the Sword; and a thousand unexpected Accidents may cut him off by sudden Death: so that he hath no safety but in Submission; no Fence against them all, but by a penitent and humble Deprecation. And because the best of Men have Guilt enough to make them liable to fall into these common Calamities, the Church requires all to joyn in an humble and earnest Request for Deliverance from them; following herein the laudable Example of pious Antiquity: for the Greek Offices say, *Deliver, O Lord, this City, and every City and Country, from Famine and Pestilence, Earthquakes and Inundation, Fire and the Sword, from Invasion of Strangers, and from Civil War(l):* And elsewhere, *That thou mayest keep every City and Country from Earthquakes, Burning and Blood, we cry, Lord have mercy(m).* Other Petitions we have out of the Latin Forms, in some of which we have from *Lightning and Tempest, Good Lord deliver us: From sudden and unprepared Death, Good Lord, &c.(n):* So that our Litany is compiled out of both, and we have more comfort in using those Petitions, which so many holy Persons in several Ages and Places have successfully used before us; but if we delight in Scripture Presidents, we shall find instances there also, how every one of these Judgments have been removed by the fervent Supplications or Litanies of holy Men: Thus *Elijah* put an end to a Drought(o): Thus *Moses* and *Samuel* made Thunder and Lightning, Storms and Tempests to cease, *Exod.ix.28, 29. 1 Sam.xii.18, 19, 23. Aaron, Phineas, and David* stayed the raging Pestilence, *Numb.xvi.48. Psal.cvi.30. 2 Sam.xxiv.16, 17:* the forementioned Prophet removed Famine, *2 Kings xviii.42. Jacob* and *Jehoshaphat* prevented Battel and Murder, *Gen.xxxii.2. 2 Chron.xx.6, 7. Hezekiah* procured a reprieve from a sudden and untimely Death, by Prayer: And by the Prayers of men of like Passions with our selves, were all these Evils averted, and the same course we take now; only if we desire the like success, we must pray with the same Devotion, and to excite it, let us briefly view the Particulars apart.

I. **From Lightning and Tempest;** All the Judgments here mentioned are such as come immediately from the Hand of God, unless the three last, wherein men are instrumental for the most part. Now of the immediate Judgments these are in the Air above us, which is sometimes kindled into dreadful flames, as in **Lightning**, or filled with terrible noises, as in **Thunder**, which the *Heathens* called *The voice of God*, (*John xii.29.*) and which was wont so to affright that Atheistical Monster *Caligula*, that it made him run to hide his guilty head; and who can hear these Celestial Cannons flash and roar without horror and amazement? Especially if it be remembred, that God aims his never missing Thunderbolts against the wicked, and shoots from the Clouds as from a well-

drawn

(k) *In me quis intuens pius esto.* Herodot. lib.2. num.141.

(l) *ῥῶσαι κύεις τῷ πόλει τῷ πύλῳ, καὶ πᾶσι πόλιν, καὶ χώραν, ἀπὸ λιμῆς, λοιμῆς, σεισμῆς, καὶ τῆς πορσίσεως, πυρὸς, μάχης, ἐμδεδυμένων, ἀλλοσύλων, καὶ ἐμφυλίου πολέμου.* Lit. S.Basil. &c in Orat. Lucern. Euchol. p.42.

(m) *Preces in pub. Calamitat.* Euchol. p.811.

(n) *A fulgure & tempestate:* Libera nos.

A subitanea & improvisa morte: Libera nos. Breviar. Sarisb.

(o) James v.16. *Δέσους ἐν ἐν γυνέκῳ* Litanis proprie dicitur *Δέσους, & olim ex inspiratione dicitur solus.*

drawn Bow, *Wisd.v.21.* and many times we see Trees and Corn, Houses and Men burnt and blasted by Lightning, or dashed and torn in pieces by Thunder; nor is there any fence against these but holy Prayers, which will save us when they begin, or else prevent them totally; for which cause we should daily say, *Good Lord deliver us from Thunder and Lightning*; as also from that which often doth accompany it, *Storms and Tempests*, which are the furious agitation of the lower Air by raging Winds, fierce and long continued showers of Rain, or Hail or Snow, which do often make great destruction by Sea and Land, and are dismal to behold, and pernicious in their Consequences to men and beasts; but let us remember that the Winds and Storms did obey *Jesus*, even in his meanest Condition, *Matth.viii.27.* and let us call upon him to *deliver us*, who is able either to preserve us in them, or from them, and either way we shall be safe.

The following Judgments of *Plague, Pestilence, and Famine, Battel and Murder*, have peculiar Offices for them, where we shall handle them more fully in the *Occasional Prayers*, PARTITION II. but because those Prayers are for their removal, when they are upon us, and these daily Petitions are rather to hinder their coming (p), and prevent them while they are yet a great way off; we may say somewhat of them here also, but very briefly: I. *Plague and Pestilence* are also evil affections of the Air, in which we breath (q), and one of the Rods by which Providence doth scourge a sinful People, expressed here by two Words, the one being commonly meant of the Disease strictly called the *Plague*, the other of all Epidemical, Pestilential and Infectious Diseases, which do sweep away many Thousands together; and if we have any pity for Mankind, or sense of our own, and our Friends danger, we shall heartily pray, that such sad Mortalities may not happen, lest desolation do ensue, and we or ours be cut off among the rest of the numberless and almost neglected Funerals. II. *Famine* follows here, as it often doth in the Dispensations of Providence, because the neglect of Culture, discouraged in general desolations, occasioneth Scarcity to succeed: And this Judgment relates to the Earth, whose fruits are either pined with drought, or rotted and corrupted with Inundations; but whatever be the Cause of Famine, the Effects are very sad, Hunger and Thirst, Fainting and Death; the Poor complain, the Rich are in danger, and the whole Nation will be miserable; and therefore let us pray, that from *famine* also we may be delivered at least all our days. III. *Battel, and Murder* which inseparably attends it, are mentioned next, because the Scripture usually joyneth these, *Pestilence, Famine, and Sword* (r). When the Litanies of the West were first put into this form, the Empire was over-run with barbarous Nations, whose Battels in the Field, and Murders in the Cities were very bloody, and against these was this Petition (s); but we need not alter it, since (God knows) Christians are as cruel and inhumane in their Battels against, and Conquests over one another, as ever Pagans of old were, and therefore we pray for Peace in our days; there may be some so vile as to delight in War, but the good Christian wishes and prays there may be none: No Invasions of Foreigners, nor cruel Battels: No Massacres and Murders, committed under pretence of Liberty or Religion: No Assassinations or Butcheries perpetrated by Thieves and Pirates, Robbers and *Banditti*; we would have none to act these Villanies, nor none to suffer by them, and therefore we pray for all, when we say, *Good Lord deliver us*.

The last of this Order is *Sudden Death*, which is a personal Evil, and comes immediately by the Hand of God most times. In the others many were Fellow-sufferers; but this aims at a single Person, it may be at our selves, and because we can have no time when it comes, we have the more need to pray earnestly before, that we may prevent it, if it be possible. Yet howsoever rational this Petition may seem, it hath been censured by some: The Fatalist condemns it as an opposing of immutable Decrees, and others (who it seems believe themselves always fit to die) blame it as impertinent; but let such know, that they do not only reproach our Church, but all those Ancient Offices of the East and West, from whence we borrowed it (t), nor would they find any ground for contending with

Ἐπειὶ τὰ τέλη τῆς ζωῆς ἡμῶν. Pag. 74. A subitanea & improvisa morte. Miss. sec. us. Sarum.

(p) — *Veni-
enti occurrere
morbo.*

(q) *Pestis est
venenosus qui-
dam vapor in
aere concretus,
vitali inimicus
spiritui. Ficin.
Epid. Antid. 1.*

(r) *Levit. xxvi.
25, 26.
2 Sam. xxiv. 13.
1 Kings viii. 37.
Jerem. xiv. 12.
Ezek. v. 12.
Matt. xxiv. 6, 7.
Rev. vi. 8.
(s) A persecu-
tione Pagano-
rum & omnium
inimicorum no-
strorum; Libera
nos. Miss. Brev.
vet.*

(t) *Ἐπεὶ τὰ
διατελεσθῆ-
ναι — τὴν
ἀπὸ τοῦ θανά-
του. Euchol.
pag. 776. &
Lit. S. Chry-
sost.*

us,

(u) Job xv. 32.
Antequam dies
ejus implean-
tur. Vulg. Lat.
πρὸς ἑαυτὸν
LXX.

Heb. Die non
sua.

(w) Nemo eorum
sua morte de-
functus est.
Sueton. de Per-
cussoribus Cæ-
saribus.

Erit longævus,
in senectâ felix,
qui morte sua
moriatur. Julius
Firmic. l. 8. c. 19.

(x) Lotus nobis-
cum est, hilaris
canavit & i-
dem

Inventus ma-
ne est mortuus
Andragoras.
Martial. l. 5.

(y) Mitius ille
perit subito qui
mergitur undâ,

Quam qui
lassatus brachia
quassat aquis.

(z) Exempla
habemus, Tusc.
quæst. l. 1. Cleo-
bis & Bitonis,
Trophonii &
Agamedis.

us, or them, if they duly considered what is meant by **Sudden Death**, viz. I. **Un- timely Death**, which is when a Man dies before the years be spent, which Na- ture, his Constitution, and God seemed to have allowed him, which the Scripture calls *Dying before ones time* (u), or before ones day (howsoever some men so con- fidently say this cannot be.) A Judgment threatened to Evil men, Job xv. 32, 33. and feared by a good man, *Isai. xxxviii. 10.* and doubtless this is an Evil, that every prudent Man would and doth heartily pray he may escape. II. **Violent Death** is a- nother kind of Sudden Death, to die by Burning or Drowning, by falls from Houses or High-places, by voluntary or involuntary hands of men, by stifling or choak- ing, or the crushing of an unexpected breach, which the *Romans* called a Mans not dying his own death (w); and truly all these sorts of Death are as sad as sudden, and who would not pray against them? III. That which is peculiarly called **Sudden Death**, that is, when men seemingly very well, without any apparent Cause, do immediately faint or die among their friends, or in their beds (x); and I suppose no man wishes to die thus: And though the Heathen, who considered not the World to come, commended these ways of dying (y); yet we Christians ought to pray against them, with submission indeed to Gods will (who can turn them to the best, and sometimes calls good men this way out of the world (z)): for that is supposed in all the former Judgments, if it may please God, we ought to desire deliverance from **Sudden Death**, as well as from **Lightning and Tempest, &c.** yea, rather from this than them, for these Reasons; *First*, Because **Sudden Death** gives us no time to settle our Estate, but leaves all our Concerns intricate and in- tangled, and involves our Relations in endless Suits and Contentions. *Secondly*, Because these kinds of Death are very uncomfortable to our surviving Friends, who have no time to wean them by degrees from us, and have not so comfor- table grounds of our eternal welfare, as if we had had time to have expressed our selves to them. *Thirdly*, Because those who die thus, want their *Viatum*, which the mercy of God and the piety of the Church hath provided to fit them for this last Journey; and doubtless it is a very admirable comfort, and a mighty re- freshing to a dying Christian to enjoy an opportunity to confess his Sins, and unburden his Soul to Gods Minister, to hear his Prayers, receive his Absolution, and partake of the blessed Sacrament, that great Seal of the Divine Love, with all the Assurances of Pardon and Peace, that God allows his Church to give. Oh, with how calm a Soul, and how glorious Expectations do pious men depart after these refreshments! And therefore the want of them is very sad, if there were no more evil in **Sudden Death**. But *Fourthly*, No man is prepared, as he ought, to appear at Gods great Tribunal, but he that hath long expected Death; which few men in health do so seriously, as to dress their Souls for the grand Solemnity of that dreadful Examination; and I am perswaded the best men in the world in their very best frame, would wish to know some hours be- fore they were to be summoned to their last account. *O spare me a little*, saith *Da- vid!* And who will not joyn with him? We ought indeed to be always prepa- ring for death, and ever prepared; but who is so well fitted as they ought, and desire to be? And who would not be better, if he had a little more time? If we observe how frequently a dying Penitent prays, how humbly he confesseth, how heartily he bewaileth all his Sins, how he submits and kisseth the Rod, how he longs after God, and forgives all the World, and lays fast hold on *Jesus*: We shall say, we would willingly abide so many hours of Sickness or Pain for so blessed an opportunity of doing good to our immortal Souls, and shall pray, that we may have such a season to search our hearts, renew our interest in *Jesus*, and compose our Souls for God, however dear we buy it. 'Tis true, we must not put off our preparation till then, but even though we have prepared all our lives, it will be very sweet, if not necessary, to do somewhat at our last, or else it is to be feared, that **Sudden** will be **unprepared Death** to us; from both which *Good Lord deliver us*, from this however, from that also if it be Gods will.

s. VIII. From all Sedition, privy Conspiracy and Rebellion, from all false Doctrine, Heresie and Schism, from hardness of Heart, and contempt of thy Word and Commandment, Good Lord deliver us.]

The Judgments here recited are part of them Temporal, viz. the first six; part of them Spiritual, viz. the two last. In the former Paragraph we had those evils which aimed at our Lives, here we have those which would deprive us of Peace and Truth; those were generally from the Hand of God; these (which are Temporal) are contrived and acted by the Hands of Evil men; who are the Plagues of Societies (a), and as infectious to the Body Politick, as the Pestilence to the Body Natural; raising Sedition, Conspiracies and Rebellion against the State, spreading false Doctrine, Heresies and Schisms in the Church, and seeking the ruine of both. The two last words of either Order, Rebellion in the State, and Schism in the Church, were both lately added since his Majesties happy Restauration, on the sad occasion of that accursed Rebellion which prevailed against the best of Kings (b), and that furious Schism, which rent in pieces the most pure and Orthodox of all Modern Churches: The Consequents of both which were so sad, that we and our Childrens Children shall have reason to say, from such another Rebellion and such another Schism, Good Lord, &c. It is the fancy of a late picquant Author, that the Bishops have impertinently added [Schism] in this place, and that they have spoiled the Cadence thereby; but he may do well to call to mind, that [Rebellion] was added at the same time, and that we heartily wish those whose Patronage he undertakes, had never given occasion for the putting in of either, and we do not perceive any want of harmony in the Cadence; the words run smoothly enough in their Mouths, whose Consciences are clear of these Crimes, and whose hearts unfeignedly detest them. The three first concern the State, Sheba's Sedition, Zimri's Conspiracy, and Absalom's Rebellion, all are expressed in the Greek Liturgies by one Word, From Civil War, &c. as was noted in the last Paragraph; but not one word of any of these could I ever find in any of those Roman Missals which yet have come to my hands, it being the peculiar glory of the Church of England, that her Prayers and Practices have always been eminently Loyal, and Enemies to Treason and Rebellion; but let us view them apart.

I. Sedition is the Mother of the other two, begun by Factious and unquiet Spirits (c), who do privately alienate the affections of the People from their Governours, by complaining of Persecution, Oppression, Tyranny, Ill-management, and the preferment of Evil men; and with these Baits they easily gain much credit among the credulous Multitude, whom they blame for their Softness, and animate them with hopes of Liberty or Tolerations, Exemptions and Priviledges. Now while these Practices produce no other effects than Libels, Clamours against those in Authority, and popular Tumults, they have the Name of Sedition, which yet is so great a Crime, that the Roman Laws did punish the Authors of it with Banishment or with Death (d): And the Canons of the Church punish a Clergy-man (if guilty of this fault) with perpetual degradation (e); judging it most abominable, that they (who ought to be Peace-makers, and Unifiers of all Differences) should become Trumpets to Sedition, and Ring-leaders of Mischief. The Word of God doth every where condemn it, reckoning Sedition as a Work of the Flesh, Galat. v. 20. threatening ruine to all that are given to change, and all that meddle with them, Prov. xxiv. 21. and charging us, as much as in us lies, to live peaceably with all men, Rom. xii. 18. not allowing any Subject to speak Evil of the King, or of Governours, no not in our private Chambers (f) (which was also accounted High-Treason by the Civil Laws) (g): For both God and Man have designed to crush this Viper in the very birth. And here we cannot but wonder at the impudence of the Authors, and the folly of the Abettors of Sedition, that those should usually pretend Religion and the Cause of God, and these believe them, that they act upon Conscientious

(a) Pestem Civitatis. Cicero pro Rabir. Pestem Patriæ. Idem pro Senio.

Act. xxiv. 5. ² Ἀνὰ τὴν πόλιν. (b) Tunc autem atrox incidit in id bellum, cujus altera pars sceleris nimium habuit, altera parum felicitatis. Cic. off. l. 2.

(c) Quibus quiescere non potest, magis moveat, ut virescat. Salust.

(d) Auctores seditionis & tumultus concitato populo, pro qualitate dignitatis aut in crucem tollantur, aut bestias obiciantur, aut in insulam deportentur. Jul. Paul. sent. l. 5. tit. 22. De Seditiosis. (e) Concil. Chalcedon. Can. 18. (f) Exod. xxii. 28.

Eccl. x. 20. (g) Majestatis sunt apud vos rei, qui de vestris sequis aliquid obmurmuraverunt Regibus. Arnob. l. 4. scilicet e Leg. unic. C. si quis Imperatori maled.

Principles, when no Sin is more plainly condemned in the Holy Scripture than **Sedition**; and if the Actors of it had any fear of God, they would not dare attempt it: It is evident that it is very sinful in it self, and it is very mischievous in its effects; for if the King prevail (as I hope he ever will) yet even then **Sedition** ends in stricter Laws and exemplary Executions; but if the giddy multitude do get head, with what fury and violence do they act? Rapine and Plunder, Fire and Devastation, Murders and barbarous Cruelties do every where attend upon them, nothing being more terrible than such seditious Routs, of which we have sad Examples in the History of our own Nation. The King hath (blessed be God) many Eyes to discover, and many Hands to suppress such Practices; but it is very necessary to call in Gods aid to prevent and frustrate these attempts: for there are never wanting some, who out of Pride, Revenge, Ambition, Discontent, or fear of suffering their due deserts, are as secretly as cunningly hatching these mischiefs; and alas! there are too many, who out of weariness of the present Government, and desire of change, out of love of Novelty, desire of Liberty, or hopes of Spoil, may easily be drawn in: But he that forbids **Sedition**, and hates the Actors therein, we hope will discover all such Combinations; to him therefore we apply our selves, saying, **Good Lord, &c.**

II. **Privy Conspiracy** next follows, which is the Daughter of a weaker, but more politick and more malicious **Sedition**; for when the **Seditious** act by force, it is stiled **Rebellion**; but when they lay Plots, and combine to carry on their traiterous Designs more closely, it is called **Privy Conspiracy**, for the concealment and confirmation whereof Oaths have been usually taken, as the Latin and Greek Names import (h). Such was that Conspiracy of those Jews who had combined to kill St. Paul, *Acts* xxiii. for there were in those days certain Men called Zealots, who did often Vow (i) to murder those who were opposite to their Faction. Of this nature was *Calpurnia's Conspiracy*, who with his Complices had vowed the Subversion of the Roman Government, and bound their villanous Plot with drinking each others Blood; and I wish these Hellish Impieties had been proper to Jews and Heathens, but alas they have been too often practised among those who call themselves Christians. How many of these, hatched by the discontented Romanists for the destruction of our excellent Queen ELIZABETH, did Providence discover and prevent? And how desperate was that accursed Powder-Plot *Anno* 1605. wherein those of the same Principles intended, with one blow, to destroy the King and his Family, and all the principal Men of the Realm? A Wickedness too apparent to be denied (k), and yet grown too big to be believed already by some of more Charity than Prudence: But we delight not to make a sad Catalogue of all the bloody designs of this nature, these may suffice to make us pray heartily, that such things may either not be contrived, or not accomplished in our days, which aim at the Blood of Princes, the Subversion of Laws, the Change of Religion, which expose us all to potent Neighbours from abroad, or to malicious Persons at home; and if they prevail, would bring in an Universal Destruction: Not one in a thousand of them do prosper (blessed be God!) nor ever shall so long as we cry to our All-seeing and Almighty Father to deliver us.

III. We add, and from **Rebellion**, of which, as **Sedition** is the Mother, so **Privy Conspiracy** is the Nurse; **Sedition** sows the Seed, and **Conspiracy** cultivates the accursed Plant, till it be able to shew its head; for when the Faction is strong enough to appear in Arms, and to bid open defiance to God and his Vicegerent, then it becomes **Rebellion**; a Sin prohibited by *Jesus*, *Matth.* xxii. 21. and forbid by St. Paul under the penalty of *Damnation*, *Rom.* xiii. 1, 2. a Sin so contrary to Christianity, that though the Primitive Christians had all the Provocations imaginable, and force sufficient, they never offered to rebel (l), but challenged the Heathens to shew one instance of a Christian that had been a Traytor (m): Nor doth the spiteful *Cecilius* in *Minutius Felix*, charge the Christians with Treason, though he

(h) *Conjuratio.*
Lat. *συνομοσία*
Gr. Verho Li-
turg. D. Duport.
Συνωμοσία ἡ
ἐστὶν τὸ πινᾶς
κατὰ πινῶν βυ-
λάσθαι, καὶ
ἀλλήλους ὀρκί-
σασθὶν ἵνα μὴ
ἀποσώσῃ τὴν
ἀπόπευ βυλά-
μα. Zonar.
in Can. 18.
Concil. Chalce-
don.

(i) *Εἰσὶ γὰρ οἱ*
ἀμυνόμενοι τὴν
*τύχην τελευτά-
ται καὶ σφαγῆς.*
Philo leg. ip.

(k) *Ingens, atrox,*
horridum faci-
nus, quale nec
antiquitas vi-
dit, & aegre
posterii credent.
Barclai. Orat. in
5. Nov. in fine
Euphorm.

(l) *Nec se ad-*
versus injustam
viestram vio-
lentiam, quon-
iam nimis &
copiosus sit noster populus, ulciscitur. Cypr. ad Demetr. (m) Tertul. ad Scapul.

take up all the Accusations he can against them (n). So that they who do Rebel, have devested themselves of the Christian Principles, and almost of their Humanity also: For since our own Country (o) is the Stage on which this bloody Tragedy is to be acted, he hath not the affections of Humanity, who doth not detest that Crime which defaceth the Beauty, and dismantleth the Strength, rifeth the Treasures, and murdereth the Inhabitants of his own Native Soil; yea, which sheaths a Sword in the Bowels of the common Mother of us all: It is one of the greatest Sins in the Actors, and one of the saddest miseries to the place where Rebellion is acted, no Wars being carried on with so much rage and fury, malice and cruelty, as these Civil Wars; where the Father is engaged against the Son, and Brethren drench their Swords in each others Blood. *Livy* tells us, that in the Civil Wars between *Marinus* and *Sylla*, one of *Cinna's* Souldiers was slain by his own Brother; and it is said in our late Rebellion, that a Son slew his own Father. Nor need we go abroad for Examples; for that unnatural War at home, in many of our own memories, is big with prodigious Instances of the Mischief of all Rebellion. O, how many fair Structures were then demolished? How many choice Antiquities destroyed? How many beautiful Churches defaced? How many noble and ancient Families ruined? How many great and brave Personages fell by the Ax, and by the Sword? Whoever gained, the Nation still was loser: Nor did the Church fare better, where the most learned and pious of the Clergy were plundered and banished, imprisoned and put to death; and that admirable Doctrine and Discipline so happily established by our Ancestors, was dashed in pieces; innumerable Swarms of giddy Sects were introduced, till Religion it self was become a piece of Pageantry, and an occasion of Strife: And to compleat the Sin and Misery, the holiest of Men, and the best of Kings, fell a bloody Sacrifice to these execrable Wretches, for his love to his Subjects, and his fidelity to the Reformed Religion of this Church. This is a Story so sad, that it extorted tears from Strangers, and verifies that old Reproach long since cast upon this Nation (p). It made Thousands to weep at home, and made the very Country odious abroad, and had been the greatest Infamy that ever came to the Protestant Cause, but only that it appears, they were not truly so called, who were Agents herein. True it is, what is past cannot be undone; but I wish whenever we see the ruins, or hear, or read of the Miseries which were occasioned by that Rebellion, we may all pray, that our Swords may never more be drawn against our King, nor sheathed in one anothers Bowels, but that from Sedition, Plots and Rebellion, the Good Lord may deliver us.

There succeeds another parallel Triplicity of Evils proper to the Church, False Doctrine, Heresie and Schism, which do answer to the former three, and ought not to be set far from them, because they have so near an affinity to them; and *St. Paul* hath put Seditious and Heresies both together, *Gal. v. 20.* as both arising from the same original, Emulation and Strife (q). Most evident it is, that Sedition and Heresie do beget and nourish one another. *Jeroboam's* Treason was the occasion of his inventing the Religion of the *Golden Calves*, *1 Kings xii. 27.* and the Heresie of *Judas* of *Galilee* made him rebell, *Acts v. 37.* Novel Opinions are a bait to draw men into Sedition; and when wild Principles are embraced, men will rebel rather than be crossed in them, so that the same persons are usually the troublers both of Church and State, and the same Humors, viz. Pride and Self-conceit, love of Novelty, and delight in Contradiction (r), will make a man factious in the Church, or seditious in the State, as his *Genius* inclines him to Arts or Arms: For which reason also the *Greek Church* hath put them together, praying, that *God would allay Schisms in the Church, appease Tumults among the People, and destroy the budding of Heresies by the power of his Holy Spirit (s)*; which Petition comes nearer to this of ours, than any that I have observed in the *Roman Offices*, and perhaps was the Pattern which they followed who composed this present Litany. But as to the Particulars,

αἱ Αἱρέσεις Resp. ad Orthod. quaest. 4.

(s) Παῦσον τὰ χίσματα τῶν ἐκκλησιῶν, σέθεν τὰ φρυγμάλα τῶν ἐθνῶν, τὰς τῶν Αἱρέσεων ἐπαναστάσεις τὰς χάρις κατὰ τὸν, τῇ δυνάμει τῇ ἁγίᾳ σε πυνδύματα. Lit. S. Basil.

(n) Balduinus, pref. ad Minut. Facl.

(o) Patria est velut alter quidam Deus, & primus maximusque parens. Hierocl. Patriam vi regere & parentes, quamvis & possis & delicta corrigis, impertunum est. Salust.

(p) O dura cervicis populum! cui semper fuit moris, secundum quemque aut tertium Regem crudeliter enecare. De Anglis. Textor. officin. p. 155.

(q) Καλῶς δὲ μετὰ τὰς διχομαχίας καὶ τὰς ἐριθείας, τὰς Αἱρέσεις τίθειμεν, πᾶσα γὰρ αἵρεσις ἀπὸ φιλονεικίας. Theoph. in Gal. v.

(r) Mater omnium hereticorum superbia. Aug. de morib. Manich.

Ἐκ φιλοδοξίας ἢ ἀππαθείας τῶν αἱρεσῶν πᾶσαι

(c) Non enim
omnis error he-
resis est. August.
de Hæres.
Qui sententiam
suam quamvis
falsam nullâ
perversâ mi-
nistate defen-
dunt — ne-
quaquam sunt
inter hereticos
deputandi.
Idem Epist. 162.

I. *False Doctrine* is placed foremost, and ought to be distinguished from *Heresie*, because it may be taught out of ignorance, mistake, or inconsideration, and yet not be obstinately defended by the Teachers thereof, and then it is no *Heresie*, though it be *false Doctrine* (c): Yet though it be an evil less than *Heresie*, it is great enough, and we ought to pray against it, because it opposeth the Holy Word of God, and the Faith which the Church hath collected from thence, it deceiveth the Souls of the Simple, and if it be in a Point Speculative and Notional, it makes men giddy and strangely fantastick; but if the *false Doctrine* relate to practice, it many times occasions Wickedness, and hinders from Repentance, and these are the most hurtful of all *false Doctrines*, which debauch as well as deceive: But all sorts of false Opinions are usually the occasion of Heresies; for though the first Inventor be timorous and modest, dubious and only seeming to enquire, his Followers are bold and positive, and turn the *Quære* into *Thesis* and Determination. And besides, all Men are liable to mistake, and few are competent Judges what is true, and what is false Doctrine: The Teachers may be deceived and unwillingly deceive, the Hearers may easily be imposed upon, when they admire the Person of the Speaker; so that both Ministers and People ought to pray, that *false Doctrine* may not be broached, no not with the most innocent intentions, and that the Holy Spirit may lead those into all Truth, who are chosen for our Guides, which is the chief import of *from all false Doctrine, Good Lord, &c.*

II. *Heresie* is the next in this Catalogue, as arising first from *false Doctrine*, which if it be in a matter of Faith, and be persisted in and resolutely maintained, is *Heresie*; if the falshood be about matters of Discipline, and it be defended to a Separation, then it is called *Schism*. Now *Heresie* is a great Evil both to the Persons who hold it, and the Church in which it happens. First, The Persons who espouse *Heresie*, do cut themselves off from the Communion of the Holy Catholick Church, and from the Society of all true Christians, *Tim* iii. 10. they deny some of the Truths which God hath revealed, and give Divine Authority to their own fancies; they are puffed up with Pride, and filled with Malice; they revile those who are able to confute them, and make it their business to seduce unstable Souls; and yet these Opinions which they defend so stifiy, as if they were the means of Salvation, are but damnable Doctrines, whereby they bring upon themselves and their Followers swift destruction (u), as St. Peter informs us; so that the reward of their zeal and industry, of their trouble and their sufferings in an evil Cause is, that they make themselves and others Children of Hell, *Matth.* xxiii. 15. and fall into everlasting Damnation; so that as to our selves we may pray that we may never become Hereticks, and from *Heresie, Good Lord, &c.*

(u) 2 Pet. ii. 1.
Ἀποστὰς ἀπο-
λίας, ἐπαγο-
ντες ἐαυτοὺς τα-
χύνειν ἀπο-
λείναι.

Secondly, *Heresie* is also very pernicious to the Church and Nation where it breaks forth; it teareth the unity, defaceth the beauty, and diminisheth the strength thereof; it disquiets and unsettles, distracts and confounds the ignorant and ill-grounded Christians, who know not well which way to take, and are tossed up and down with every wind of Doctrine; it is an occasion of scandal to Heathens without, and keeps them from Conversion, when they perceive us divided among our selves; it makes the Atheist sport, and gives him confidence to despise all Religion, while he sees so many Pretenders differing which is the Right; it employs the time and the gifts of the most learned and excellent Persons, which might be more profitably spent in Practical matters, but that necessity requires they should defend the Faith, as well as rectifie the Manners of those under their Charge. And wheresoever *Heresie* springs, there is Envy and Wrath, Division and Strife, Clamor and Evil-speaking, Confusion and every Evil work; and when it gets Head, and hath many Abettors, the State as well as the Church feels the fury thereof, of which poor *Germany* in our Fathers days was a sad Example, when the *frantick Anabaptists* filled all places where they came with Murders and Cruelty, destroying Churches, Cities, Magistrates and People with Fire and Sword; and the more ancient Records of the Church relate, that the *Arrians* in the East, and the *Donatists* in *Africk*, when they had power and opportunity persecuted the Orthodox Christians with as much fury,

and

and as great severity, as ever the Heathens themselves had done: wherefore the Roman Law-givers perceiving that new Religions did tend to the disturbance and destruction of the State, punished the Authors of them with exile or beheading (w): And there are many Rescripts of the old Christian Emperors still extant, which do take order for the suppressing of Heresie by Fines, Imprisonment, and Banishment of those who did raise or spread them. Evident it is, that Heresie is one of the great Engines whereby the Devil hath ever laboured to subvert the Church; and when the violence of Persecution from without could not batter it, he endeavoured by the Mines of Heresie in its own bowels to tear it in pieces; and though he could not overthrow the Church, yet this Mischief Heresies did, that after they grew so rife, Christianity scarce enlarged its Borders at all, having work enough to defend what it had gotten: so that we may say, the opposition of Hereticks hindred the Universal Conversion of the Heathen World; and alas, what vain and extravagant fancies did many of those Sects uphold, no Tenent being so monstrous or absurd, but it found a Patron among those whom God had given up to believe Lies. The Holy Scriptures were despised, and new Revelations substituted in their stead by Montanus: The Blessed Trinity questioned, and the Divinity of Jesus denied by the Arrians; Stoical Fatality maintained by the Manichees; Baptism reiterated, and all but their own Party damned by Donatus; which I the rather instance in, because all these Heresies have been revived in our times by Quakers, Socinians, Anabaptists, and others, who have only changed the name of the old Heresies, and may convince us, that our days had need to put into their Litany, from Heresie, Good Lord, &c. It may, perhaps, be an occasion of Scruple to some, concerning this Petition, that the Scripture saith, *There must be Heresies*, 1 Cor. xi. 19. but this doth not make it unlawful to pray against them; for if there be any necessity as to Heresies, it is not upon the account of Gods Decree, but mens evil minds, and as St. Chrysostom saith of Offences, *Matt. xviii. 7. These do not come, because God foretold them; but he foretold them, because they were like to come by mens evil inclinations.* So we may say of Heresies, it is likely they will be; but there is no necessity there should be any, if men were well-disposed: And though the absolute Decrees of Heaven cannot be changed by our Prayers, yet the evil Inclinations of men may; or, at least, we may be delivered from the mischievous effects of them: So that thus far at least our Litany may prevail, that either there shall be no Heresies in our time, or in our Church; or however, that we shall neither be deceived nor disturbed by them. We do not pretend to such an Infallibility with the Romanist, as to exempt particular Churches or Persons from all danger of Heresie (and it may be therefore they do not pray against it, because they think they cannot fall into it;) but we know it is a great and mischievous Evil, and that we are men liable to be deceived, and therefore we humbly say, *Good Lord, &c.*

III. Schism follows next, which though it be lately added to our Form, because of the terrible effects of our unnatural War, which was begun and carried on by those, who denied not any Articles of Faith, but quarrelled at the Discipline and Ceremonies of the Church; yet it was in the Greek Liturgy long before; and though it seem not so ill as Heresie, yet it is as mischievous in its Consequents: For it is a voluntary Separation from the Publick Worship, and setting up another way of our own, although we differ not in Fundamentals, but only in Rites and lesser matters (x). I believe that some men take this for a Vertue, and give the Persons guilty of it, the Titles of Innocent and Conscientious men, yea, would have it established by a Law; but St. Paul blames the Corinthians for it, and makes it an evidence, that they were carnal, 1 Cor. iii. 3. and St. Clement not long after writing to the same Church, tells them, *That their Schism had made some fall off, discouraged others, unsettled many, and caused grief to all* (y). The Fathers also and the Councils do reckon it a grievous Sin to separate from the Church; and by the Imperial Laws, the Schismatick was to be fined Ten pounds of Gold, and the Conventicle seized to the Emperors use, which Law St. Augustine both

(w) *Qui novas & incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deponentur, humiliores capite plebuntur.* Paulus Jur. Conf. V. Sent. recept.

(x) *Τὸς ἀποχρίσαντας ἐν τῶν ἰδίων ὀπισκοπιῶν, καὶ ἐκείνους ἀντισυνάγουσας καὶ δοκῶσιν ὁρδοδοξεῖν.* Zonar. in 6. Can. Constant. 1. Schismaticos non fides diver-

sa facit, sed communionis disrupta Societas. Aug. qu. in Matth. (y) *Τὸ σχίσμα ὑμῶν πολλὰς διέσσειε, πολλὰς εἰς ἀθυμίαν ἔβαλε, πολλὰς εἰς διασύναν, τὰς πάντας ἡμᾶς εἰς λύπην.* Clem. Epist. ad Corinth.

records

records and commends, *Lib. 1. advers. Parmen. prope finem.* And if we may judge of *Schism* by its fruits, it will appear highly Criminal; for hereby the Church is despised, its Worship neglected, its Ministers reviled, Christians are exasperated one against another, and there is neither Unity nor Peace; yea, we have seen small differences about the lesser matters of Religion prosecuted with that violence, that Reformation would not satisfy the tender Consciences of our Separatists, nor any thing less than an utter Extirpation of the whole Discipline and Worship also: So that we may hereafter learn, that the less the Subject of the Contention is, the greater is the heat of those that do contend, nor do the Separating men express so much animosity and zeal against the most opposite Enemies, as against those who scarce deserve to be called Foes. In short, Meekness and Tenderneſs, and fear of Sin, are but the false Cover to an Evil Humor, that hath oft betrayed it self to be stubborn and heady, petulant and ungovernable, so that no condescensions can court it into gentleness and compliance; and therefore we pray, from this Evil, and all its unhappy Consequents, *Good Lord, &c.*

The last place is assigned unto Spiritual Judgments, which are wont to be the last Evils in the Divine Method of punishing Sinners; when neither private nor publick Calamities will reform them, when they amend not upon those Penalties which are inflicted upon their Estates, or their Persons, upon the State or the Church, then alas God gives them up to **Hardness of Heart, and Contempt of his Word and Commandment**, whose effects indeed are not so visible as those of temporal Judgments, but are more deplorable by far, and more desperate: The former Calamities may bring us to Repentance, and so become a Mercy; they may make us smart here, but be instrumental to our everlasting Salvation; whereas these Spiritual Desertions are the usual Prologue to inevitable Destruction; and oh, that the Terror of that Consideration may make us most devoutly say, *Good Lord, &c.* We need not handle them apart, for they always go together. When men have long persisted in their Sins, rejecting all the Divine Calls, frustrating all Gods purposes of Mercy, and rendring all the means of Grace ineffectual, when they resolve not to be hindred in their evil courses by Promises or Threatnings; and the All-seeing Eyes of God discern there is no hope or possibility of reclaiming them, then, and not till then, he withdraws his Grace, and hardens their hearts; not by any positive act, but by suspending his assistance, and then alas they become hard as Adamant, or the neather Millstone, deaf to Counsel, and angry at Reproof, and are neither to be melted by Mercies, nor terrified by Judgments; and thus it was with *Pharaoh*, thus with the Sons of *Eli*, *1 Sam. ii. 25.* thus it was with the residue of the stubborn Jews, *Acts xxviii. 27.* and then it is a small thing to disobey Gods Word, and break his Commandment, for such as these, despise and contemn them both, *Isa. v. 24. Amos ii. 4. Prov. i. 25, 30.* asking with *Pharaoh*, *Who is the Lord, that they should obey him?* making a mock at Religion, and those who would gladly snatch them out of the fire. And now, how deplorable is this Estate? nothing on this side Hell is so dreadful; so that now we are got to the very highest Evil that a man can suffer in this World, to a Judgment never used; but when all other means fail, the Persons which fall under it seldom coming to Repentance, not because they cannot, but because they will not; for whosoever hath so much sense as to desire Repentance, and to fear the Wrath of God, may be assured this is not his Case (how great a Sinner soever he have been) and let us all pray heartily it never may be our condition. Better were it for us to be scorched with Lightning, torn with Tempests, smitten with Plague, and pined with Famine; yea, better were it for us to die by cruel hands, or sad accidents, than to be given up to **Hardness of Heart, and Contempt of Gods Commandment**; those can but kill our Bodies, this marks Body and Soul to Destruction: wherefore whatever we suffer, O that we may never suffer this! And our very desire to escape it, is a sign it is not yet come upon us: Let us then to this absolutely, and to all the rest with submission, say, *Good Lord deliver us.*

s. IX. By the Mystery of thy Holy Incarnation, by thy Holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation, *Good Lord deliver us.*

To be delivered from all these great and grievous Evils, is a Mercy so desirable, that it ought to be begged by the most importunate kind of Supplication imaginable: And there is not any more engaging manner of entreaty, than to beseech by all that is dear to us, and for the sake of all that we account sacred, which is properly called **Obsecration** (a). And of this nature is this present Supplication now before us, which some have ignorantly censured, as I know not what kind of Conjunction, when as it is a method used by all the World, as the most effectual, for the obtaining a great Request, either from Man or God: So *Mercury* adviseth *Priamus*, when he was to beg *Hector's* body of *Achilles*, to beseech him by his Father, his fair Mother, and his Son, to move him to pity (b), and there are many like Instances elsewhere (c). In Holy Scripture nothing is more frequent with *St. Paul*, than to obsecrate those he writes to, *By the Mercies of God*, *Rom. xii. 1.* *By the Meekness and Gentleness of Christ*, *2 Cor. x. 1.* *By the coming of our Lord Jesus Christ*, and *by our gathering together in him*, *2 Thess. ii. 1, &c.* And it is as often used in Prayers to God, as in Petitions to men: For thus the Servants of God use to engage him in their greatest need, *By all his goodness, and his loving kindness, by his Mercy and Truth, by his Promises* to Abraham, Isaac, and Jacob (d): They besought him for his Name sake, as we do for his Son *Jesus* sake. And hence this kind of Petitioning was used in the Western Litanies (whence we have transcribed it *verbatim*) and also by *St. Ambrose*, who in those preparatory Prayers to the Sacrament, doth in this manner supplicate our Lord *Jesus*: *By his precious blood* — *by his wonderful and unspeakable Charity* (e), — *by his human Nature, and by the Humility of taking it upon him.* And nothing is more obvious than this way of praying in the Meditations of the Devout *St. Augustine*; of the same nature we may account that Commemoration of all that *Jesus* had done for us, used by the Eastern and Western Churches over the blessed Mysteries; by all which Acts of our Lord's Love, they did beseech God to be propitious to them, *Companion to the Altar*, *Part. III. Sect. II. §. X.* so that this excellent way of Obsecration hath the concurrent suffrage of all Mankind; and very deservedly is it here adopted into this our Office, since we have not any Arguments more cogent to our glorious Mediator, than the setting out of what he hath done for us, for his method is to give more to those to whom he hath given, *Math. xiii. 12.* and we are dear to *Jesus*, not by any worth inherent in us, but by the benefits which he hath done for us (f): He loves us, not because we deserve it, but because he hath loved us: so that when we represent all his kindness, and declare how far he came to us, how dearly he paid for us, doubtless we shall engage him to deliver us. There is a powerful kind of Holy and Divine Charm indeed, and a forcible Obligation in each of these Sacred words devoutly recited, and therefore we shall now more practically illustrate the efficacy of them, to beget in us a Devotion suitable to so rare a kind of Address.

(a) Lat. *Obsecro*,
ab ob & sacro,
hoc est, ob sacra,
vel per sacra
rogare.

(b) Καί μιν
ὑπὲρ πατρὸς καὶ
μητρὸς ἡνώ-
μοιο
λί(προ καὶ τέ-
κε) —————
Homer. Il. ω.

446.

(c) *Fer ego te
Deos oro, & no-
stram amicitia-
am*

— Perque
unicam, &c.

Chrem.

Ah nè me ob-

secra. Terent.

Andr.

(d) Dan. ix. 15,

19.

Exod xxxii. 13.

Hai lxiii. 15. &

passim.

(e) *Rogo per*

tuum Jangui-

non pretiosum,

— *rigu*

per hanc miran

Q inefabilem

Charitatem, &

Amb. Prece

Præp. 1.

Per hunc te,
hunc Trin...

beata 171811.38
beata 171811.38

Humanitatis
habitu non

laborem, per
hunc suscipi.

maxis susceptio-
nis humilitas

his diminished-
tance. *debasement*.

822. Id. Bruce.

(f) *Non mentiar, si dixerō, neminem non amore beneficia sua, neminem non ita compositum animo, ut libentius eum videat in quem multa concessit, cui non sit causa iterum dandi semel dedisse.* Sen. de benef. l. 4. c. 15.

1. By the Mystery of thy holy Incarnation: We have an exact recital here of all those steps, by which our Saviour did proceed when he undertook to save and deliver us. 1. The entrance, by his Incarnation and Birth. 2. The continuance in his life, by his Circumcision, his Baptism, Fasting and Temptation, at his Death, by his Agonies and Passion, after his Death, by his Resurrection and Ascension. 3. The Confirmation by his Intercession, and his sending the Holy Ghost: These are the Means by which he hath delivered us, and by which we must be delivered from Gods Wrath and everlasting Damnation, yea, from all Evil; and therefore we might so apply these Petitions, as to be a Request, that by means of all these meritorious Acts

of

of Jesus we may be delivered from all the aforesaid miseries, Temporal, Spiritual, and Eternal: Or else we may urge them as so many motives to our Dear Redeemer, to engage him to deliver us now. As for this **Mystery of his Incarnation**, it was the first Act that *Jesus* did for us, and is called by *St. Paul* the *great Mystery of Godliness*, *1 Tim. iii. 16.* and indeed it is full of wonder. That the Word should be made Flesh, and God should take a Body; that Eternity should have a beginning, and Infiniteness be contained within the compass of a Span; that the Divine Nature and the Humanity should be so united, as neither the Divinity should consume the Manhood, nor that pollute the Divinity. This was a **Mystery** too deep for the apprehension of Angels to understand, yet it was not too great a Miracle for Jesus to accomplish for our Salvation: And now, oh how powerfully may we beseech him, by the stupendous Mercies of this his **Incarnation** to deliver us? Is he a Partner with us in our Nature, a sharer in our Infirmities? Hath he broke through so many difficulties, and reconciled so many seeming Contradictions to save us, and shall he now suffer us to perish? It cannot be; we will beseech him by all that Love that induced him to become Incarnate, *to deliver us.*

II. **By his holy Nativity**: This was the next step. After his holy Conception followed his Immaculate Birth, and that was still a further condescension to submit to the dishonours of so mean a beginning, yet he was willing to be born a weak and helpless Infant, in a despicable place, naked, cold, and weeping, as all others are, only that he might deliver us; the good Lord grant that we may be delivered thereby: And here we have a further Argument to move him to deliver us, even by the humility and the condescension of his holy Birth; For why did he take so long a Journey, as from Earth to Heaven; but to rescue us? Why did he stoop so low, but to take us up who were fallen? Why did he take our Bone and our Flesh, and become one of our Brethren, if it were not that he might feel our Miseries, pity us in them, and deliver us from them? If thou hadst never regarded us, O blessed Jesus, never been born among us, never participated of the Sorrows and Calamities under which we lie, we could have had little hope of thy Pity; but now that thou hast become like one of us, we beseech thee **by thy holy Nativity**, and thy relation to us thereby, *Good Lord deliver us.*

III. **By his Circumcision**: This followed immediately upon his Birth, and being a Sacrament of Gods own Institution (though Jesus needed nothing to purifie him) yet to shew his Obedience, and to free us from being obliged to it, He was *circumcised*; giving testimony thereby, that he would not refuse the most painful and dolorous part of Duty, so he might *deliver us from evil* and inconvenience; and therefore we may intreat him by the merit and obedience of that ancient Sacrament, by the smart and anguish of that bloody Rite, that he will *deliver us.* He hath freed us from the expensive and uneasy yoke of Sacrifices, from the troublesom and grievous Obligation to *Circumcision*, and we may hope, that the same Love which he shewed therein, will move him to *deliver us* now also.

IV. **By his Baptism**: As our Lord *Jesus* in his own Person had no need of *Circumcision*, so neither had he of *Baptism*; but yet he submitted to both, to demonstrate himself the Saviour of Jews and Gentiles, and was baptized by his Servant, that he might sanctifie the holy Laver, and make it effectual to regenerate us, and *deliver us from everlasting Damnation*; so that this was a new demonstration of his dear Love, and lays a new foundation for our Faith and Devotion to build upon: He that went down into the same Water with us, will deliver us, and take us out of many waters; He that was washed in the same Fountain with us, will doubtless be mindful of us, and will not suffer us to be overwhelmed with temporal Calamities without relief: Then it was that the Spirit descended on him, and the Father proclaimed him to be his Beloved Son, and therefore by his care of our Regeneration, and by all the glorious Declarations of his Majesty and Mercy at that time, we will beseech him to *deliver us.*

V. **By**

V. **By his Fasting.** The next evidence of his Love was that most miraculous Fast of forty days and forty nights, which he observed not for necessity (because the World was his, and the fulness thereof,) but to expiate the guilt that our Father *Adam* had contracted by eating the forbidden Fruit, and to deliver us from the punishment which our Gluttony and Excesses had deserved. And now his own Experience hath taught him what it is to be solitary, poor, and needy; to be hungry and thirsty, faint and languishing; so that we may not only beg, that the merit of his Fasting may be a means of our eternal deliverance, but may plead with him by all the admirable Goodness he shewed to us therein; by the sad Experiments he hath made of the pinching of Hunger, and all the other miseries which we fear or labour under: As one that is no stranger to our Calamities, we will beseech him to deliver us.

VI. **By his Temptation.** The Fast was but the preparation to this his Conflict with Sathan, which he was willing to submit unto also for our sakes, that his Company and his Example, his Management and his Victory, might direct and encourage us in our Temptations: And *St. Paul* himself tells us, he therefore was tempted and tried, that he might be apprehensive of our Sorrows, and ready to deliver us when we cry to him in our distress, *Heb. ii. 18.* and *iv. 15.* and so he doth seem to put this Supplication into our mouths, viz. to beseech our glorious Head (now above all Sufferings and Temptations) to remember his poor Members here on Earth, who are conflicting with all the miseries of Life, the fear of Death, and the oppositions of Sin. These he was once pleased to endure out of his dear Love to us, who now groan under the like burdens; let us therefore go unto him, and petition him by his Sympathy and Experience, by his Suffering and his Conquering, to regard our Misery, and to deliver us.

S.X. **By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost, Good Lord deliver us.]**

We have before asked deliverance from very many and great Evils, and no wonder our Petitions are so large, since our Arguments to plead for them are so numerous, and so considerable: If we consider what Jesus hath done for us in his Life (as before) and now what he did at, and after his Death, we shall soon perceive that our Deliverance hath been purchased at a stupendious rate; and if by Faith we lay hold of him, it may be begged by most powerful Motives, and such as can hardly be denied; the Particulars are some of them in the Western Litanies, but yet not all (in those which I have seen:) But the same manner of Address is used by the Ancient Fathers, as might be proved by many Examples (g). Nothing more usual in their Devotionals than to urge the Lord by the Cross and Passion of Jesus, his Son: and in the Greek Church they make a Memorial of Christ's salutary Passion, of his life-giving Cross, of his Burial till the third day, of his Resurrection from the dead, his going up into Heaven, &c. and by all these they beseech and supplicate God. *Lit. S. Basil.* But let us look upon them in Order:

I. **By his Agony and bloody Sweat.** This was the first Scene of his dolorous Passion, and is a great Demonstration of the dreadfulnes of his Sufferings, since the apprehension of them at a distance was so amazing, as to drive him into this prodigious bloody Sweat, which some interpret by a Metaphor, supposing it to be a grievous Sweat pouring down his holy Face, like unto drops of Blood (h): But others affirm it to have been a Sweat of real Blood; and *Epiphanius* doth thereby excellently prove, that Jesus was very Man (i), since he had a mind liable to human Passions, and a Body subject to human Infirmities. *Aristotle* affirms (k), That a sweat of Blood may proceed from an evil habit of Body: And *Plutarch* gives an instance of the Veins breaking, through a violent passion of the Mind (l); so that it is very probable it was a sweat of Blood,

(g) *Per hujus sacratissimam obedientiam, per hujus beatissimam mortem;*
Exorc. Ambr. brof. Prec. Præp.

Rogo te per ille salutifera vulnera, quæ passus es in cruce pro salute nostrâ;
Aug. Meditar.
(h) *Ὁσεί δὲ δαίμων.*
Luke xxii. 24.
Ita Just. Mart. Dialog. in Tryphon. & Euthym. & Theophil.

(i) *Epiphanius.*

Harcl. 2. c. 2. hæc 59. (k) *Arist. de Animal. l. 3.* (l) *Plutar. in vitâ Syllæ.*

H h

which

which this *Agony* did produce: And it is very proper to commemorate this in our Litany; for it was a companion of that Litany which Jesus made before his Passion; his Fear made him not despair, but moved him to pray more earnestly, and we must learn of him to make the terrour of the forementioned Miseries a means to heighten our Devotion; and when we beg deliverance upon our knees, let us look upon the Holy Jesus, once in Fear and Terrors greater than we feel, even till his fair and holy Skin was dyed and drenched in his own Sweat and Blood; and let us engage him by his acquaintance with our present Condition, by all the Love he shewed in embracing so dismal a Death for us; by the horror which his Soul did feel, and the violent effects it had upon his immaculate Body, to *deliver us* from the Danger, and Calamities which now are coming on us.

II. *By his Cross and Passion.* It is usual in Scripture to put the *Cross* for the Torments which Jesus suffered thereon, *Heb. xii. 2.* so that we are said to be reconciled by the *Cross*, *Ephes. ii. 16. Col. i. 20.* but neither there, nor in this our Litany, can that be meant of the Wood, but of the Cruel death which our Lord endured on the Cross, and therefore the next word explains what we mean by his *Cross*, *viz.* his *Passion*: However these two words are intended to comprehend all that Jesus endured in Body and Soul, the Crucifixion of his flesh, and the Passions of his mind: so that we do intreat him by all the parts of his grievous Death, and all that Torment that accompanied it, to *deliver us*: By the smart of the Whips, the wounding of the Thorns; by the renting of the Nails, and the piercing of the Spear; by the Pain, the Sickness and the Languishings of three long hours, we beseech him to think upon us in our Extremities; and also by the anguish of his Mind, *viz.* the Fear and Horror, the Grief and all other Passions wherewith his Soul was racked, while he looked upon the Fury of his Persecutors, the Unkindness of his Disciples, the Wrath of his Father, and the Misery of those who reject this Salvation; by all and each of these we most efficaciously intercede with him for Deliverance. And how could the tender Mother deny relief to the Child of her bowels, if it begged it from her by the agonies and throes, the anguish and tormenting Pain which she endured in bringing this Child into the World? The same force it must needs have upon the blessed Jesus, when we importune him by all that he suffered for our sakes: *Lord, hast thou loved us so well as to endure all this for us, and wilt thou now neglect us? Hast thou submitted to so much to deliver us from eternal Misery, and wilt thou let us sink under lesser burdens? These are the Instruments and Means by which all Mankind is, or may be, delivered; these the Motives, which the best of Men have prevailed by; therefore by the means, and for the sake of these thy Sufferings, Good Lord deliver us.*

III. *By his precious Death and Burial*, which were the doleful effects of his *Cross and Passion*. The Death even of a good man is precious, *Psal. cxvi. 15.* but the Death of Christ the most precious of all, *1 Per. i. 19.* being accepted by God as a sufficient Price to deliver all the World from Death Eternal. Death is the greatest of Evils, and the wages of Sin; but Jesus, who had no Sin, submitted to it; yea, stooped so low as to descend into the Grave, remaining in *Hades*, or the state of the Dead, until the Third day: so that we have now these admirable Condescensions of his for a ground of our Faith, and a Motive to our Petitions for Deliverance. If his Love had been less than Infinite, he had not done all this; and if it be so great, why do we fear desertion? He hath died for us, and shall his Death nothing avail? must we die also? When it cost him his Life, he refused not to redeem us, and will he leave us when he may deliver us by one single word? He that was content to lie in the darksome and doleful Cell of the Grave; yea, to descend into Hell for us, no doubt hath a mighty Pity and Affection for us, and by all that Mercy we now beseech him to *deliver us*.

IV. *By his glorious Resurrection and Ascension.* We have followed our dearest Lord through all the steps of his Humiliation, and the stages of his Misery, and now we turn our Eyes toward his Restauration, and the regaining of his Glory; for his Exaltation as well as his Sufferings, afford us Arguments

to

to crave Mercy: His Death and Burial were precious, his Resurrection and Ascension glorious; those declare how much he would, these how much he could do for us. Good-will and Ability are often separated in men; some would deliver us, but cannot; others can deliver us, and will not; but in Jesus they both meet in the highest Degree; he broke the chains of Death, opened the inexorable gates of the Grave, and is now ascended to where he was before. Are our Calamities stronger than Death, or more invincible than the Grave? Cannot he who did so illustriously deliver himself, when under seals and guards, under the power of Death, and in the Mouth of Hell, cannot he deliver us? He is ascended into Glory, and will he suffer us to descend into Misery without help or any succour? Let us then engage him by his infinite Power, and his unspeakable Glory, to deliver us; he arose that Death might not hold us; he ascended to prepare a place for us. Now by the mercy of these most excellent Designs, we will pray, *Good Lord deliver us.*

Lastly, By the coming of the Holy Ghost. Although our Saviour was not to stay always among us himself, yet he promised upon his departure to send his Holy Spirit to be his Resident here until his second coming; and that he might shew at once the Truth of his own Promise, the prevalency of his Interest in Heaven, and the continuance of his Love to us on Earth, he did most eminently fulfil this Promise within ten days after his Ascension, *by the coming of the Holy Ghost*: Wherefore we beseech him by his Love in promising, his Truth in performing; by his Interest in Heaven, and his Honour on Earth, that he will please to deliver us. The Spirit is the greatest and best of all Gifts, and since he hath given us that, we may well hope for all lesser Favours, especially since this Holy Spirit intercedes for us, and with us, by unexpressible sighs and groans, that our good Lord would deliver us: We can now engage him by this Advocate of his own appointing, and doubtless he will grant our Suit, when he hath furnished us with such an Intercessor; by the Love which thou expressedst in giving thy Spirit to us, *Good Lord, &c.*

Thus we may very effectually apply them severally; or if we look back upon our own Miseries, and compare these Acts of Jesus with them, we shall find there is a Salve for every Sore; and if we will be more particular, we may beseech him to deliver us from the Corruption of our Nature, and Original sin, *by his holy Incarnation and Nativity*; from the power of Iniquity, *by his Circumcision and his Baptism*; from Famine, *by his Fasting*; from all the Deceits of the World, the Flesh, and the Devil, *by his Temptation*; from the Terrors of War, and Tempests, Plagues, and other devouring Judgments, *by his Agonies and bloody Sweat*; from the Wrath of God, *by his Cross and Passion*; from an evil and untimely Death, *by his precious Death and Burial*; from the Miseries of a mortal State, *by his glorious Resurrection and Ascension*; and from hardness of Heart, and contempt of Gods Word, *by the coming of the Holy Ghost*: These are the Arguments by which Jesus intercedes for us to his Father, desiring that he will have mercy on us, because he was born like unto us, lived with us, died and rose again for us: and we use the same motives to our Blessed Mediator; and if we do it fervently, they cannot be denied. And though our Misery ought to make us plead by these admirable Arguments very devoutly always, yet I would have it noted, that there are some solemn times when every particular Argument comes to be more proper and seasonable than ordinary: Thus at *Christmas* we should most especially pray to be delivered *by his Incarnation, &c.* on *New-years day*, *by his Circumcision*; at the *Epiphany*, *by his Baptism*; in *Lent*, *by his Fasting and Temptation*; on *Good-Friday*, *by his Agonies and Passion*; on *Easter-Even*, *by his Death and Burial*; on *Easter-day*, *by his Resurrection*; on *Holy Thursday*, *by his Ascension*; upon *Whitsunday*, *by the coming of the Holy Ghost*: He that ministers should make a pause upon that Act which concerns the Festival, the solemnity whereof will assist the people at that time more peculiarly and more ardently by that mercy to beg of our good Lord to deliver us.

s. XI. In all time of our Tribulation, in all time of our Wealth, in the hour of Death, and in the day of Judgment, Good Lord deliver us.]

We are always either under, or near some Evil, and therefore it is never unreasonable to say, *Good Lord deliver us*; but there may seem to be some Times wherein we have more especial need of the Divine relief. The old Litanies did therefore particularly fix upon the hour of Death and the day of Judgment, as the Times wherein we should most of all need the Mercy of God to deliver us; yet lest it might be thought those were the only times, we have now added two words to comprehend the time of our life also, viz. in the time of our Tribulation, and in the time of our Wealth or Prosperity; and indeed our whole life is a mixture of Tribulation and Prosperity, all our time is divided between these two, and every man hath his share of both: None so happy, but they have some misery, nor any so miserable, but they have some happiness at some times, so that when we pray to be delivered in our Tribulation and our Wealth, it is as much as if we should say, *In all estates and conditions of our life, Good Lord, &c.*

But if we take them apart, I. We desire to be delivered in all time of our Tribulation, for this is the greatest part of our lives, and the case of most men; and our Saviour hath told us, *In the World we shall have Tribulation*, John xvi. 33. to him therefore, who hath overcome the World, we pray, that he will succour us in our distress. We had reckoned up many particular Evils before, and now, that no kind of Affliction might be omitted, this general word is inserted to include them all, in all kinds of suffering, we pray to be delivered. And here we may note, that we do not pray to be delivered from all time of Tribulation, we dare not ask that we may never have any troubles, that were an unlawful Petition, contrary to the will of God, and a foolish request also, because we are not any worse for troubles, but often better (m); yea, we should be worse if we never had any at all; nothing is really Evil, but that which would make us Evil men: Affliction doth not so, wherefore we must not pray to be delivered from it, but in it; that is, that we may not sink under it but be supported while it remains, and set free after a while, that we may be like *Moses's* Bulb in the fire of Tribulation, but not consumed, that we may come out of it purified as Gold in the fire. In time of Tribulation we are usually tempted to Murmuring, Impatience, Sadness and Despair, and we need more than ordinary assistance, both to bear us up, and to take them off in due time; and therefore we pray now, before the Evil day comes; in our Prosperity we are mindful of Adversity, and prepare for it, by preengaging the best of Friends against that time of need to deliver us, saying, *Good Lord, &c.*

(m) Ο δὲ χεί-
ρω μὴ ποιεῖ
ἀνθρώπων πᾶς
ἐν αὐτοῖς βίον
ἀνθρώπου χεί-
ρω ποιεῖ·
Marc. Anton.
ad seip. l. 2.

(n) Ἐν παντὶ
καρπὸς τῆς ἡ-
μῶν εὐεχίας.
Græc. Verſio
D. Dupont.
Wealth put for
Prosperity and
Welfare.
Job xxi. 13.
Psal. lxi. 23.
1 Cor. x. 24, &c.
so in the Word
Commonwealth.

(o) Adeo ex
rerum proſpe-
ritate luxuria,
& luxuria ut
vitia omnia,

ita impietas adverſus Deum naſcitur. Laſt. Inſt. l. 2. Πλετοῦς — βλέποντας παραλαβὴν πρὸς ποιεῖ. Antiph. apud Clem. Alex. Str. 1. (p) Prov. vet. Μὴ πικρὶ τῷ μάχαται, i. e. μὴ πικρὶ τὸν πλετοῦν. Plut. ap. Stob.

been

been vertuous and safe: *Adam* sinned in *Paradise*, *Noah* offended in his Abundance, *David* transgressed when he was at Peace, *Solomon* apostatized in his Prosperity; the *Persian* delicacies softened and ruined the *Gretian* Conqueror, whom no Arms could overcome; the *Calabrian* delights weakened and subdued the rugged *Hannibal*, and his invincible Souldiers. And few have so strong a Vertue, as not to be debauched by a great Fortune (q): So that when we see so many, whose vertue and reputation, yea, whose lives and immortal Souls, have been the price of their Prosperity; it may justly make us fear even when we think we are in the best Estate, and will cause us to pray most heartily in the time of our wealth, that the Good Lord would, &c.

(q) *Rare felicitatis est à facilitate non vinci.* Aug. Ver. Dom. Ser. 13.

III. *In the hour of Death.* This follows in the order of things, and therefore in the method of our Prayers. Let our Lives be either afflicted or prosperous, they must end in Death at last; this therefore, as it must happen to all, so all the Christian Offices do unanimously beg a happy death, with variety of Phrase, but to the same sense (r), viz. *That God may deliver and succour us at our last hour, that we may continue till then in Faith and Patience, and that our passage may be peaceable without shame or torment*; which may serve for a Paraphrase on this Petition: And would to God we had the hour of our Death as often in our minds, as we have it in our mouths, or as we hear it sounded in our ears from this excellent Litany; for none live so well, as they who remember they must die; and none die so well as those who expect it long before. Sure it is, when this dismal hour doth come (as it will e're long) we shall then have extraordinary need of Gods help, for then when we are weak, Sathan is most busie to flatter us into Security, or fright us into Despair, then our Conscience is apt to accuse us, our Sins to amaze us, and many Terrors to seize upon us; so that we pray that at that hour the horror of Death may not dismay us, the Temptations of Sathan prevail upon us, nor our own hearts too sadly accuse us; that the Pains of Death may not hold us so long, nor torture us so violently, as to drive us into impatience or dejection of Spirit; but that God may strengthen us, and his holy Angels stand by us to enable us so to bear the stroke, that we may die with a willing Mind, a quiet Conscience, and a calm and serene Soul, full of glorious Expectations. And although we be yet lusty and strong, it is not too early to begin with this Prayer, for we know not how near our Death may be, and how far off soever the time is, we had need prepare while we have ability; for who knows but our Senses and our Reason may be taken from us, so that we cannot pray then; yea, it is usual when the *Agonies of Death* approach, to have the Mind stupified, the Soul busie and struggling to quit it self from its ruinous habitation, and the whole Man so disordered, that there is neither opportunity nor disposition for Prayer when we have most need, so that the best way is to put up a Petition now, for deliverance then; for that is the last part of our Course, the last Enemy to be conquered, the last Pain, and the last scene of Sorrow (if we belong to God) if we run this well, fight courageously, and suffer quietly; we shall never know what labour and opposition, grief and pain means any more for ever. To be delivered from this hour is impossible, and not to be wished: but to be delivered in it, and carried through it into a glorious Eternity; this is the Prayer of every good and every considering man, and if the Lord grant it, we have but one Request more, which is,

(r) *In hora mortis succurre nobis.* Miss. Sar. *Χειρὰν τῆς ζωῆς ἡμῶν, ἀνέστω, ἀναίμακτα, ἐπιλύει.* Lit. S. Chrysost. *Ut in Christiana sincereque fide ad finem usque sine dolore perseveremus.* Lit. S. Jacob.

IV. *In the day of Judgment:* This Consequence is inevitable, and made by the Decree of Heaven, *Heb. ix. 27.* it is here placed last; because it is the last time that a man can be capable of Deliverance; if we be not delivered then, we are left eternally to perish. It is ingeniously observed by *Philo*, *That foolish men do think, when they are once dead, all their misery is ended (s); but in Gods account it doth but just then begin:* For all our other Terrors are nothing to that dreadful day; Plague, Pestilence and Famine, Thunder, Lightning and Tempest, all united, are not so terrible as this one general *Catastrophe*. When the Sun shall be turned into darkness, and the Moon into blood; when all Faces shall become black and ghastly, and all Hearts shall fail for fear; when we shall see the amazing splendor of the Judge above us, and the whole World in flames round about us; when we shall behold the dreadful mouth of the bottomless Pit beneath us;

(s) *Ἀνθρώποι μὲν γὰρ πῆγας πῦρος εἶναι νομίζουσιν, ὅταν αὐτῶν ἐν τῷ θεῷ διασῶνται, μόλις ὅτιν ἐστὶν ἀπὸ τοῦ Χρίστου.* Philo lib. de prem. &c. pœn.

on

(v) In die Judi-
cii, Libera nos.
Miss. Sar.

— κὲν καλῶ
ἀπολογίαν
τῶν ἐν τῇ
φοβῇ βήμα-
τος πατρὸς τοῦ
κρείττου αἰτησά-
μεθα. Chor.
Πατρὸς γε κρεί-
ττου. Lit. Chryf.
& S. Jae.

on our right hand the Devils to accuse us, on our left those we have injured to complain against us; within us our own Conscience ready to bear witness to all the Accusations; who can imagine the Confusion and Terror, the Shrieks and Cries that shall every where be seen and heard then, and not shrink with the very apprehension? It is said that a devout Monk did convert a Pagan *Bulgarian* Prince from Infidelity and great Impiety, by presenting him with a lively Picture of this dreadful Day; the Terror whereof I hope will make us most heartily pray to be delivered then; so pray all Christians(t), for a fair Acquittance at that terrible Tribunal. Let us, when we answer to this Petition, fancy our selves standing naked before our glorious Judge, and consider how vain it will be for us to cry, *Good Lord deliver us* then. Alas! if we do not prevail now, while it is the time of Mercy, it will be to no purpose to cry then, when it is too late, for our doom will be irreversible; and therefore when we think hereof, let us beg this highest and greatest, this last and best deliverance with a suitable Devotion. And oh, how blessed will it be in the midst of all the Terrors of that dismal Day, to hear the sweet and lovely voice of our Redeemer, saying to us, *Come ye blessed of my Father, &c.* Think what Joy it will be to you then for him to owne you, to acquit you, yea, to take you into his Glories, while the wicked are left to their horror and endless perdition; meditate but of this a while, and it will revive your fervency, and make you seal this last Deprecation with a most hearty *Good Lord deliver us.* Amen.

SECTION III.

Of the Intercessions.

§. I. **I**F the Institution of God be required to make this part of Litany sacred, we have his positive Command, 1 Tim.ii.1. *to make Intercessions for all men*; if the consent of the Universal Church may add any thing to its estimation, we do affirm that this kind of Praying is used by all the Liturgies in the World, and we will demonstrate in the following Discourse, that every one of these Petitions are extracted out of the best and the oldest Forms. If an admirable method will recommend these Intercessions, the *Analysis* will shew, that never any thing was contrived into a more exact Order, which is so curious, and so natural, that every degree of Men follow in their due place, and to comprehensive, that we cannot think of any sorts of Persons in the World (whom we could wish to pray for) but here they are enumerated. The Prayes of many pretenders to the Spirit in these days, are usually most large in requests for themselves; but those that were endited by the Spirit of Primitive Christianity, breath nothing else but the height of Charity, they did flow from larger Souls, and were inspired with an universal Goodness; for they interceded for all the World, and scarce asked any Blessings, but what they desired all Mankind should share in: So that these Intercessions do bear the lively impress of the first and best Ages, and he that doth not admire them is a stranger to the Devotion of the purest Times. Let us therefore take heed, that our Desires and Fears do not both cease together, and that our Fervency do not decline, when the former dreadful Evils are past; for he that only prays earnestly to be delivered from Evil, may love himself, but gives no Testimony of his Charity to his Neighbour, nor of his being like to God, who loveth all Mankind. An Hypocrite may passionately cry for deliverance when the Evils terrifie him; but none can heartily pray for all Men, but they whose Souls are free from all evil Passions, **from envy, hatred, and malice, and all uncharitableness**, and the Prayers of such are very acceptable unto God. The solemn word for this part in the Greek Church is *Ἀνέχου* [*We beseech*], and in the Latin [*Te rogamus, &c.*] to which we have only added [*Good Lord*]. And this *We beseech thee to hear us, Good Lord*, is to be repeated by all the Congregation, who declare they have joyned with the Minister in praying for all that are enumerated in the Petition, and then with an united force all together, do beg of God to hear them. Now what the Particulars desired are, the following *Analysis* will shew.

The Analysis of the Intercessions.

- §. II. The third Part of the Litany contains Intercessions and Prayers:*
- I. For Others, viz.*
- 1. For the whole Catholick Church:*
1. That the King may be,
 1. Orthodox and Holy:
 2. Pious and Devout:
 3. Safe and Victorious:
 2. That his Family may be blessed and preserved:
 3. That the Clergy may be
 - Learned and Exemplary:
 4. That the Nobility may be
 - Religious and Prudent:
 5. That the Magistrates may be
 - Just and Upright:
 6. That the People may be
 - Prosperous and Happy:
- 1. Their Unity and Peace: —*
1. Increase in Piety, for the Orthodox:
 2. Conversion for the Erroneous:
 3. Confirmation for the strong, and aid for the weak:
 1. In general, for all the Afflicted:
 1. Travellers,
 2. Lab. women,
 3. Sick,
 4. Infants,
 5. Prisoners,
 6. Fatherless,
 7. Widows,
 8. Oppressed:
 2. Particularly for the several Estates of all
 3. For Men in all Conditions.
 4. Especially for our Enemies:
- II. For our selves, together with others, desiring*
1. For the Outward Man, plenty of Necessaries:
 2. For the Inward Man,
 1. Repentance,
 2. Pardon,
 3. Reformation:
- 1. We sinners do beseech thee— and that it may please thee to rule and govern thy holy Church universal, &c.*
- We beseech thee, &c.*
2. That it may please thee to keep and strengthen thy Servant CHARLES, &c.
 3. That—to rule his heart in thy faith, fear, &c.
 4. —to be his defender and keeper, giving him, &c.
 5. —to bless and preserve our gracious Queen—and all the Royal Family.
 6. —to illuminate all Bishops, Priests and Deacons with true knowledge and understanding, &c.
 7. —to endue the Lords of the Council, and all the Nobility with grace, &c.
 8. —to bless and keep the Magistrates, giving them grace to execute Justice, &c.
 9. That it may please thee to bless and keep all thy People.
 10. —to all Nations, Unity, &c.
 11. —to give us an heart to love and dread thee, & diligently, &c.
 12. —to give to all thy people increase of grace, to hear, &c.
 13. —to bring into the way of truth all such as have erred, &c.
 14. —to strengthen such as do stand, to comfort and help, &c.
 15. —to succour, help, and comfort all that are in danger, &c.
 16. —to preserve all that travel by Land or by Water, all women labouring with Child, &c.
 17. —to defend and provide for the fatherless, &c.
 18. —to have mercy upon all Men.
 19. —to forgive our Enemies, Persecutors, &c.
 20. —to give and preserve to our use the kindly fruits, &c.
 21. —to give us true repentance, to forgive us all our sins, negligences, &c.
- We beseech thee to hear us, &c.*

A Practical Discourse upon the Intercessions.

s. III. **W** *E* Sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way:] *We beseech thee to hear us good Lord.*

The Preface which introduceth this part of the Litany is much after the same manner, both in the Eastern (a), and in the Western Church (b), being an humble request for the acceptance of our Prayers, joyned with a clear Confession of our sins and unworthiness, that so we might not be thought to present these our Supplications before God, trusting in our own Righteousness, but in his manifold and great mercies, *Dan. ix. 18.* It is very true, that *God heareth not sinners, John ix. 31.* and therefore it may seem strange, why we, being sinners, should beseech God to hear us: But to this we reply, That it is not all kind of Sinners whose Prayers are not heard; for if God never heard the prayers of Sinners, all mens prayers must be rejected, *for there is none righteous, no not one, Rom. iii. 10. and all have sinned, ver. 23.* So that it is obstinate and impenitent Sinners, who go on in their iniquities, and neither confess nor amend them, it is these whom God heareth not: But he hears no prayers sooner than those of such, who (though they be Sinners, yet) confess themselves to be so, as we here do. The Pharisee said he was righteous, yet God justified him not, nor accepted his Prayer. The Publican was a Sinner, and confessed it, as St. *Augustine* notes (c), and was justified and made free from sin; he was a Sinner, and was heard while a Sinner, or else (saith he) he had remained a Sinner still. This Publican we do therefore imitate, confessing we are Sinners, and by that very Confession, if it be sincere, we shall remove all those Sins which might have obstructed the following Petitions, and hinder their success: Let us pronounce this then with Contrition and Humility, and it will make way for all the rest of these our Prayers.

The first of which is that which is most general, and also most suitable for us as Christians to begin with, even for the **Holy and Universal Church**; for we ought to be more concerned for the good of the whole, than of any particular part. In those *Roman* Litanies (which I have seen) there is a Petition or two for our own Peace and safety going before this; but that is neither so methodical, nor yet so agreeable to other of the most ancient Forms, which do usually place their Intercession for the universal Church in the first place (d); but however none of them omit it (e), and all of them pray much after the same manner with us, even that this holy Society may ever be preserved and defended; guided and directed by him that is the Lord and Governour thereof: Which Request the primitive Christians thought to be very necessary, notwithstanding Christs Promise that he would be with his Church, and lead it into all truth, and preserve it against the Gates of Hell, as *Matt. xxviii. ult. John xvi. 13. Matth. xvi. 18.* because the Promises of God do encourage our Prayers, but not make them needless; they give us no dispensation to cease from asking, but fill us with hopes that we shall obtain what we ask agreeable to his will: Nor is it likely when these Petitions were first made (that the Church might be kept in the right way) that the Doctrine of Infallibility was maintained either in the *Roman* Church, or any other part of the Christian World. We do believe indeed with the Ancients, that God will not suffer the whole Universal Church at once to fall into any grievous Error; but that the greatest part of it may be infected with *Heresy*, is apparent from the sad Example of the *Arrian* Blasphemy, which all the Eastern and many of the Western Churches did so stiffly maintain against *Athanasius*, and some very few Orthodox Bishops who took his Part; and that any particular Church may fall into wrong ways, the very *Roman* Church, which boasts of its Infallibility, hath demonstrated;

(a) Ἐν δόξῃ
δα, καὶ ὑπὲρ τῆς
ἐπισκοπῆς καὶ
ἐκείνου τοῦ δόξου
Θεοῦ τῆς δόξης
ἡμῶν
τῶν ἀμαρτο-
λῶν. Euchol.

p. 42.
Domine omnipotens,
Deus Patrum nostrorum,
oramus te exaudi nos. Lit.
S. Jacob.

(b) Peccatores
te rogamus audi
nos. Miss. Sarisb.
[totum repetatur
à Choro]
Rubr. Ebor.

(c) August.
contr. Epit.
Parmen. l. i. c. 8.
tom. 7.

(d) Pro universa
Ecclesia Catho-
lica, quæ hic
per universam
Orbem diffusa
est precamur te.
Resp. Domine
miserere. Off.
Ambrosian.

Oremus — pro
Ecclesia sancta
Dei, &c. Sacra-
mentar. S. Gre-
gor.

Ἐν τῇ τῆς Ἐκ-
κλησίας ταύτης
ἐκείνης. Clem.
Const. l. 8.

Ἐν τῇ δόξῃ
δα, καὶ ὑπὲρ τῆς
ἐπισκοπῆς καὶ
ἐκείνου τοῦ δόξου
Θεοῦ τῆς δόξης
ἡμῶν. Lit.
S. Basil. p. 171.

(e) Lit. S. Chrys.
S. Marc. & S. Jac.

and by many Errors hath proved, that no Church is free from the possibility of being deceived: So that it is very necessary for us to beg of God to rule and govern all Churches in the right way, which if left to themselves, would soon fall into the wrong. And if we consider how great and eminent parts of the once Catholick Church are now swallowed up with Turcism, eclipsed with Heresie, clouded with Superstition and Idolatry; and how, of those Parts whose Faith is right, their Manners are very Evil, God knows we had need cry earnestly for the reducing those who are in the wrong way, and the preservation of such as are in the right. While the Churches err, the People cannot be expected to do other than follow their Leaders; therefore the good Lord guide them who are Guides to others, that the whole Church together may go in the right way, to the right end, even eternal life, *We beseech thee, &c.*

Concerning which Response, *We beseech thee, &c.* as we have before shewed its Antiquity, we may now add this concerning its usefulness, That the necessities of all Estates of men being very many, and yet it being our duty to commemorate them all, these Intercessions are divided into little parcels; and to prevent weariness and distraction, there is a little pause made after every particular, that the people may have time to reflect upon what they have asked, and with a peculiar importunity enforce every one of these Requests, by this *We beseech thee, &c.* so that this Response is a rare help to their Devotion, and every word of it is significant; for there we declare, that we ask every thing with humility and earnestness, by the word [*We beseech*]; and also with Faith, by calling him we pray unto [*Good Lord*]. We seek not to Saints or Angels to hear us, but to our God alone we cry *We beseech [thee]* to hear us. And that our Answering with an audible voice may not tempt us to ostentation, these words do set him before us whom we are praying unto, even our good Lord; and if we say them sincerely, they are a declaration that we do not suffer our minds to rove after any impertinent or vain things, nor yet regard our Neighbours censures of us, but are only desirous that the Good Lord may hear us, who can help us, and give us all that we pray for. All which shews the stupidity and baseness of those who are mute at this part of this excellent Litany, whose Bodies are present, but their Souls (it is to be feared) are absent from this Service; for whosoever would perform it with a present mind, cannot be better helped by any means, than by carefully attending, when and how he ought to say this devout Answer, *We beseech, &c.*

s.IV. That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant CHARLES, our most gracious King and Governour.] *We beseech thee, &c.*

St. Paul hath so expressly charged that Intercessions should be made for Kings, 1 Tim. ii. 1, 2. that there is nothing that hath been more punctually observed by all the Catholick Church in all Ages; it were endless to cite all the Proofs of this, which Antiquity doth afford, and it shall suffice only to point out a few of the most eminent places (f) in Christian Authors, and to set down in English some of the principal Petitions, which were made for the King in the Litanies of the Western, and of the Eastern Church; that so it may be seen what Presidents our Litany hath followed herein:

(f) Athenag.
legat. pro
Christ p. 40.
Ambrosius ad-
versus gentes, l. 4.
p. 152.
Tert. Apol.
cap. 30, & 31.
& 39.
Dionys. Alex-
and. Ap. Elmen-
horst.

First, That of St. Clement thus expresseth it;

Let us pray for Kings, that under them we being peaceably governed, may lead a quiet life in all godliness and honesty.

St. Chrysostom thus:

Let us beseech the Lord for our most religious and divinely-protected Kings, for their whole Palace and Army. Answ. Lord have mercy.

Let us beseech the Lord that he would fight on their side, and subdue every Rebel and Enemy under their feet. Answ. Lord have mercy.

The Ambrosian Office thus:

Let us pray—for thy Servant N. our Emperour, and thy Handmaid N. our Empress, and all their Forces: Answ. Lord have mercy.

The

The Sacramentary of St. Gregory thus :

Let us pray for our most Christian King N. that God and our Lord may make all barbarous Nations subject to him, for our perpetual Peace.

The modern Roman Litanies thus :

That thou wouldst vouchsafe to grant to our King and our Princes, Peace, and true Concord and Victory. Answ. We beseech thee, &c.

But most fully the Liturgy of St. Basil, where they pray thus :

Remember, O Lord, our most religious and faithful Emperors, whom thou hast thought fit to set over the Earth; adorn them with the Armour of Truth, and of thy Favour; cover their heads in the day of Battel; strengthen their Arm, and exalt their Right hand; confirm their Kingdom, and subdue unto them the barbarous Nations that delight in War; grant them a well-grounded and unshaken Peace; put into their hearts good things for thy Church and People, that in their Tranquillity we may live quiet and peaceable lives in all Godliness and Honesty.

Out of all these illustrious Patterns hath our Church composed these three Petitions for the King, which are now to be considered : The first, even this forecited, is a Request, that our most Gracious King may be preserved in the right Faith and the true Religion, and that he may adorn it with a holy Life and Conversation, which doth well follow the former for the Churches being ruled and governed in the right way, because the several parts of the Church either are, or ought to be ruled and governed by Kings and Princes; that are supreme under Christ in their several Dominions; so that if they believe aright, and live holily, the Church is likely to be guided in the right way. It is therefore not only for the welfare of the Church in general, but for the advantage of the Kings own particular, that we make this Prayer for him. In the first beginning of Christianity the Governours of the World were Heathens and Persecutors, and then they prayed for their Conversion; but now (blessed be God) our King is Christian, and a Defender of the true Faith : His happy Ancestors, of blessed Memory, have set up the right Worship of God, reformed by Scripture, and the best Antiquity; in this his Majesty hath been educated; this he hath re-established, and constantly maintained; so that we can only pray that the good Lord will preserve him in the true Faith, and keep him firm in that excellent and primitive way of Worship which he doth profess and observe; we are to pray, that no Cunning may entice him, nor no Opposition enforce him to desert the sincere, rational, and true Religion, which he hath so graciously asserted and secured, by Promises and good Laws, by his Example and all other good Means, and every good Subject and every true Protestant will say, *We beseech thee, &c.* But we do further pray, that our King may adorn the best of Religions with Righteousness and Holiness of life, which is the most acceptable way of worshipping Almighty God, *Ecclus. xxxv. 1, 2, 3.* yea, he cannot be truly worshipped (no not by those of the best Principles) if they live unrighteously. It is the eternal Interest of Princes to live holily, for their earthly Crowns will fade, and then will Holiness procure them a never fading Crown, and a Kingdom that shall endure for ever, to which they cannot attain without it, *for without holiness no man shall see the Lord.* There is no more Exception or Dispensation for Princes at Gods Tribunal, than for Meaner men : But besides, we may justly beg this as well for our own sakes as for the Kings, because there is not any more effectual means to make Piety universal, than the good Example of those in eminent Authority. The clearest Rules, and most vigorous Exhortations prevail not so much, as a great and good Example (g) : And oh how happy is it, when it is the very fashion to be vertuous, and accounted rude and infamous to be Vitious ! Under a religious and holy Prince most men will be holy, and all will desire to seem so, and however avoid all publick Enormities; so that if we love Religion, or our Country; if we love the Person of our Sovereign, or wish his Eternal happiness; if we desire the glory of God, or the Salvation of many Souls, let us unto this excellent Request say most devoutly, *We beseech thee, &c.*

I i z

S. V. That

(g) Vita Principis perpetua censura est, ad hanc dirigimur, nec tam Imperio nobis opus est quam exemplo. Plin. Paneg. ad Trajanum. Τίς γὰρ αὖν ἡ δόξα αὐτοῦ τοῦ Θεοῦ, ὅταν τοῦ βασιλέως καὶ ἀρετὴν ὁρῶμεν; Zenoph. in laud. Agesilai.

s.V. That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory.] *We beseech thee, &c.*

(h) Themist.
Orat. 9. Ubi
sententia ista
citatur, & li-
ber Solomonis
indicatur per
γενήματα
ταύτης Ἀκού-
εω.

(i) Aug. de Civ.
Dei, l. 5. c. 24.

That illustrious place of *Solomon, Prov. xxi. 1.* That the Kings heart is in the hand of the Lord, is so eminent, that it is cited by a Heathen Author (h), and became a Monitor to the Christians to apply themselves to God, not only to direct the Actions, but to rule the heart of their Kings also; and verily be the Profession never so fair, and the outward acts never so plausible, the Religion is not sincere, nor will it be lasting, unless the Heart be right; of which *Jehu* is a sad instance, who after all his pretended zeal against Idolatry, when his secular ends were served, he himself became an Idolater, whereof the holy Text gives us this reason, *Because he took no heed to walk in the Law of the Lord God of Israel with all his heart, 2 Kings x. 31.* so that it is our Interest to pray, That Religion may be rooted in the heart of the Kings Majesty, and then he will easily and readily incline to do all Good, and to fly all Evil. A Prince whose heart is full of heavenly Love, is zealous for God's glory; sincere in his Devotion, constant in his Faith, a Father of his Country, a Lover of the Church, a Dispenser of Justice, a Friend to Good, and Foe to Evil men; finally, He is all that is desirable. Nor must any think we seek our own happiness herein, more than our Sovereigns; for as *St. Augustine* well discourseth, *We Christians do not esteem our Emperours therefore happy, because they reign successively, and long, and peaceably, because they are feared and victorious; but we say, they are happy if they rule Righteously——if they use their power to propagate the Worship, and serve the ends of Almighty God, if they themselves do fear, and love, and worship him, and do principally seek that Kingdom where they shall have no Competitors, &c. (i):* For if Kings be such, and do these things, they shall be happy for evermore. But further let us observe the several particulars which are here prayed for. The Heart considered naturally is the Fountain of Life, and taken (as here) morally it is, the Spring whence all our Actions flow, and according to the Dispositions thereof all our Deeds are either well or ill done; so that here are reckoned up all those Dispositions of the heart that conduce to the well-doing of any Action: *First*, If the heart rightly believe God's Truth, prudently fear his Anger, and ever love his Favour, all our Actions will be begun well. *Secondly*, If our hearts firmly trust in God, they will be well carried on. *Thirdly*, If our Hearts ever seek his Honour and Glory, they will be accomplished and aim at the right end; Faith will keep us from evil Principles, fear from wicked Practices, and Love will make us ready to do good, Affiance in God will carry us through all difficulties, and Zeal for his Glory will make all we do acceptable and rewarded; so that if we apply it to the King, it is a Prayer, that his heart may be replenished with all those gracious Qualifications, that may fit him to begin, continue, and end all his Actions in the fear, and to the good liking of Almighty God; that his heart may be replenished with true Faith, so as constantly to place his Trust and Affiance in God; and that he may be ever kept in his fear and Love, whereby he will always be moved to seek God's honour and glory. In a word, We pray that our gracious King may be endued with so real a Piety, that he may begin every good action upon noble Principles, go on in it with courageous Resolutions, and finish it with sincere and excellent Intentions; so shall he be beloved by God, and honoured by all good men, yea, his Memory shall be blessed in after-Generations; wherefore, *We beseech thee, &c.*

s.VI. That it may please thee to be his Defender and Keeper, giving him the Victory over all his Enemies:] *We beseech thee, &c.*

(k) Εὐχὴ βα-
σιλική. §. 27.

It was the saying of our Royal Martyr King *CHARLES the First*, concerning our present Sovereign, That he rather desired his Son (k) should be *Charles le Bon*, than *Charles le Grand*; for Vertue and Goodness was better than Felicity or Greatness, in the Opinion of that Blessed Prince: and accordingly the

the Church makes the first, and the most of her Petitions, for the spiritual good of the King, yet so as not to omit to pray for his temporal welfare also. If we prevail in the former Requests, and obtain Grace for our Sovereign, that very Piety will engage Almighty God to defend and keep him, for he hath a peculiar care of the righteous, and usually will subdue their Enemies; yet, if for the Peoples sins a Religious Prince be permitted to fall into the hands of his Foes, our late holy King is an illustrious instance, that Faith and Patience, Innocence and Integrity do make a suffering Prince more glorious than if he had always lived in safety and prosperity; yet because a King can never suffer alone, but the most or the best of his Subjects always suffer with him, and his fall shakes the very foundations of Church and State; therefore we pray, that our God will please to defend and keep him safe. And herein also we imitate the ancient Christians, one of whose Petitions for the Emperors was, That they might be safe and victorious, as appears not only by the former Quotations, §. 4. but by many other undeniable Testimonies (l); and in those days when the Emperours believed, they did ascribe their safety as much to the *Churches Prayers*, as to the Pretorian Bands. The King, although he be above all in Dignity, yet he is but a Man; and though his life and welfare be an inestimable Treasure to the whole Nation, 2 Sam. xviii. 3. yet this Treasure is in an Earthen Vessel, 2 Cor. iv. 7. His Person is liable to as many and more Casualties than meaner men are; so that we had need to beseech him that never slumbers nor sleeps, that he will keep him night and day, in times of Peace as well as War. 'Tis true, His Majesty is very well provided of Guards and Armies, Ships by Sea, and Forts by Land; He is stored with Armour, Artillery, and Ammunition: but if we do not pray for the Divine Protection; all these cannot defend him; except the Lord keep him, the Watchman waketh but in vain, *Psal. cxxvii. 2.* Force may overcome all worldly defence, or Money may corrupt them; Policy and Secrecy may circumvent them, or Treachery and Falshood may betray them: but no Force is too strong for God, no Gifts can bribe him, no Cunning deceive him, no Treason prosper against him, or those whom he defends: So that if our Sovereign be (as he deserves) dear unto us, and his Safety desirable by us, where can he be so safe as under the Eye and the Arm of Almighty God, to which we daily do commit him? And as for extraordinary dangers, if any Enemies rise up against him from abroad, or any Traytors and Rebels oppose him at home, we always wish and pray the Victory may fall to his side; for his Enemies are ours also, let them pretend what they will, Liberty, Priviledges, or Reformation of Abuses, still they are disturbers of our Peace, hinderers of our Prosperity, and such as seek the ruine of the Society in which we live; so that we will pray they may never prosper, and we may justly hope this Prayer shall be heard (if our sins do not hinder,) because *whoever resisteth the Powers which God hath set over us, he resisteth the Ordinance of God, and shall receive to himself Damnation, Rom. xiii. 2.* Prov. xxiv. 21, 22. wherefore if any rebel against the King, they become Enemies to Almighty God, and we hope he will not suffer those to prosper here for whom he prepares damnation hereafter. We will only add, That the Church hath put in *All* the Enemies to the Kings Majesty, and therefore here we may enlarge our Petition, and pray against his secret and disguised Enemies; for he hath more Enemies besides those, who draw out the Sword against him: Namely, such as seek to withdraw from him the love of his Subjects; such as design their own advancement, though by his ruine, as also all those Flatterers (m), and pernicious Parasites (n), who usually flock about the Courts of Princes, and seek to rob their Masters (whom they pretend to serve) of their Innocence and Eternal Happiness: Such as these are the fomenters of Sin and Vanity, and would seduce the very best of Men; they seem Friends, but are the worst of Enemies; the Rebel seeks to deprive his Prince of a Temporal, but these of an everlasting Kingdom; but when they are discovered, they are conquered: for Princes hate none more justly, nor more irreconcilably, than those whom they find to have deceived; abused and dishonoured them under the shew of duty and obsequiousness. For our parts, let us

Alexandro talia concupiscunt perniciose adulatione.

intirely

(l) *Exercitus fortis. Tert. Apol. Pro arcendis hostibus. Cyprianus ad Demet. Τὴν τῆς βασιλείας αὐτῶν ὁπλὴν ἀσπίδα τῷ Θεῷ παρατίθωμεν. Dionysius Alex.*

(m) *Principibus nemo ex animi sententia suadet, dissuadet, que — sed una omnium contentio est, quis blandissime fallat. Senec. de beneficiis. l. 6. c. 30.*
(n) *Non deerit Qui Curtius.*

intirely love the King for the Lords sake, and for his own sake let us wish well to his Soul and Body; let us heartily desire his present and future Happiness, and then we may safely pray for the discovery and suppression of all his Enemies whatsoever, and to this Loyal Petition we shall unfeignedly say, *We beseech thee to hear us, Good Lord.*

s. VII. That it may please thee to bless and preserve our gracious Queen CATHARINE, JAMES Duke of York, and the rest of the Royal Family.] *We beseech thee, &c.*

(o) Περὶ μὲν
τῆς ἀρχῆς τῆς
ὑμετέρας συ-
χόμεθα, ἵνα
πάντες μὲν πα-
ρὰ πατέρας κα-
τὰ τὸ δίκαιον
πάντων δια-
χρηστέτω βα-
σιλεῖαν. Athe-
nag. legat. pro
Christ.

We have observed before, that the ancient Christians were wont to pray for the Imperial Family in general, when they prayed for the whole Palace, and desired God to give them a safe House; and we have also noted, that the *Ambrosian* Office mentions the Empress by name, and may now add, that *Athenagoras* in his Address to *Antoninus* and *Commodus*, in behalf of the Christians, assures those Emperours, that those of his Religion did daily pray to God for their Empire, that the Father might leave it to the Son in a just and perpetual Succession (o): From which it is apparent, that we ought not only to be concerned for the Person of the King, but for his near Relations, and for the whole Royal Family; and here we pray, that God would please to bless this Family by increasing their number, and to preserve those that already belong unto it. We pray for all those from whom Kings may descend, or who may themselves come to the Royal Dignity, that God would bless them with all good, and preserve them from all evil; for these two words, *bless* and *preserve*, do comprehend all that can be desired, either to make them a blessing to us, or happy in themselves here or hereafter. We pray now for these, who are at present of his Majesties nearest Alliance and Consanguinity, and after-Ages will pray for others. The Persons are changed often, but the Place is that we must regard; for whosoever is Queen, or Heir apparent, or of the Royal Line, their Place and Dignity requires, that we should pray to God for them, because in an Ordinary way of Providence, the Felicity of the next Generation depends much upon the Vertue and Piety of those in these places; so that for our own, and our Posterities sake, we ought here to add, *We beseech thee, &c.*

More of this Subject, see Comp. to the Temple, Sect. xvi.

s. VIII. That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth, and shew it accordingly:] *We beseech thee, &c.*

(p) Egyptiorum
Sacerdotes post
regem secundi.
Al. ab Alex. l. 2.
c. 28.

The High Priest among the Jews was by Gods own appointment next in dignity to the King; and the Heathens by the Light of Nature reckoned their Priests in the second place (p): Agreeable whereunto the Piety of our Ancestors hath assigned unto the highest Order of the Clergy a place next unto the Royal Family; for our religious Fore-fathers believed they did honour the King of Heaven, by conferring honours upon his Ministers; and therefore the Litany of our Church places the Ecclesiastical Orders here in a very proper place. Many of the Ancient Offices put this Petition before that for the King, not out of Ambition, but because it might follow that for the Catholick Church, that when they had prayed for the Church, they might beg a blessing on the Guides thereof; yet I judge the Order we follow to be more natural and more unexceptionable. But whatever be said of the place, certain it is that all Offices of the Greek and Latin Church do agree in this, that all pray for the principal Orders of the Clergy, as may be seen by these Examples.

Let us pray for all Bishops, for all Priests, for all Deacons——that God would preserve and keep them. S. Clement.

For our Archbishop——the venerable Priests, the Deacons in Christ, and all the Clergy——let us beseech God. Answ. Lord have mercy. S. Chrysostom.

Remember

Remember, O Lord, our Archbishop——and grant that he may be long preserved to thy Church, in safety and honour, in health and to a good old Age, rightly dispensing the Word of Truth, &c.——Remember, O Lord, all faithful Bishops——Remember, O Lord, the Priests and Deacons in Christ, and all Ecclesiastical Orders, let none be ashamed who compass thine Altar, &c. S.Basil.

That thou wouldst vouchsafe to preserve in thy true Religion, our Apostolick Lord, and all other degrees of thy Church——That thou, &c.——all Bishops and Abbots. We beseech thee to hear us. Officium Sarisb.

These and all other Litanies, as we may see, do mention all the principal Orders of the Church; but as to the particulars asked in their behalf, none is more exact and compleat than this of ours, which imitates an older Form by far than any of these, even that Prayer which Moses made for Levi, above 3000 thousand years ago, recorded Deut.xxxiii.8. Let thy Urin and Thummim be with thy holy one: Which two words, as the most and best Translators agree, do signifie Illumination and Perfection; that is, that they might have true knowledge and understanding, and might set it forth by an upright and sincere life: Even so we also do pray, 1. That God would illuminate the Clergy with true knowledge and understanding of his Word. They are by their place to be the Lights of the World, Mat.v.14. and their Office is, to turn men from darkness to light, Acts xxvi.18. But they do not shine like the Sun by an inherent; but as the Moon by a borrowed Light: So that if they want wisdom, we must ask it of God, who is the Father of Lights, James i. 5.17. There is Science falsely so called, 1 Tim.vi.20. which is a heap of undigested and unsanctified Notions, tending only to make men proud and contentious (q): This is not that which we crave for our Spiritual Guides; but true, solid, and useful Learning; whereby they may have a right Notion of the best things; such knowledge as is accompanied with humility, and tends to make the ways of Salvation plain to all men. We pray, that God would bless their Studies, and sanctifie their Parts, so that they may want none of that Learning which may fit them for their Office; for they are to guide others, and if they themselves be blind; their followers must fall into the Ditch, Mat.xv.14. And because all Learning is useless to those of this holy Function without the knowledge of Scripture; we pray they may have a clear understanding of Gods Word, whereby they may be thoroughly furnished for every good work, 2 Tim.iii.7. that is, for every part of their Ministerial Office. All other knowledge is only necessary to a Divine; in order to make him fully understand the Word of God; so that all his studies ought to be directed this way; and whatever he knows that is not to be referred hereunto, is ornamental, not necessary: For by the Word of God they must try the Spirits, and convince Gain-sayers; by this they must instruct the Ignorant, and comfort the Disconsolate; by this they must convert Sinners, and build up those who are converted; wherefore by all means we must pray, That he who writ this Word for the benefit of his Church, will please to make them understand it; who are to teach his Church from thence, which is the right way to everlasting Life. And as we pray they may have this true knowledge, so that they may not have it to themselves alone, as a Candle under a Bushel, or a Talent hid in a Napkin (r); but that they may improve their Talents, and hold or set forth and shew their Light, Phil.ii.16. to shine unto all that are in Gods House, Mat.v.15. Now there are two ways whereby they may set forth their knowledge for the benefit of others. 1. By their Preaching, plainly, elaborately, and practically; for hereby they do instruct and perswade, reprove and warn, exhort and comfort; by this Ordinance the Gospel was propagated, and the Faith was first planted; by this, not only Sinners are converted now, but those that are good are made better (s); their Faith is strengthened, their Devotion elevated, and they encouraged to every part of their Duty. Preaching is an excellent and useful Ordinance in it self, much used by the primitive Fathers, whose admirable Homilies and Sermons are yet extant; whereby we may perceive they scarce omitted one day in greater

(q) Οὐκ ἐν
μαθί(ε)
γερμιατων
αλλ' ἐν αλη-
θείας γυώ(ε)
τῶν σοφίαν
δο(ε)ται.
Plato.

(r) Ἀδελφὲς
ἐλαφροὺς
ἐσθλὰς ἀρε-
τὰς ἔχοντες,
ἐκείνους ἐκείναις
ἀρεταῖς ἡγεῖσθαι.
Maxim.Tyrius.
Paulum sepul-
ta distat in-
ertie Celata
virtus——
Horat.
(s) Fortibus af-
fuerit tubicen,
prodesse, suoque

Dux bene pugnantes incitat ore viros. Ovid.de Pont.lib.

Cities,

Cities, wherein they did not preach to the People; but then they did live as well as preach Holiness, which is the next particular, the second thing asked for *Levi*, viz. *Perfection*. For 2. we pray, That they may *show it forth by their Living*, even that their Lives may be answerable to their Doctrine, and that they themselves may walk in that way which they invite others into, lest it be said of the Christian Clergy as it was of the Heathen Philosophers, *Who is there of them that esteems not his Principles as Instruments of Ostentation rather, than as Rules of Life? Who obeys himself, or observes his own directions? — and yet it is most unsufferable for a Philosopher to err in his Manners, because he fails in that Art of which he pretends to be Master, and professing the Art of Living well, he offends in his own life.* Cicero Tusc. quest. l. 2. I confess a learned and eloquent Preacher may very much illustrate the Commands of God, but the liveliest and loveliest Picture of them is given by those whose Conversations give shadow and colours to the naked Lines. To live accordingly is the best demonstration of a Clergy-mans true and right understanding of Gods Word (r), and sets forth his real skill in Divine things. It is that Qualification, which can worst be spared of the two, saith an ancient Bishop (u); and a Clergy-man of meaner parts, and a pious life, may do more good than one of vast Learning, but of an evil Conversation; for such as these do give the World occasion to think they do not believe their own Assertions; but all men may discern that the Pious are in earnest, for they live by their own Rules. So that all the Clergy ought to put up this Petition most heartily for themselves, and for one another: And if the People consider what great and excellent blessings they receive under a learned, a laborious, and pious Clergy, they will most affectionately also recommend this Petition with their *We beseech thee, &c.*

(r) Efficacius est
virtus quam lin-
guæ testimo-
nium. Cypr. de
dupl. Mart.
(u) Βίος ἀνδ-
ρός μᾶλλον
ὀφελείν πέφυ-
κεν ἢ λόγος
ἀνδρός. ὁ
μὲν γὰρ καὶ σ-
ωτὴν ὀφείλει, ὁ
δὲ καὶ βλάψαι ἱ-
δοχλεῖ. Ildor.
Pel. Epist. 271.

s. IX. That it may please thee to endue the Lords of the Council, and all the Nobility with grace, wisdom and understanding:] *We beseech, &c.*

The next order of Men to be prayed for, is those that are eminent in the State, which in the two Greek Offices are mentioned by the name of those in the Palace (w), and these by reason of the height of their dignity, and the weightiness of their charge, do also need our particular Prayers: First and principally the Lords of his Majesties Council, who are usually elected out of the greatest Nobility, and their Prudence and Piety is of extraordinary concernment both to the King and the whole Nation: For our Princes do not rule us by their own Arbitrary Will and Fancy, but have ever been wont to chuse the wisest and best of their Subjects, with whom they do deliberate and advise concerning all Affairs of Importance, remembering the words of the wisest of Kings, *In the multitude of Counsellors there is safety*, Prov. xi. 14. and following the Example of the most prudent Monarchs (x). When one asked *Anacharsis*, How a King might become most famous? he answered, *If he be not wise alone* (y): And truly it is the truest wisdom in a Prince (that cannot see all with his own eyes) to be willing to be advised, and able to chuse the best advice: But now if these Counsellors prove to be void either of Grace or Prudence, a King had as good have none at all. There are many Counsellors (saith *Solomon*) which counsel for themselves, and with *Rehoboam's* Parasites, chuse rather to comply with their Masters culpable inclinations, than to venture his displeasure by putting him upon more profitable and safer things (z). But these are not faithful Counsellors, because they seek the Kings favour rather than his welfare: And yet they are often disappointed, for *Augustus* loved *Agrippa* better, because he had the honesty to contradict him, when the Cause required it; and if a smooth Adviser rise more suddenly, yet a faithful one stands more firmly. Let us therefore pray, that his Majesties Council may be endued with *Grace*, and then they will advise things honest and just, such as shall please God, and procure his Blessing; and that they may be endued also with *Wisdom and Understanding*, and then their Counsel will be prudent and discreet, advantageous and successful. *Grace* will make them they shall never deceive their Master; *Wisdom*, that they shall seldom be deceived themselves. *Grace* will prevent them from proposing base and dishonourable

(w) Παιδὲς τοῦ
παλατίου. Lit.
S. Chryl.
Τῶν ἐν παλα-
τίῳ. Lit. S. Ba-
sil.

(x) Semper sanè
cum optimati-
bus, non solum
res bellicas, sed
etiam civiles,
priusquam fa-
ceret, consulit.
Jul. Capitol. de
Marc. Anton.
(y) Plutarch.
Sympotiac. &
Stob.
(z) Συμβούλους
μὴ τὰ ἴδια,
ἀλλὰ τὰ
χρήματα.
Solon. ap. Diog.
Laert.

rable things; **Understanding** will hinder them from promoting unprofitable and unsuccessful designs: And oh, how blessed is that Prince that is incircled with such a **Council**, the Members whereof are pious as well as wise, loyal as well as expert, being both able and willing to advance his real Interest! They are a blessing to their Master, and to the whole Kingdom.

II. Yet we must extend this Petition a little farther, and desire the same thing for all the **Nobility**, both *Major*, as Dukes, Marquesses, Earls, Viscounts, and Barons; and *Minor*, as all lower Degrees of Gentry; for all of noble Parentage and honourable Descent, that all these may also may be endued with **grace, wisdom and understanding**. **Grace** and Prudence is the truest Nobility (a): And an honourable Name without these is but a shadow, nor doth it gain the persons which wear it any true honour from wise and good men. When a man of noble extraction, and a great fortune, is learned and prudent, religious and holy, his Nobility gives a lustre to his Knowledge and his Vertue, and these make his Nobility still more illustrious: Such a Persons Honour consists not so much in his Titles, as in the universal esteem of all that know him. Nor is there any thing that more promotes the Interest of Vertue, than when Men of Power and large Fortunes do use their Eminency to encourage Vertue, and are themselves Examples of it; for those who are under them are afraid to do Evil, when their Lords do well: And doubtless they have a blessed opportunity put into their hands to become happy Instruments of propagating Piety among their Families, Tenants and Neighbours; whilst some for Love, others for Fear, will strive to imitate and oblige a great and a good Man. And it shews a Noble man to be wise as well as gracious, when he treads in Vertues path; because this preserves his Life, his Estate, and Honour; it makes his Memory blessed, and confirms his Family for many Generations. On the other side, a vicious or foolish person in eminent place, casts more dishonour upon his Noble Progenitors (b), than he derives Honour from them, and his Dignity doth only make his Crimes and Weaknesses the more conspicuous (c), and his Person more generally hated or despised. If they want prudence or grace, we see they forget their Dignity, and disparage themselves by infamous and vile Courses; and alas! they do not perish alone, for many will follow their Examples (d), and so they must answer for being the occasion of many mens Damnation (e). They make good men grow bad, and evil men bold in the highest Degree, when so great a man is the Patron and Pattern of their Vice; and who shall admonish such as these of their follies? Who shall reprove their faults, or save them from Perdition, when their eminence makes them scorn the Charity of such Friends? There is seldom any remedy till these courses end in the Extirpation of Vertue out of the Family and Retinue of such Persons, and finally in the ruine of the Estates and Family it self: Of which this Age affords deplorable instances, sufficient to make us all pray for the preservation of all the **Nobility** yet remaining; and to subjoyn here also a most hearty Supplication to the Lord to *bear us*.

(a) *Μία ἀληθινή εὐγένεια ἢ εὐπρέπεια.* Gregor. Naz. *Quod optimum, nobilissimum.* Vellei. Patere. hist. l. 2.

(b) *Ἀσπὶν ἡγάων τελευτήματα.* Proverbium Græc. (c) *In maxima fortuna, minima licentia est.* Salust. in Catil. (d) *Libentius omnes deteriores sectantur, & facilius mala institutio depravat bonos, quam bona commendat malos.* Salv. l. 7. (e) *Primi exitibus sequentibus sunt.* Sen.

s. X. That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain Truth:] We beseech thee, &c.

This is another branch of the former Petition; for there we did pray for all the Nobility in general, and here for such of the Nobility or Gentry as bear eminent Offices in the State. It was the advice of *Jethro* to *Moses*, that he should chuse for Magistrates *able men*, *Exod. xviii. 21.* that is (saith *R. Salom.*) rich and noble Persons, who need neither fear the anger, nor court the favour of any, and who are out of the danger, as well as the necessity, of taking Bribes: For which Reasons the most of our Magistrates are of the better Rank of men, and here we do particularly pray for them, according to the Example of the Primitive Christians (f),

(f) *Ἰν ἑκαστῇ πόλει ἑτάροις ἐκλεκτοῖς.* Xij. Apostolus.

S. Clem. ex 1 Ep. Tim. ii. 1. *Μυῖαδην κωὲς πῶνς ἀρχῆς ὃ ἐξουίας.* Lit. S. Basil. *Pro Imperatoribus, pro Ministris eorum & potestatibus.* Tert. Apol.

K k

and

* Synes. Epist.
121. pag. 238.
(g) Τῶν
παύτων τῶν ἐν
ὑπερβολῇ ὁ-
των. 1 Tim. ii. 1.

(h) Ἐδοξε
ὑμῖν πρὸς
τὸν ἐμὸν, καὶ
τὸν πατρίαν, καὶ
τὸν ἀλλοτρίαν,
ὡς ἐν ἐμῇ καί-
νοντι ὁ ὕμνος
καίνομεν. Resp.
ad Orthod.
qu. 142.

and the Pattern of *Synesius* who assures us, That in his private and his common Prayers (καὶ τῶν ἰσθῶν) he ever prayed, that Right might prevail over Wrong, and the City be purged from all Iniquity*; and also in Obedience to the positive Command of God, who enjoins us to pray, not only for Kings, but for all in Authority (g). The Petitions we make for them are, first, more general, That it may please God, 1. **To bless** and prosper them in doing their Duty. 2. **To keep** and defend them from all harm and danger; and if his Blessing be with them, and his Providence over them, they shall be safe and happy. And we may very lawfully hope this Request shall prevail for the **higher Powers**, because they are ordained of God, they have a part of his Honour, and are his Vicegerents: which as it ought to move them to imitate his righteous Administrations (h), so it may encourage all to expect that God will bless and keep Magistrates in their Office, since he hath called them unto it. Secondly, We do more especially pray to God to endue them with inward Grace. It is not enough that the Magistrate be outwardly prosperous, unless he be also endued with Gods Grace; because without Grace, he can hardly be expected to execute Justice or maintain Truth. The end of the Magistrates Office is, as to Secular matters, to execute Justice; as to Religion, to maintain Truth. Now for the first, A Magistrate needs the Grace of God to endue him with wisdom and prudence, to find out what is just, and with patience and uprightness to hear and determine all Causes and Controversies that come before him; which is one part of the Execution of Justice, the giving unto all men what is their due. Another part of the Execution of Justice relates to Malefactors; for they are to suppress and punish Evil-doers, examining their Crimes, and not only passing Sentence on them, but taking care that it be duly put in Execution, lest if they be condemned and not punished, it prove an Encouragement to the wicked, and make the Law contemptible. Now as the Magistrate needs wisdom for the former part of his duty; so for this he ought to have courage, and a magnanimous Spirit, not caring whom he offend, if he do but act righteously. It is true, a strict and upright Magistrate may very like give offence to some; but it was a foolish thing in *Chrysippus* to say, he would not at all be a Magistrate, lest if he carried ill, he should displease the Gods; if well, he should offend the People. May therefore our Magistrates be endued with Grace, and that will give them such wisdom, as always to find out what is just, and such Heroick Resolution, as not to value whom they displease, so they please God by executing true Judgment. The Second Part of the Magistrates Office is to maintain Truth; that is, not only to see the true Religion established, but to defend it when it is once established, by restraining all false Doctrine, Heresie, and Schism, and either wholly suppressing them, or so keeping them under, that they may not be able to do mischief to the Truth: Or in another sense, we may apply this maintaining the Truth, to be the providing an honourable subsistence for those who preach the Gospel in this Nation (where our pious Ancestors have already made ample Provisions, if they were not Sacrilegiously alienated.) Here we pray therefore, that our Magistrates may secure the Churches Revenues, and punish all sacrilegious Attempts, that so Religion may be defended, and prosperous from Age to Age: And both these must go together in every State; for Justice and Truth fall or stand together. Religion cannot fail, but it will be the ruin of Laws, and (it is to be feared) of Government also. Wherefore the Lord put his Grace into all their hearts who are chosen into places of Trust and Authority, that they may promote Justice, and favour Religion, making both the Church and the State to flourish. And when we consider how full of comfort and honour such Administrations will be to the Magistrates themselves; how much they will tend to the suppressing of Evil, and the quiet of Good men; and finally, how surely they will bring Peace and Happiness, and Gods blessing upon the whole Nation, certainly it will cause both the Magistrates and People, both the Governours and the governed, all to subjoin to this Petition also most heartily their *We beseech thee, &c.*

s. XI. That

§.XI. That it may please thee to bless and keep all thy People:] *We beseech thee, &c.*

There must be in every Society of men some Superiours to govern, and others Inferiour to be governed, and so there is in this Nation. The higher we prayed for before, and now we pray also for the last and lowest of the three Estates; viz. all the Commons of this Land, who are the most numerous, though the least eminent; and unless they be safe and happy, the Governours themselves cannot be esteemed prosperous, *Prov. xiv. 28.* for the Diseases of the feet and hands are a trouble to the head also. The Petition is taken out of *David's* Psalms, who both commands us to pray for the people of God, *Psal. cxxii. 6.* and hath a like form unto this, *Psal. xxviii. 10.* from whence also the Liturgy of *S. Basil* prays, That the Lord would remember all his people (i). As the Jews of old were Gods peculiar People, so are the Christians now; and since we in this Kingdom do all profess the Faith of God, we are properly called **His People**, and we call him Our God, and so may hope, that he will both **bless and keep us**. The Prayer which *David* makes for *Jerusalem*, that she may have *Peace and Plenty*, *Psal. cxxii. 7.* and the same we make for our own Country, that God would **keep** it in Peace, and **bless** it with Plenty; that he will **bless** it with all Good things, and **keep** it from Evil things; and we also have the same Motive which holy *David* had, *ibid. ver. 3.* For my Brethren and Companions sake I will wish thee prosperity, saith he, *Yea, because of the House of the Lord our God, &c.* That is, we are bound to wish well to, and pray heartily for this Nation, as the place of our birth and habitation, the seat of our Kindred and Friends, the Sanctuary of our Religion, by whose Laws we are governed, of whose Prosperity we are partakers, and in its Calamities we and ours must suffer: So that if we have any love to our Country, and kindness to our Friends, or any zeal for our Religion, if we have either so much Charity to desire the publick good, or so much Prudence to apprehend how much our private welfare depends upon it, we shall most devoutly make this excellent Request. The Western Litanies do extend this Petition somewhat farther, even unto all Christian People (k). And though the Method and Coherence with the former Petition incline us to interpret this of ours of the people of this Nation; yet the words in themselves are so general, that we may well enough apply them as a Supplication for all Gods People in any part of the World: For the whole Church of Christ maketh up but one Body, and therefore every Member of the same is concerned to pray for all the rest, That God would **bless** all Christians by making them flourish in Piety and Prosperity, and **keep** them from Sin and from Apostasy; that he would **bless** those parts of his Church that are under Christian Princes, and **keep** those which are under the Tyranny of *Turks* and *Heathens*. And if we take it in this sense, it is a proper Introduction to the next Request; This Petition desiring the good of all Christians, and as they are Members of the Church; The next the universal Peace of Mankind, as they belong to Civil Societies. Neither of the two Interpretations but are proper enough, and such as the Charity of every pious man will move him to sign with a devout, *We beseech thee, &c.*

(i) Καὶ πᾶσι
τῷ λαῷ σου,
μνησθῆναι καὶ
Ευχολ.

(k) Ut cunctum
populum Chri-
stianum precor
sanguine tuo re-
demptum con-
servare digne-
ris; Te roga-
mus, &c.
Mistal.

§.XII. That it may please thee to give unto all Nations Unity, Peace, and Concord:] *We beseech thee, &c.*

Though we may be allowed to give the Precedence to those of our own Nation, and those of Christian Profession; yet our Prayers must comprehend all Mankind, according to the Pattern which the ancient Greek Offices have set us, which beseech God, That all the World may have Peace and Concord (l). Nor is there any Petition which better befits a Christians mouth than Peace; for we are Servants of *Jesus*, who is the Prince of Peace, and came to make Peace on Earth, who came into the World at a time when all Nations were at quiet; the restless *Romans* had shut up the Temple of *Janus*, and enjoyed a perfect Peace, so that *Virgil* fancied

(l) ἵνα πάντες
ἐν εἰρήνῃ καὶ
ἀσφαλείᾳ
ἡσυχίᾳ — καὶ
τῇ τῶν πάν-
των ἐνείκῃ.
Lit. S. Chrys. &
S. Basil.

Ut totus mundus pace fruatur. Lit. S. Jac.
the

(m) Suet in O-
ctav. Sect. 22.
— redempt
Saturnia regna
— toto surget
Genus aurea
mundo.
Eclog. 4.

(n) Η οὐ γένηται
ἀνθρώπων πρὸς
πᾶν ἀνθρῶπον
ὅτι ἕν ἐστιν.
Anton. l. 12. c. 6.
Omnes homines
velut jure qua-
dam germani-
tatis commixti, ab
uno patre con-
diti, ab una ma-
tre, tanquam
fratres uterini
editi. S. Ambros.
de Abrah. l. 2.
c. 6.

(o) Quæ domus
tam stabilis,
quæ tam firma
Civitas, quæ
non odiis atque
dissidiis fundi-
tus possit ever-
ti? Cic.

the Golden Age was then returning (m). Our Lord is the great Peace-Maker, and therefore we cannot please him better than to pray to him for it, of whom it was prophesied, *That he should judge among the Nations, and cause them to beat their Swords into Plow-shares, and their Spears into Pruning-hooks; so that Nation should not rise up against Nation, neither should they learn War any more, Isai. ii. 4.* For the compleat accomplishment of this Prediction we pray here, and that with respect to Heathens as well as to Christians; for our Apostle tells us, *God hath made of one blood all Nations that dwell on the face of the Earth, Acts xvii. 26.* And the Philosophers say, all Mankind is of kin (n), sprung from the same Parents, made of the same Matter, and brought up in the same House; and why then should they fall out, since they are Brethren? *Gen. xiii. 8.* We therefore pray for the **Peace of all Nations**, yea, and that in as comprehensive words as can be devised; 1. That they may have **Unity** at home among themselves. 2. That they may have **Peace** with one another; and not only so, but 3. **Concord** also, that is, Amity and Commerce, Leagues and Confederations. *First*, We pray that all Kingdoms and Countries may have **Unity** within themselves, that no Factions nor divided Interests, no Rebellion nor Civil War, may hinder their domestick happiness: For a Nation may be ruined by internal dissensions, though it had Peace with all the World beside; it being our Saviours own assertion, *That a House or Kingdom divided against it self is brought to desolation, Matth. xii. 25. (o).* And though *Sparta* was unvalled, yet *Agésilæus* was wont to say, *It had the strongest Walls of any City in the World, viz. The Unity of the Citizens.* *Secondly*, We pray that all **Nations** may have **Peace** with one another, that there might be no Battels nor Murders, Invasions nor Depopulations, nor any kind of War; but *Thirdly*, That all Quarrels might be taken up, and all Kingdoms become Confederates, and oblige one another by all freedoms of Traffick and peaceable Commerce: And if this Request could prevail, it would not only conduce to the good of our own Country, but of all the whole World; for this would encourage Trade by Land and Sea, when men might travel safely, and none affright or disturb them; this would beget Love and Familiarity among the most distant Nations, it would make the Crowns of Princes sit easie, and fill their Coffers as well as their Subjects Purfes; it would give us all the Commodities of the known, and bring us acquainted with the yet unknown World: *Finally*, It would cause universal Plenty, and tend to the general propagation of Christianity and the Conversion of the whole World. But some will say, So long as Sathan and Evil Men continue to sow the Seeds of Discord, this is a happiness not to be expected, yea, it is thought too great a felicity to be wished for on Earth: Yet because nothing is impossible to God, we may and ought sure to beg it of him; we are not likely to make such universal Leagues our selves, but he is able to procure them, and though we cannot by personal endeavours, yet we may be Peace-makers by our Prayers; and for so generous a Charity, as to wish the Peace of all men, we shall be accounted the Children of God, whether the *Wish* prevail or no: For some Nations it shall be accepted, and if it please God, it may procure Peace for many, especially those about us; and if it were no more, it deserves to be put up with an earnest *We beseech thee, &c.*

s. XIII. That it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandments:] *We beseech thee, &c.*

It is now time to look inward, and consider what is wanting for our own Souls, and the Souls of others; because though temporal Peace be a great, yet it is a finite Blessing; it can last no longer, at the utmost, than to the end of an uncertain life, but we our selves are likely to endure for ever: So that we had need provide something that will continue, and be a blessing when this life is at an end. Now *St. Paul* assures us, *That Charity and the Love of God shall never fail, 1 Cor. xiii. 8.* And *David* informs us, *That the fear of the Lord endureth for ever, Psal. xix. 9.* The Prophet also, *That the effect of Righteousness shall be quietness and assurance for ever, Isai. xxxii. 17.* Wherefore we pray in the next place, that we may love and fear God, and live righteously after his Commandments, that the two

two first may be planted in our Hearts, the other seen in our Lives and Conversations. We begin with the **Heart**, for there God begins all his Works of Grace; the first particular Evil thing which we prayed against, was **blindness of Heart**, *Sect. II. §. V.* and the first Spiritual particular favour we pray for, is for a **Heart** endued with the **love** and the **dread** of God: Yet we would not have our Piety end there, but we pray also, that it may appear by our diligent living **after his Commandments**, that our Obedience may be the evidence that we do sincerely **love and dread** our heavenly Father. And verily in vain do we expect to be able or willing to keep Gods holy Commandments, unless our **Hearts** be first filled with the **love** and **dread** of his Majesty, because **love and fear** are the two grand Instruments of an uniform Obedience to all the Divine Laws. The **Commandments** of God are of two kinds, 1. *Affirmative, viz.* The Positive Precepts of Justice, Piety and Charity. 2. *Negative, viz.* The Prohibitions of Injustice and Impiety, Intemperance and Uncharitableness. The former Duties cannot be well done, unless we heartily love God: The later Sins will not be carefully avoided, unless we fear him. The **love** of God will make us willingly, readily, and easily **live after his Commandments** (p), and if our hearts be truly affected with this noble Passion, we shall never be so pleased, nor so happy, as when we are doing some part of the Will of our beloved Lord. Again, The **dread and fear** of God will make us constantly and resolutely abstain from all those things which he hath forbidden, and for which he would be displeased at us, *Prov. xvi. 6.* and *Prov. viii. 13.* So that *St. Bernard* calls *Fear* the most vigilant Porter of the Soul, which diligently watcheth that no evil thing do enter, at which our great Master might be offended. Nor is this Fear any ways inconsistent with the Love of God: For he is so very glorious, and so infinitely above us, that our Love to him is not a saucy Familiarity, but an affection mixed with admiration, and all possible humility, and is like the Love we pay to our Prince, or to our Father, which is ever accompanied with reverence and a **dread** of offending (q). Let us therefore pray most earnestly, that God would give us Hearts ever disposed to love and fear him, and then no doubt we shall **diligently live after his Commandments**; for all our breaches of Gods Law are to be imputed to the want of one or both of these heavenly Qualities. Our want of Love to God makes us leave undone what we ought to do: Our want of Fear causeth us to do those things which we ought not to do. If our Hearts love any thing more than God, we sin very grievously: so the Covetous man loveth Money; the Epicure, pleasure; the Proud man, Applause and Honour, more than God. If our Hearts fear any thing more than the Divine Anger, we also fall into many Iniquities: Some consent to do wickedly, others deny the very Faith, because they fear the anger of Men more than the wrath of God; but if we desired his Favour, and dreaded his Displeasure above all things, we should overcome almost all Temptations: These very dispositions are equivalent to a compleat Piety, for they will make us uniformly Religious. An Hypocrite may for a while, and in some instances, live according to the Law of God; but they that love him, oh how sincerely and diligently do they seek opportunities to please him by doing good? How studiously do they avoid all occasions of offending him, and of doing evil? If Sathan draw them to sin, he must first avert their Love, or blind their Fear, or else they would never consent unto him: so that if we survey our own Lives, or the Lives of others, we shall see by the multitude of Iniquities which all of us do commit, that there is a great want of the Love and Fear of God in all our Hearts: If we consider the Divine Goodness, none deserves so much to be beloved: If his Power and Justice, none ought so much to be feared. He is lovely in his Mercy, and most dreadful in his Wrath, and all the World would love and fear him, if they could or would consider, and that would make in all of us a general and happy Reformation: Wherefore in this so blessed and so profitable a Request, *We beseech thee, &c.*

(p) *Solum amor
difficultates no-
men erubescit.
Aug. 1 Joh. v. 3.*

(q) *Nemo melius
diligat, quam
qui maxime
veretur offende-
re. Salv.*

s.XIV. That it may please thee to give to all thy People increase of Grace, to hear meekly thy Word, to receive it with pure affection, and to bring forth the fruits of the Spirit: We beseech thee, &c.

The former Petition was, that we might become good, to which is very fitly subjoined this, that we may grow better; for though we have received Grace, if we do not improve it, and increase it, we shall be in danger to be deprived of it again; and the means to make us improve it, is here expressed also, viz. the right hearing of Gods Holy Word. The Original of which Request we may deduce from the noblest Fountain, the Scripture it self, where we find S. Paul very often praying in the same manner for his Converts, *Phil. i. 9, 10, 11. Col. i. 9, 10, 11. 1 Thess. ii. 12.* out of which places this Petition seems to be composed: For those Latin Offices which I have seen, have nothing that is very like unto it, only in S. Chrysostoms Liturgy it is desired, *That those who pray with us may increase in holy Life, in Faith and in Spiritual Understanding (r)*: But ours is larger, and comprehends all Gods People. The former Petition desired we might become his People, by having his Love and Fear planted in our hearts; this requests, that when by Grace we are made his, we may demean our selves as his People, growing in grace, and improving under the means of grace: Or else by Gods People, we may here understand all professed Christians, concerning all whom we do justly suppose, that they have some grace: The first and general grace of God, which he offers to all men, and gives to all within the Church, this all Christians have, because God is wanting to none on his part; but if we do not improve this first grace it will only leave us more inexcusable. This may suffice, if we receive it and cultivate it, and God will be ready to make it *increase* and grow; what pity is it therefore, that those, who are come so near to the Kingdom of God, should be excluded from thence, *Mark. xii. 34.* We see men daily come to hear the Word of God read and preached, but we know *Paul may plant, and Apollos may water, but God must give the Increase, 1 Cor. iii. 6.* For though the Divine Word be most worthy of belief, yet it doth not profit our Souls without the help of Gods grace (s), as St. Paul himself assures us, *Heb. iv. 2.* So that we pray that the People of God, who daily attend on his Ordinances, may have every day new Supplies of heavenly Grace, and then we doubt not, but their hearing will profit them: For if we hear with hearts inspired with fresh additions of Divine Grace; I. We shall *hear Gods Word meekly.* II. *Receive it with pure affection.* III. We shall *bring forth the fruits of the Spirit.* Now who-soever thus hears will certainly profit; so that this being an excellent enumeration of that which is our duty, and which should be our prayer, whenever we come to hear the Word of God, we will open it more particularly, that we may see how the Spirit assists us, in order to our proficiency thereby. I. *To hear meekly thy Word*; although the Word of God be able to save our Souls, yet not unless it be heard with meekness, *James i. 21.* and it is the meek and lowly whom God hath promised to teach, *Psal. xxv. 9.* The first introduction of knowledge is the apprehension of our Ignorance (t), and it is absurd to go about to teach a man that which he fancies he knows before. We are generally apt without grounds to imagine, that we are wise and good enough, that we know more, and live better than really we do; and nothing makes us more unteachable, and hinders our progress more than these vain conceits: He therefore who hath suppressed them so far as to hear Gods Word meekly, hath made a good increase in Grace; for he hath discovered his own Ignorance, who is willing to be instructed: He hath repented of his sins, who is humble, when he is reprov'd, and thankful when he is exhorted to amendment: He hath begun to love his Duty, who submissively receives directions and admonitions to proceed. So that if we can obtain *Increase of our Grace* from God, this will be the first evidence and happy effect thereof, that we shall have an humble heart and a meek Spirit, we shall put on a tractable temper, and become very desirous of Instruction; easie to be perswaded, willing to be reprov'd, and apt to follow our heavenly Guide; we shall reverently and quietly sit down at the feet of Jesus and

(r) Χαρις καὶ δὲ
ὁ Θεὸς καὶ τὰς
συνδύχουσιν
ἡμῖν, προσκο-
πιῶν ἡμῶν καὶ
πείρας, καὶ συ-
νέσεως πνεύ-
ματος ἁγίου.
Lit. S. Chrys. 71.

(s) Οὐκ αὐτὰρ
κίς ἐστι τὸ λε-
γόμενον καὶ
τὸ καὶ αὐτὸ
ἀληθές, καὶ π-
στώσαν ἡ
πρὸς τὸ κα-
θιδιδάσκειν ἀν-
θρώπων, καὶ
καὶ δὴ καὶ μὴ
καὶ δὴ καὶ μὴ
καὶ δὴ καὶ μὴ
τὸ λέγοντι.
Origen. in
Cels. l. 1.

(t) Διδασκαλί-
ας προσομι-
ῶν πρὸς ἑκαστὸν
ἢ ἀλλήλους.
S. Basil. hom. 24.
Ἀνύχαρον
γὰρ αὐτὸς ἐδεί-
κναι οἴεται,
ταῦτα ἀνέ-
δειξαι καὶ δα-
τεῖν. Arrian. l. 2.
17.

and his Ministers, and readily learn the Lessons which we are taught in the School of Grace, and this is a good step towards everlasting Life; and if we have proceeded thus far, no doubt we shall go on. II. **To receive it with pure affection;** The humble Scholar learns with no other designs than to increase his skill; and when our minds are made pliant by meekness, our affections will more easily be purified, and then there is nothing to hinder our bringing forth fruit. St. James hath taught us, that we must lay aside *all superfluity of naughtiness*, as well as hear with meekness, if we expect to be saved by the Word of God, James i. 21. and Jeremy saith the same thing in a Metaphor, *That we must not sow among thorns*, Jer. iv. 3. that is, not suffer the good Seed of Gods Word to be choaked with impure affections, Luke viii. 14, 15. For the Love of the World, and the Desires after Evil things, will make it become altogether unfruitful; if the Vessel be tainted into which we receive this Water of Life, it will communicate its corrupt savour to it. The **Affections** are those powers of the Soul, by which we receive any thing into the nearest Union with us, so that if they have entertained impure guests, and filled us already with Lust or Covetousness, Ambition or Envy, &c. there will be no room for the pure Word of God, we cannot love that, and these evil things at once. The **Affections** are the very eyes with which the Soul sees, and by which she judgeth of all Objects; so that if these be distempered, they will represent all things falsely; Evil will be shewed us for good, and good as evil; Sin is welcomed into such hearts, but the pure Word of God is hated and excluded; for impure Affections alienate mens minds from Divine Truths. *Every piece of Gods Law* (saith Devout St. Salvian) *finds Enemies*; if he command Bounty, the Covetous is angry; if Thrift, the Prodigal is displeased; the Wicked account Holy Writ to be their foe—but the Cause of this enmity is in themselves, the ground of this disdain is not in the Precepts of the Law, but in their own affections; for the Law is good, but their Inclinations are evil. He therefore that hath pure Affections, is a great proficient in Grace, and in all imaginable probability will still improve by the Means of grace; for if our Affections be clear of all filthy and impure Loves, we shall (no question) discern the beauty of Gods holy Word, we shall admire and love it, receive it with delight, and close with it as the most excellent Rule in the World. Whatsoever our Affections receive, the Understanding studies on it, the Will embraceth it, and all the Powers of the Soul and Body are ready to be guided by it; so that pure Affections are the beginnings of all Virtue (t). Yet it is not a little Grace that will purify our Affections, they are naturally so full of Impurity, and so strangely misplaced: Let us then pray, that we and all Gods People may have a great increase of Grace, till we be prepared with pure minds to receive his holy Word, and then we shall entertain it with Love and Joy, admiration and delight, hopes and desires, suting its true and real worth. And not only so, but it will make us

(t) *Affectiones
ordinatae sunt
virtutes.
Gerson.*

III. **To bring forth the fruits of the Spirit.** Who did ever know a Soil so prepared, and sowed with so excellent Seed, to fail? And this is the great end why God gives Increase of Grace, and why he purgeth us that we may bring forth much fruit, John xv. 2. This is an infallible Demonstration, a visible proof that we have received abundance of Grace, when we bring forth these fruits. Now what these fruits of the Spirit are (to which this Petition doth refer) we are taught by St. Paul, Gal. v. 22, 23. *The fruit of the Spirit*, saith he, *is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance*; that is, all excellent Virtues and acts of Piety, 1. As to God, Love of him, Joy in him, and Peace with him. 2. As to our Neighbour; Long-suffering, when he injures us; Gentleness, when he would be reconciled; Goodness, when he needs our help; Faith, that is Fidelity, when he trusts us. 3. As to our selves, Meekness in the thoughts of our hearts, and Temperance in the actions of our lives. These are the fruits which Gods Word with his Grace do bring forth; and oh, how happy is he who is thus qualified! He shall be beloved by God, dear to good Men, a blessing to all while he lives, and happy for ever when he dies: And what can be desired more? It is not a few fair words, or plausible pretences; it is not a Complement, and a commending the Minister, which God and we expect, these

are

(u) Semen accep-
tiss, verba
reddidit,
—istæ
laudes vestre
folia sunt, ar-
borum fructus
queritur. Aug.
verb. Dom. S. 5.

are but leaves (u), it is real fruits which we long to see: And alas! what pity is it to see so many Labourers taking pains, and so much good Seed daily cast abroad, and yet no fruit almost appears? Where can we find one of an hundred in whom these fruits of the Spirit are discernible? VVhere there is so much Means, and so little Success, God is wearied with our Unfruitfulness, Ministers are discouraged, Christianity is disgraced, and the Gospel it self in danger to be taken away from us: whereby we may see how very necessary it is for us all to pray earnestly, that we may have more grace from God, and use it better when we have it; so shall God be glorified, the Gospel continued, and we be full of Piety and Good works; therefore let us all here also with great Devotion say, *We beseech thee, &c.*

s.XV. That it may please thee to bring into the way of Truth all such as have erred and are deceived:] *We beseech thee, &c.*

Having prayed for the Sanctification and Improvement of those within the Church, we now become solicitous for the Conversion of such as are without: And considering how many by-paths of Deceit and Error there are, in which deluded Souls do wander, and by which they lose their way to endless Happiness; we cannot but pity and pray for them, that they may come into the right way, which we from St. Peter call the way of Truth, 2 Pet. ii. 2. I confess the whole VVorld is ready to ask Pilates Question, John xviii. 38. *What is Truth?* But (with him) they have not patience to stay for an answer; whereas if they would examine impartially, it would appear, that there is nothing certainly and infallibly true but what does manifestly come from God, who is *Truth it self*. Now all the Truth which God hath certainly revealed, is contained in holy Scripture, which is called the VVord of Truth; and our Saviour saith, *thy Word is Truth*, John xvii. 17. The Traditions of men may deceive us, and the Inspirations which some now pretend to, cannot be proved to come from God, as Scripture can. Therefore they that follow humane Traditions **have erred**, and they that rely upon new Lights **are deceived**. The VVay of Truth is that Faith, and those Essentials of VVorship which are prescribed by God in holy Scripture, and this is the VVay in which we of the Reformed Church do walk: Our Articles of Faith, and our Essential parts of Gods VVorship are no more, nor no other, but what may manifestly be proved to be revealed by God and instituted by Divine Authority. And now whosoever walks not in this VVay, they do **err and are deceived**, and we pray to God with St. Paul, that all mistaken Persons were both almost and altogether such as we are, Acts xxvi. 29. Now those who have **errd and are deceived** are of many sorts; for the Words are so general, that they extend to the very *Heathen*, who of all others have errd the most miserably, as having not only been mistaken in some lesser matters, but have been deceived in the very Foundation, supposing there were many Gods, and worshipping them in Images, or in some of their fellow Creatures, believing things most strange and ridiculous of them, and thinking to please them by abominable things. Now as to these, when Litanies were first composed, they were the far greatest part of the World, yet those few Christians, who then lived among them, ceased not to pray for those that were without, and that were deceived, that God would convert them (w), and so he did in a great measure; for within 400 years after Christ, the greatest part of the known World had renounced Pagan Idolatry: But there ever were, and are still, many rude and barbarous Nations, grossly deceived with the most monstrous Lies, being most grievous Idolaters to this very day. The good Lord pity them, and discover the Light of his Truth unto them, as also unto the obstinate Jews, the fierce and conquering Turks, who are not only lamentably deluded, but utter Enemies unto the Truth: Yet these two last are equal in number, if not superiour, to the Christians; and oh, what pity is it so many millions of Souls should believe a Lye! let us pray heartily for their Conversion to him, who only can reduce them: But *Secondly*, These words to take in all Hereticks and Schismatics, and all that believe and hold any false Doctrine, although they be called Christian;

(w) ὁ ἰσχυρὸς
ἐξ ὧν ὁ πᾶν καὶ
πᾶν ἀνέ-
γεννηται, καὶ
ὅς ἐστιν ὁ
αὐτὸς ὁ
κύριος, ὁ
θεὸς, ὁ
πάτερ.
Clem.
Pro vocatione
Gentium —
S. Ambros.
Oremus & pro
Paganis —
S. Greg. Sacra-
mentar. p. 104.

Christian; and thus St. Basil's Liturgy applies this Petition, desiring the Lord to gather together the dispersed, to bring back those that have erred, and to unite them to thy Holy Catholick and Apostolick Church (x): And the like Petition we have in S. Gregories Sacramentary. Those who have **erred** therefore are the Ring-leaders and Heads of Evil Principles, Heresies and Factions; and those who are **deceived** are the Vulgar, the followers and admirers of these Seducers: For both of which we pray with a hearty Charity, that God may give them Repentance to the acknowledging of the Truth, 2 Tim. ii. 25. And that our pity may be the more excited toward them, and our Petitions more fervent for them;

(x) Τὸς ἐπισκοπεύουσιν
ἐπὶ τῶν ἁγίων
τῶν πλάνων
ἐκείνων ἐπὶ τῶν
ἁγίων, καὶ συν-
ψον τῇ ἀγίᾳ
καὶ καθολικῇ
καὶ ἀποστολικῇ
ἐκκλησίᾳ.
Lit. S. Basil.

Et pro hereticis atque Schismaticis, ut Deus ac Dominus noster eruat eos ab erroribus universis, & ad sanctam matrem Ecclesiam Catholicam, &c. Sacramen. S. Greg.

I. Let it be considered *how many* they are in number who do thus **err** and **are deceived**: For there is but one right way, and many wrong; the Truth is but one (y), but Errors are various and manifold, even almost innumerable (z). On the right hand a great part of the Christian World is abused with the Superstition and Errors of Rome; and that they may swallow the absurdest Tenents, they are generally kept in miserable Ignorance, and not allowed to examine whether the Religion they hold be true or no, nor permitted either by Discourse or Reading to inform themselves what Scripture or Reason saith against it: On the left hand we see vast numbers of Hereticks, Enthusiasts, Sectaries and Schismaticks, agreeing as little among themselves, as they do with that one Truth, which all of them do oppose. It were endless to reckon up all the little Names which set up for themselves in our late sad times of Libertinism and Rebellion, every one of which had many Abettors, yet divers of them are now vanished, and barely to mention them were to do them more honour than they deserve: But of those who do remain, there are too many who quarrel with the most ancient Government, the most innocent Ceremonies, and the best Devotions in the World, and invent new ways of Worship, and new Articles of Faith, the Leaders of all which Sects have **erred**, and they which follow them are **deceived**. When we therefore consider how many poor Souls are wandering on either side, their very number will move us to pity and pray for them; especially if we add to this,

(y) Certè sola s
vera, plura e-
nim vera dis-
crepantia esse
non possunt.
Cic. Academ.
l. 2.
(z) Πολυποί-
δεις γὰρ πῶ
τὸ ἄδυσ ὅτι
ἀπὸ τῶν
Theodoret.
Deo. 7. Ser. 2.

II. *How grievously* they are deceived, and how gross Errors they are made to believe: The *Romanist* embraceth many things for Truth plainly condemned in Scripture, unknown or disallowed by the ancient Christians, and contrary to Sense and Reason: Such are their Veneration of Images, praying in an unknown Tongue, making the Saints Mediators, the Popes Infallibility, the sale of Indulgences and Masses to free Souls from Purgatory, and the prodigious Doctrine of *Transubstantiation*; yet all these being gilded over with the fair Titles of *Catholick* and *Apostolick*, they believe so confidently as to call those *Hereticks*, who will not wink and say as they are taught to say; and the more to confirm them in these Deceits, they have invented many incredible Legends and Miracles, which are received for mighty Arguments with Women and some of the Laity, who are apt to believe all to be done out of pure Zeal to God and his Church, which is meerly to increase the Wealth, and maintain the Grandeur of those, who find the sweet of deceiving them; all which we speak not to reproach them, but to move our selves to pray heartily for them; for we do not hate them, but grieve for their delusions, and heartily wish they may see them all. Again, who can reckon all the weak and idle Fancies, which our abused Sectaries take for Gospel? Rudeness and Ill-manners is Religion with some of them, Rebellion or Disobedience against Authority with others, pure Churches without any Sinners in them is a Dream, that some make a foundation Principle: But not to reckon the Errors of particular Sects; how sadly are they all deluded who imagine the Tautologies, Nonsense and Impertinencies, yea, the Railings and Blasphemy of their Speakers to be the Language of the Spirit and the Inspiration of God, and are more moved with an incoherent Prayer and a loose Discourse, than with more exact and rational Composures? How miserably

do they err in perswading themselves, that to be one of their Party is to get into Christ, and to be one of Gods Elect and Chosen ones; to be out of it is a sign of a Child of Wrath and a Reprobate? All the Promises and good things in Scripture they apply to themselves, all the Curses and Threatnings to others; and this they account Demonstration. Good God! How sad a Spectacle is this to a pious and sober man! To see so many well-meaning Men and Women thus misled, who desired to do well, and find the **One right way** (a), but through the misfortune of an evil Education, or an unhappy acquaintance with some of the Masters of Error, are led far off from the paths of Truth; who if they had met with a sound Guide, might have been eminent Instruments of Gods glory, and Ornaments to a good Profession.

(a) O quam honesta voluntate miseri errant! Laet. Inst. l. 5.

III. We may consider the **Obstinacy** with which they persist in these Errors; for having once possessed themselves with a fancy that they are in the right, they resolve never to believe any thing to the contrary (b), though Reason and Scripture, Experience and the wisest men be against them; and though they choose their Opinions rashly, and for little Reasons, they will not quit them for great ones, falsely judging it is a shame to forsake their Choice, whereas in truth the only shame was to choose so ill, and it will be their honour to choose better upon second Thoughts. 'Tis very strange to see the violent prejudice and desperate confidence of many, who will not endure to hear any thing against their Opinions, nor have they patience to examine whether they be right or no; if they do, it is with such resolutions not to be altered, that as St. Hierom said well, *It is easier to convince them, than persuade them*; and though our Endeavours must not be wanting, yet verily unless God turn the hearts of most of these deceived People, we cannot hope for much success, which ought to make us pray the more fervently to him for them; especially if we also remember,

(b) Quod semel sine ratione fecistis, ne videamini aliquando nescisse, defenditis, meliusque putatis non vinci, quam confesse cedere atque annuere veritati. Arnob. l. 6.

Lastly, *In what extraordinary Danger of Damnation* these deceived Persons are, while they hold their grievous Errors: It is not only Practices, but Opinions also which may condemn us; for we read of *damnable Heresies*, 2 Pet. ii. 1. and those who receive not the Love of the Truth, are suffered to be deluded (saith St. Paul) that they might all be damned who believe not the Truth, 2 Thess. ii. 12. and elsewhere he saith such persons are *in the snare of the Devil, and taken captive by him according to his desire*, 2 Tim. ii. 25, 26. So that St. Jude bids us save such with fear, pulling them out of the fire, ver. 23. And there is no reason why it should not be esteemed as *damnable a sin* to doubt of, or deny what God hath revealed for Truth, as to neglect what he hath commanded as good and holy: Besides, we never see any of these Errors, but they make those who believe them, either very loose and prophane, or else very proud and censorious; and when a proud heart or a wicked life is added to an evil Opinion, it is much to be feared its doom will be very sad: And whereas some under pretence of a large and universal Charity would have us believe every man may be saved in his own way, I must profess I take such men to be either Atheistical doubters of the reality of all Religion, or not very well perswaded of the Truth of their own: They are different from the ancient Christians, who prayed heartily, and laboured earnestly for the reducing of all that were in Error, and they are no true Sons of this Church, which not only prays for all that are deceived, but declares, that they also are to be accused, that presume to say, that every one shall be saved by the Law or Sect which he professes, so that he be diligent to frame his life according to that Law and the Light of Nature, &c. Article XVIII. No doubt therefore many of these erring Souls are in great danger of losing the way to everlasting life, and upon all these accounts we have great reason to pray they may be convinced and converted on Earth, and finally glorified with us in the Kingdom of Heaven. It would be happy for them, although they do not apprehend it, it would enlarge the true Church, and do honour to Christianity in the highest Degree, if we did all believe that one Truth, and walk in that right Way which God hath shewed to us; let us then conclude this Request also with a most compassionate Devotion, saying *We beseech thee, &c.*

XVI. That

s. XVI. That it may please thee to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet :] *We beseech thee, &c.*

Although those within the Church are in a much better Estate than those who remain without; yet they are not so happy, nor so safe, but that they need our continual Prayers for them, for they are not yet advanced to the Church Triumphant, only they are Members of the Militant. And if the Heathens thought the life of every man was a Warfare (c), how much more is the life of a Christian, *Job vii. 1. Ephes. vi. 12.* who is to contend not only (as others) with the miseries and infirmities of humane Nature, but with spiritual Enemies also, who are less feared but more dangerous, because they are invisible. Their Temporal Calamities and Necessities we shall consider in the three next Petitions; but their Spiritual, as being the greatest and of most concernment, we do commemorate here: Every Christian is not only to wrestle with flesh and blood, but with Satan, whose very name signifies an *Adversary*; and this implacable Enemy employs all his Policy and Power against them continually, and while they live he never gives them any rest, but it is their Duty to resist him, *James iv. 7.* and so they do. Nevertheless, while this Spiritual Combat doth endure, we may see poor Christians in various Postures; some standing out and courageously fighting, though not wholly conquering; others pale and trembling, dejected and ready to fly or yield; not a few also fallen either by force or fraud, and lying at the feet of their insulting Foe; whilst we like *Moses* in the Mount do pray all the while for the success of *Israel* against *Amalek*, *Exod. xvii. 11, 12.* desiring it may please God to give strength to those that hold out, comfort and help to those that faint, and with his gracious hand to lift up those that are fallen, *Psal. cxlvi. 8.* While the Purity of the primitive Discipline remained intire in the Church, the Priest had a visible Emblem of this Petition, in the very order that the Christians were marshalled before him in all religious Assemblies (d). For next unto the Priest stood those called the 1. *Faithful*, who had not fallen into any notorious Crime; and those 2. *who stood Upright*, having gone through all the parts of Repentance; and a little lower were 3. *the Prostrate*, who were fallen, but beginning to seek pardon; 4. *the Weepers*, who had lately offended in some grievous sin: To each of which degrees of Christians he might easily have appropriated one of these Particulars; but though we see them not so sensibly distinguished, yet we must in our minds represent their several Conditions to our selves, so as to stir us up most heartily to pray for them all; and for our assistance herein, we will look upon them severally.

I. Those that stand, that is, those who are firm to the Principles of their Faith, and constant in the practice of an holy Life; and though Sathan seeks to subvert them, and cast them down, do not at all yield unto him, but **stand** (that is, in the Holy Dialect(e),) resist all his Temptations, and maintain the fight; suppressing evil thoughts, keeping in all evil words, and abstaining as much as may be from all evil deeds; these are the most eminent and holy Servants of God, who stand to their Arms, and are his faithful Souldiers. But it may be thought that these ought not to be put in among those that are in need of succour; and that there is no necessity why we should pray for them. Now to this I answer, That if they themselves think thus, it is very sure their fall is not far off; for this Pride is the Harbinger of their approaching ruine, *Prov. xvi. 18.* yea, they are fallen into the sin of Pride already, and are not to be accounted in this blessed rank: If it be others that think so concerning these holy Persons, they forget that the strongest are weak without a continual supply of strength from God; so that they had need pray earnestly and often for themselves, and we also with and for them, that they may **stand** longer. *Let him that thinketh he standeth, take heed lest he fall,* 1 Cor. x. 12. *Let not the wise man glory in his wisdom, nor the mighty man in his strength,* but give thanks to him who gave it to him, and daily pray for more. We have an Enemy far stronger than the strongest of us, and one who would constantly foil the best of us, unless we have daily aid from above: And truly, as S. Cypr. well notes^{of}, this

L 1 2

greatest

(c) Στρατῆα
 τίς ὄντιν ὁ βίβ
 ἐκείνου καὶ αὐτῇ
 μακροῦ. καὶ ποι-
 ῖλην. Epist. 1. 3:
 c. 24.
*Vivere militare
 est. Senec.
 Adhuc in seculo
 sumus, adhuc in
 acie constituti.*
 Cypr. l. 1. ep. 5.

(d) 1. Πισοί
2. σωμασιζόμενοι
3. ὑποπίπτον-
τες 4. παρ-
κλαίοντες
Euchol. p. 22.
Albaspin. l. 2.
Obf. 22, 23, 24.
Bevereg. Annot.
in Concil. Nic.

(e) *Stare est
pugnare.*
Esther viii. 2.
Psal. xciv. 16.
Dan. xii. *vide*
Drusii observ.
l. 10. c. 7.

(f) Prostratos
semel & suos
factos, contem-
nit & præterit,
eos quærit de-
jicere quos vi-
det stare.
Cyp. Ep. 58.

greatest spight is against those that stand, for others he makes sure of them, and seldom attempts them; but these he assaults with all his force and policy, and the rather, because such men are the Ornaments of Religion, and the encouragement of many others; so that if he can work their fall, he will triumph exceedingly, and Religion will be scorned by his Instruments, and many weaker be offended. Wherefore we have all of us cause to pray that such Lights may not be eclipsed, such considerable and exemplary men may not be seduced, for it gives a great blow to Piety when such fall into Iniquity; therefore the good Lord strengthen them.

II. **The weak-hearted** are those who having been often foiled, and growing weary or faint, are about to submit to Sathans will, supposing they can never maintain the fight. Now God himself commands us to *comfort the feeble-minded, and to support the weak*, 1 *Theff.* v. 14. and no doubt he will be ready to do that which he enjoins to us, and which he can do much better: To him therefore we pray also for these in the very words of *St. Paul*, and of *St. Basil's* Liturgy, which desires the (g) Lord to *comfort the faint-hearted*. He loves not to break the bruised reed, *Isai.* xlii. 3. but delights to shew his strength upon those who are weakest, 2 *Cor.* xii. 9. so that although in it self it is a sad condition to be thus timorous and weak, yet *St. Paul* thought he was strongest when he was weak, *ver.* 11. that is, he had most of the Divine succour, when he was least able of himself. And verily if men be humble as well as weak, and sensible of their need of Gods help, they pray most devoutly for it, and obtain it sooner than any other; so that we see sometimes a weak Christian by continual applications to God doth stand, when one who seemed much stronger falls by presumption, and trusting to his own strength. Now for the weak-hearted we do here beg two things, *viz.* That God would 1. *Comfort*, and 2. *Help them*, which words are not superfluous, but do put us in mind that our hearts may be weak for want of Courage, and then we need *Comfort*; or they may be weak for want of Ability and Strength, and then we need *help*; of both which kinds of **weak-hearted** we will briefly speak. 1. Some mens hearts are *weak* through sorrow and fear; the remembrance of their frequent Falls, and the terror of their present Assaults, doth deject them, and almost make them despair of Victory, and this makes them resist faintly, and yield basely: Their fear brings that which they fear upon them, and they are conquered because they doubt they cannot overcome. The affrighted *Persians* (as *Curtius* notes) threw away their shields, their fear making them so foolish, as to quit themselves of that which should have defended them. So do many faint-hearted Christians throw away their *faith* and *hope*, their trust in God, and expectations of his *aid*, and expose themselves thereby to the malice of their Enemy. But we pray that God will please to *comfort* them, and encourage them by his promises and his assistance; so that their hearts may be revived and cheared, and then they will begin the fight afresh, maintain it with brave Resolution, yea, and come off Conquerors at last. 2. Others there are whose **Hearts** are really **weak**, and who do want spiritual strength, *viz.* young Converts, whose Faith is tender, and their Resolutions not well rooted, whose Experience of the pleasures of a holy Life hath been but short and slight; now for these we pray that **God will help** them, and not permit Sathan to assail them too furiously at first, till he have confirmed their Faith, and increased their Graces; for they may prove able Champions afterwards, if their first on-set be well backed with the Divine succours.

III. The last and lowest order in this Spiritual Warfare are **those that fall**, that is, those who are worsted by Sathans Temptations, and do commit some grievous sin; for sin is the **Fall** of the Soul; *Adam's* sin is called *Adam's Fall*; and the primitive Church called offending Christians *the Fallen*. Now our gracious Father is not only able to keep us from falling, *Jude ver.* 24. but it is his peculiar Title, *That he lifteth up those that are fallen*, *Psal.* cxlv. 14. and cxlvi. 8. To him therefore we make our Applications, that whereas Sathan overthrows many of our Brethren by power and policy, God will not suffer them to lie still, either through negligence or despair, but by his *Grace* bring them to Repentance, by which the Soul doth rise from sin to newness of life; and he that falls by sin is said

to

(g) Τὸς ὀλιγο-
ψύχους παρη-
γοῦμεν. Lit.
S. Basil. vide
1 *Theff.* v. 14.

to arise when he doth repent, *Luke xv. 20.* The good Lord grant that their Consciences may check them, and their Hearts smite them for their offences, that so they may by Repentance stand up in their rank again, and continue the Spiritual fight: And we should the rather pray thus, because it is not only the worse sort, who thus are subverted, but *the righteous man falleth seven times a day, only by Gods grace he riseth up again, Prov. xxiv. 16.* The best Christians are weak in themselves, and would be soiled often, and lye long when they did fall, if the Lords gracious Arm did not raise them; to him therefore we cry to make up the defects which are made by the malice of Sathan, and to raise up all whom he casts down.

Finally, When we behold the implacable malice of this our Enemy, and consider the infinite mischief, which he doth to great and small, attempting the strong, discouraging the weaker, and overthrowing many of both sorts, we pray that he may at last be brought under our feet: Nor is this an arrogant request, because God hath promised us through Christ, that *we shall bruise his head, Gen. iii. 15.* that is, trample upon him; and more plainly, *Rom. xvi. 20.* it is affirmed, that *the God of Peace shall bruise Sathan under our feet shortly*; from which gracious Promise both the *Greek* (h) Church and ours have taken encouragement to pray, that God would beat down Sathan under our feet; that is, give us a compleat Victory over him (i): For so Antiquity was wont to describe an Enemy utterly subdued, by painting them under the Conquerors feet (k), which was the Emblem also by which *Joshuab* chose to express his absolute Dominion over the Kings of *Canaan Josh. x. 24.* and more unjustly one of the *Roman* Bishops thus shewed he had fully subdued the Emperour. But to return, we may remember that our Lord Jesus did get a perfect Victory over Sathan, and so long as we cleave close to him, we shall be Conquerors at the last. It is he must beat him down, for he is too strong for us, and in due time he will do it: for however, when our Warfare is accomplished, we shall be crowned and advanced above the reach of this malicious Foe, so that he can never assault us more: We now find him daring us and vexing us; but if we will wait a while, and trust in God, he that seems now to be above us in cunning advantages and strength, shall lye groveling at our feet by the mighty Power of Jesus: And oh how happy shall we be when we are never like to be troubled with this Adversary any more! Let us consider every particular, and with respect both to our selves and others, we shall heartily say here also, *We beseech thee, &c.*

(h) ὁ ἰσχυρὸς τῷ
σωτῆρι βλάσαι
τὸν σατανᾶν
ἐν ταῖς ὑπο-
ποδῶν τοῦ ἡ-
μῶν. Euchol.
343.
(i) Signum ple-
ne & perfectæ
victoriæ.
Josh. x. 24.
Deut. xxxiii. 29.
Psal. cx. 1.
& xci. 13.
Malach. iv. 3.
Luke x. 19.
(k) Et ductis in-
victi sub pede
mactæ seder.
Ovid. Trist. l. 3.
Colla triumphæ
proculcet
Honorius Istri.
Prudent. l. 1.

Claudian. 4. Conf. Honor. Colla tyrannorum media calcamus in urbe. Prudent. l. 1.

s. XVII. That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation: *We beseech thee, &c.*

We have given the Precedence to those dangers and troubles that concern the Soul, which is our nobler part, and now we must not forget those which concern the Body, for they are very many, and very troublesome to the flesh, nor can we well bear up under them without the Divine support; so that those who are afflicted, though but with outward Sufferings, are fit objects of our Charity and our Prayers. Now to reckon up all the varieties of Troubles wherewith Mankind is exercised, would be tedious and next to impossible; wherefore here is contrived a general Petition to take in all afflicted Persons in the World, following therein the Example of the *Greek* Offices, where they pray *For all afflicted and miserable Christians who need the mercy and help of God; yea, for all that are in any affliction, necessity or trouble* (l), as we do here; though whosoever doth well weigh the words of this Petition in our Litany, they will confess that this desire never was, nor will be expressed more elegantly, and more briefly than it is here: For those three Words, *Danger, Necessity, and Tribulation*, do comprehend all sorts of Temporal Afflictions. Those that are future and feared, are signified by

(l) ὁ ἰσχυρὸς πᾶ-
σις λύχῃς
Χριστιανῶν
ἐλπίσμενος τῷ
καταπον-
εῖσθαι, ἐλπίς
Θεῷ καὶ βο-
θείας ἐπιδό-
ντων.

Lit. S. Jacob. & Euchol. p. 41.
S. Basil. 172.

καὶ πᾶσι ἐλπίς καὶ ἀνάγκη καὶ περιστάσεις ὁρῶνται μνημονεύοντες Θεῷ. Lit.

the

the word **Danger**: Those that are present and felt, are either such afflictions as we sustain for want of some good thing, signified by **Necessity**, or else by the pressure of some Evil, which is here called **Tribulation**: And to every one of these Calamities here is a proper Verb most Rhetorically suited; for the three Verbs, **Succour**, **Help** and **Comfort**, do answer to the three Nouns, **Danger**, **Necessity**, and **Tribulation**. *First*, For those whose miseries are so near, that they see and dread them, and know not how to avoid them, these do really suffer before they smart, and the sense of their **Danger** is as sharp as the blow will be when it falls on them: And those also, who are near their ruine, and do not see it, but will fall more desperately, because they were not aware of the Precipice; What can we wish so properly for these, as that God should **succour** them? that is, run in, and catch hold of them, and snatch them from the approaching Mischiefs, whether seen or unseen: If the Lord succour them they shall be safe, though they were at the very brink of the Pit. 2. For those in **necessity**, that is, the Poor and Needy, who are in great straits for Food and Raiment, and are destitute of Houses, Money, Friends, and other Earthly Comforts; What can we so fitly ask for these, as that it may please God to **help** them to what they need? that is, to supply and furnish them with those good things, which they are so pinched for want of. 3. For those in **Tribulation**, that is, all that are injured and wronged, abused and scorned, vexed and grieved, &c. What should we desire, but that the Lord will please to **comfort** them, either by enabling them to bear it patiently, or by sending them a gracious deliverance out of their Distress? If we look upon them single, no question but we know some Sufferers in every one of these kinds; if we put them all together, they afford us a large field of matter for our Charity and our Devotions, there being scarce any man in the World, but he is always in one of these Estates. Those who are not in any trouble at present, yet are (it may be) in **danger**; the rich have many **Tribulations**, and greater Dangers, though fewer Necessities than the poor man, who is always in necessity, but is not much obnoxious to dangers or troubles; but no Condition is free from all these: So that in these words we pray for all the World at once. It may be we our selves are just now either in **danger**, **necessity**, or **tribulation**, and then surely our own grief will make us more sensible of the Sufferings of others, and cause us to pray more earnestly for their relief, as well as our own: But supposing we be free to day, we cannot be so vain as to expect to pass our whole life without troubles (*m*), so that the consideration of what we shall be, may work upon our compassion, as if the evils were really present: And as we do desire that we may have the benefit of the Churches Prayers, when it is our lot to be in the Catalogue of Sufferers; we must pray most affectionately for others now, and then we may hope they will do the like for us, when the Scene is changed. One thing we must note more, That it is our duty not only to pray for all distressed Persons, but as far as we are able to relieve them our selves: We ought to **succour** all that are in **danger**, to **help** all in **necessity**, and to **comfort** such as are in **tribulation**. But because they are but few, whose Miseries we know; and fewer, whose Calamities we can redress, we must do good to as many as we can, within the little circle of our Notice and our Power, and for all the rest we cannot otherwise express our Charity to them, than by recommending their Condition to our Heavenly Father, who knows the desires of all men, their Habitations, and what they need (*n*), as St. Basil's phrase is: He knows every ones Condition, and can alway succour them and relieve them. But if we only give them good Words, and pray to God for them, but do not give any relief to them, we do but abuse them, mock the Almighty, and deceive our selves, as St. James well teacheth us, James ii. 16. An uncharitable man may fancy he doth well in making this excellent Prayer, but his hard-heartedness doth make his Petitions to be in vain: So that we see our praying for those in **danger**, **necessity**, and **tribulation**, doth not excuse our Charity, but suppose it and require it; if we **succour**, **help**, and **comfort** those within our reach, our Prayers will be real and affectionate for all others, and they will move God to relieve both them and us: Let us then do good to as many as we can, and commit the rest to the Divine mercy, saying with a hearty Charity, *We beseech thee, &c.*

s. XVIII. That

(m) Οὐδέ τις
ἀνὴρ ποτὶ τὸν
βίον διήγαγεν.
Potidippus &
Diphilus.
Οὐκ ἔστι βίος
τῷ θῷ
κίχνηται καὶ
λύπας μελεί-
νας, ἀρπυγῶς,
σφέβρας, νό-
σος.

(n) Ὁ εἰδὼς
ἐχθρὸν, καὶ τὴν
αἰτίαν αὐ-
τοῦ, οἶκον καὶ
τὴν χρεῖαν
αὐτοῦ. Lit.
S. Basil p. 172.

s. XVIII. That it may please thee to preserve all that travel by Land or by Water, all Women labouring of Child, all Sick persons and young Children, and to shew thy pity upon all Prisoners and Captives:] We beseech thee, &c.

Our Affections are not so apt to be wrought upon by general expressions, as by particular instances, and therefore it is thought fit in this, and the following Petitions, to reckon up some of the principal of those, who stand in extraordinary need of the Divine succour; and if we consider the several instances, we shall find, that we do here give Examples of the three Generals that went before: for we may reckon Travellers and Seamen, labouring Women, sick Persons and Infants, to be of those who are in danger: Prisoners and Captives here, and in the next, Fatherless and Widows are of those who are in necessity: And lastly, the desolate and oppressed are of those who are in tribulation: And for the Examples in this present Paragraph, it may be noted, that they are all of such kind of Persons as are incapable of coming to pray with us, being excluded from God's house, not by any fault of their own, but by necessary business, as Travellers and Seamen; by infirmity of Body, as labouring Women and sick Persons; of Mind, as young Children; or by Violence and Restraint, as Prisoners and Captives. There are many others in danger, necessity, and tribulation, but those can come to our Assemblies, and with their presence move us to pity and pray for them, yea, they can joyn with us in praying for themselves: But none of these here mentioned can come to the Congregation; and lest as they are out of our sight, they should be out of our minds also, the Church is our daily Monitor to enjoin our Prayers for them: Nor are we singular in this Petition, for we have in most of the particulars a Pattern in the ancient Forms, as when we pray

I. For all that travel by Land or by Water: We have so general a consent in all the ancient Offices (o), that I have been apt to think this Clause to be almost as early as the Apostles days, and at first had respect principally to those devout Christians (as the Liturgy of Jerusalem applies it (p),) who travelled by Land, and sailed over all the known World, to propagate the Gospel, and make Proselytes to Religion; for doubtless these holy Persons run through innumerable Perils for the Cause of Jesus Christ, and therefore ought to be remembred in the Prayers of all that wished well to Christianity. But if it were introduced on that occasion, yet it may well enough be retained, and applied unto all that travel on any lawful business; for of all kinds of men, Travellers by Land and Sea, are in most continual dangers: First, Those who go by Land, are in danger of losing their way, of Thieves and Robbers, of Floods and Precipices, of Falls and breaking their Bones, yea, in some places of Hunger and Thirst, of Serpents and cruel Beasts of Prey, of being frozen with Cold, or scorched with Heat, with many other Perils; whereupon the very Heathens were wont to sacrifice before they began a Journey, and their Friends did worship two Deities, the one to direct the Traveller in the right way, the other to preserve his Person from all harms, as Ficinus relates (q), and shall we Christians express less fear of God, or less Charity to our Brethren? Secondly, Seamen and all that travel by Water are in innumerable dangers; for from the Land, Pirates or Enemies may take them; in the Water, Rocks may split them, Quicksands and Shelves may set them fast, the Fire may burn them, the Air may send Storms and Tempests to overwhelm them, Psalm. cvii. 23. or a Calm to stop them, till they be in danger of famishing; so that it was wisely said of old, that Sea-faring men were not above an Inch or two from death (r), being removed from destruction but the thickness of a poor Plank: And we who are at home and safe, are obliged to think upon, and pray for, all those who for the common good, or upon their just and necessary occasions are exposed to so many hazards. There are some who condemn all Antiquity together with our Church, as if they and we prayed for Thieves and Pirates, because the word is general, for all that travel by Land or by Water: which is a malicious Comment on an innocent Text; for do not all men by Travellers understand honest Travellers? Or who can properly call a Thief a Traveller, or a Pirate a Merchant-man?

We

(o) Τὸ πρὸς πλε-
οντων ἢ ὁδοι-
πορούντων δυν-
δωμεν. Clem.
& Lit. S. Chry-
sost. & Lit.
S. Marc.

Pro navigan-
tibus, iter agen-
tibus, — pre-
camur te. Lit.
Ambr.

Τοῖς πλεόν-
σι συμπλῶσον,
τοῖς ὁδοιποροῦ-
σι σωῶς δσον.
Lit. S. Basil.

(p) Pro navi-
gantibus, iter
facientibus, pe-
reginantibus
Christianis.

Lit. S. Jacob.
(q) Marfil. Ficin.
in Plat. de le-
gibus Dial. 10.

(r) Senec. Trag.
Medea vers.
301, & 320,
&c.

We cannot commit any into Gods protection, but only such as do things just and honest, and if we should pray to him to preserve a Thief or a Pirate, the meaning would be not to prosper them in their Robbery, but to prevent them, to keep them from executing their wicked purposes, to convert them, and so preserve them from the death which Mans Law appoints for them on Earth, and from that Damnation which God himself threatens them in Hell-fire; and what harm were it, if we did in plain words ask all this? Though it is evident we mean here no other, but just and honest Persons, so that every one who is such, may freely hereunto say *Amen*.

II. We pray for all **Women labouring with Child**, which Petition, though it be scarce to be found among the ancient Offices, yet is very justly placed here, because of the number of poor Women, who are continually in this danger, and because of the greatness of the danger it self; for their deliverance would be reckoned among the greatest miracles of Providence, if the frequency thereof did not make us less mindful of it than we ought to be. Our sin hath entailed so heavy a Curse upon the weaker Sex, in the bearing of Children, that many of them lose their own Lives in giving Life to others, and those that do escape do endure generally Pains and Agonies, which the strongest men would find almost insupportable, if it were possible they should feel them; wherefore the Scripture compares the highest and sharpest kinds of sufferings to these Pains, *Jer. iv. 31*. and it is the Philosophers Observation, that no other Creatures endure such Extremities in bringing forth, as Women do (s). Wherefore we may suppose, that all the Female Sex will (for their own sakes, and upon the account of their due apprehensions of these Pains) pray most affectionately for all their Fellow-sufferers: And for Men, they must not think they are unconcerned; because this being the way by which we all entered into the World, we owe so much reverence to our own Original, and so much Duty to our Mothers, as to pray for all that are in the same Condition. And although the Woman was first in the Transgression, and so hath the saddest part of the Curse, being punished in the fruit of her Body, for not sparing Gods Forbidden fruit (r): Yet Man also was a Partner in the Sin, and is so much the more obliged to pray for Women suffering in this kind, because they suffer partly for his Sin. The *Gentiles* had a peculiar Goddess to which they prayed on this occasion, called *Lucina*, and with many words and costly Rites did seek for her assistance (u), and though they mistook the Object, the Act was right, and ought to be imitated by us, who have a mighty God, able to help all sorts of Persons, be their dangers or distresses never so great: To him therefore we have prayed for travailing Women, and when we have a while considered their danger and extremity, as well as our Obligations and Duty, I doubt not but we shall reinforce it with a hearty *We beseech thee, &c.*

(s) Τοῖς μὲν
ἐν ἄλλοις ζώ-
οις ἢ ὅτι πο-
νοὶ γίνονται οἱ
τόκοι — ταῖς
δὲ γυναῖξι
συμβαίνει σιν
οἱ πόνοι ἰσχυ-
ρότεροι. Arist.
histanim l. 7.
c. 9.

(r) Τὸ τῆς ἐν-
τολῆς καρπὸν
μὴ φει(αμένῃ
περὶ τὸς ἐαν-
τῆς ἀνάσσει
καρπός. Basil.
Seleuc. Orat. 3.

(u) Audi me
veneranda Dea,
cui nomina
multa, Preg-
nantium adju-
trix, parientium dulce levamen, Sola puellarum servatrix — &c. Orphei hymn. Prothyr. Natal. Comes l. 4. c. 1.

III. We pray for all **Sick persons**. The Estate of Travellers concerns chiefly the Masculine Sex, the other is proper only to the Female; but there are Sick persons of both, who were always peculiarly remembred in the Prayers of the Ancients.

Let us pray (saith Clement) *for all our Brethren afflicted with Sickness, that the Lord would please to restore them from all their Diseases and Maladies, and to bring them sound to his holy Church.*

For the Aged, Weak, Infirm and Sick (saith that of St. James) *and those who are vexed with Evil Spirits, let us beseech the Lord, that he would speedily send them health and safety.*

The other Liturgies mention them (as we do) more briefly (w), both in regard that it is impossible to reckon up all sorts of Infirmities, and because there are more peculiar Supplications for them afterwards: At present it will suffice, that

(w) Ὁ πᾶς — νο-
σούντων, καὶ μ-
ρόντων, &c.
Lit. Chryf.

— νοσούν-
τες ἰασω. Lit. S. Basil. Pro iis qui diversis infirmitatibus detinentur precamur te, Domine miserere. Offic. Ambros. Ut — omnibus infirmis sanitatem mentis & corporis donare digneris; te rogamus. Brev. Miss. sec. us. Ebor.

we commemorate them in general, remembering they are not able to come to Gods House, and pray for themselves; and yet they do extremely need the benefit and comfort of Publick Prayers. Let us think it may shortly be our Case, and as we shall desire to be remembered then, we must remember now those who are sick. Let us consider how hard it is to endure sickness and pain, weary nights and restless days, the stroke of Death and the apprehensions of approaching Judgment, and then we shall pray heartily for them; and prayers proceeding from such pity and charity, no doubt will prevail either for their speedy recovery, or their happy change; and all we desire is only this, That God will please to preserve them either from temporal, or else however from eternal death; to preserve them and keep them for his own, living or dying, that they may be safe and happy; and either recover to live a holy life, or pass sweetly by a gentle death to a blessed Immortality; but of this more in the Second Part.

IV. We pray for **young Children**, which are also expressly named in one of the *Grecian Liturgies* (x), and ought to be remembered in our Devotions upon many accounts. As they are by Baptism made Members of Christ, and of his Church, and so become our Brethren, we ought to pray for them, especially since alas they cannot pray for themselves. They are in the midst of a thousand dangers, yet through want of the use of Reason, do not apprehend it, but spend their time in vanity. Their Bodies are liable to many casualties, and their Lives very frequently exposed to the greatest dangers, by burning or drowning, by falls and evil accidents; some we see are crooked and deformed; others deprived of their limbs, or of some of their senses, yea, and of their understanding it self, and are miserable all their days. And yet besides these perils to the Body, their Souls run greater hazards; for they are, as the Poet calls them, soft Clay, capable to be molded into any shape, and apt to take any impression from those they converse with; they cannot act by reason and judgment, but only by imitation, and therefore they easily suck in Principles of Atheism or Superstition, Heresie or Schism, Rebellion or Faction, and will in a little time learn to imitate practices of Debauchery, Swearing and Lying, Drunkenness and Lust, Stealing and Deceit, if they live with those who do such things, unless it please God to interpose, and wonderfully to preserve them; and yet these young Children are the only hopes of the next Generation, so that we had need pray to God to keep them both in Soul and Body. We were once such our selves, and therefore should look back with pity on those poor Creatures, who do not apprehend their danger: We see it, and they do not; therefore we are more bound to pray for them, than they are for themselves; and we have a very great Encouragement to this Duty, since we call upon that God, who preserved us in the like Estate, and pray unto Jesus for them, who was once in the same Condition, and always loved little Children, whom he made Preachers of Humility, and Examples for the heirs of his Kingdom; He took them in his Arms, embraced and blessed them: To him therefore we apply our selves for all poor helpless Infants, saying here also, *We beseech thee, &c.*

Lastly, We pray for all **Prisoners and Captives**, and that in obedience to a Divine Commandment, *Remember them which are in bonds as bound with them*, Heb. xiii. 3. In the Primitive times there was a very sad occasion to put this Precept in practice; for the most barbarous Cruelty of the Heathen Emperors was such, that they did condemn the poor Christians to banishment or to bondage, to the Mines or to the Gallies, to Prisons and Dungeons; and during these severe Persecutions, the rest of the Christians, who as yet enjoyed their liberty, were wont to pray for their suffering Brethren with infinite Devotion, and a most compassionate Charity, saying, *Let us pray for those that are condemned to the Mines, or to banishment, to prison or bondage, for the Name of the Lord*, Clem. Const. l. 8. c. 10.

For our Brethren that are in captivity, banishment, prison, or hard bondage; Let us beseech the Lord, that they may return in Peace. Lit. S. Jacob. The like more briefly we have in all the rest (y), by which we may see how it came first into

(x) Τα νήπια
ἐκθετὸν, τὴν
νεότητά παιδα-
γωγῆς Κορ.
Lit. S. Basil.

(y) Τῶν
αἰχμαλώτων
in carceribus,

ἐν τῇ σωτηρίᾳ αὐτῶν — ἀνδῶμεν. Lit. S. Chrys. Αἰχμαλώτους ῥύσαι. Lit. S. Basil. Pro — in vinculis, in metallis, in exiliis constitutis, precamur te. Off. Ambros. Ut miseria pauperum & captivorum intueri & relevare digneris. Brev. Sarisb.

M m

the

the Offices of the Church: But it was not to be left off as soon as Persecutions ceased in the *Roman* Empire; for so long as there are either Pagans or Turks in the World, there will be (it is like) too many Captives among them, kept in grievous and cruel bondage, tempted to forsake their Religion by promises and threatnings, by flattery and the infliction of the severest extremities: so that we who enjoy our Country, and our Friends, our Estates and Liberties, our ease and our Religion, must not, because we are far off, forget to pity and pray for these miserable Creatures; but must beseech the Lord to pity their Distress, and find out some way for their deliverance; and if ever there be an opportunity, we must liberally give Alms towards their Redemption who suffer for the Cause of Jesus Christ. Besides, there are among Christians themselves many poor Captives taken in War, and many Prisoners who are confined in times of Peace for Debt and Suretyship, and for evil deeds, who need Gods mercy and our charity very much, and endure many hardships; so that we ought to pray for them, and to beseech the Lord to have compassion on them, either to sanctify their affliction, or to deliver them from it. Those who deserve it, suffer justly, and yet we must not cease to pray for them, that it may be a means to bring them to Repentance; those who do not deserve it, we may and ought to beseech the Lord for their enlargement. In a word, whether we look abroad or at home, we shall find the miseries of poor Captives, Slaves, and Prisoners to be so very great, as will extort from the most obdurate heart an unfeigned *We beseech thee, &c.* And because the Church hath added the word [all] we may suppose that all these poor Creatures, Men and Women, in these several conditions, do seem to kneel to us, who have ease and leisure, health and strength, liberty and the freedom of the House of God, that we will intercede for them all, and improve the opportunities we have to procure Mercy for them: And when so many necessary and ancient, so many charitable and excellent Requests are united here in one, oh let us seal them all with true Devotion, saying, *We beseech thee, &c.*

s.XIX. That it may please thee to defend and provide for the Fatherless Children and Widows, and all that are desolate and oppressed:]
We beseech thee, &c.

When holy *David* had celebrated God, as him that looseth men out of Prison, *Psal.* cxlvii. 7. he adds, that *he is the defender of the fatherless and widows*, verse 9. A Title in which the Almighty seems much to delight, *Deut.* x. 18. *Psal.* lxxviii. 6. And as these two are usually joyned in the nature of things, so they are always put together in Scripture, and united in this Petition, and doubtless may justly challenge a place among those that are in *danger, necessity or tribulation*. If Widows and Fatherless have any Estate, they are in *danger*; if none, they are in *necessity and tribulation*; but here we pray, That God would **defend** them from danger, and **provide** for them in necessity and tribulation: And we have the very same Request in the ancient Offices (2), That God would assist and protect Orphans and Widows; and we have great encouragement so to pray, because our God styles himself their Father and Protector, forbidding all injuries against them, *Exod.* xxii. 22. Accursing those that wrong them, *Deut.* xxvii. 19. and promising that he will right them, *Deut.* x. 18. yea, making it the character of an unfeigned Religion, to be just and charitable unto Widows and Fatherless, *Isai.* i. 17. *James* i. 27. So that we ought not only to hope and believe he will hear these Prayers, but he will love us the better for making them. Let not the Fatherless and Widows therefore be dejected, because they are destitute of earthly comforts; for though they be helpless and exposed as to their outward estate, they are so much the more dear to God (4), and all good men: He takes them into his Protection, and the Church into her Prayers, by which means their desolate estate may be as safe as when they had all their outward comforts at their will. However, it is our duty to pray for them:

(2) Χρηστών
ἐνδὲ ὀρφανῶν
ὁμολογῶν.
Lit. S. Basil.
Pro virginibus,
orphanis, vi-
duis, precamur
te. Offic. Am-
brof.
Ἐν τῇ χρησ-
τῇ ὀρφανῶν
ἐνδὲ μὲν. Clem.
Constit.

(2) Duo ista
nomina, in
quantum de-
stituta huma-
no auxilio, in
tantum divine misericordiae exposita, suscipit tueri pater omnium. Tertul. ad ux. l. 1.

And

And I. **For the Fatherless Children**, who are indeed objects of our pity, as having lost their best earthly Friend, who would have instructed and educated them, provided for them, and taken care of them; whereas now they are apt to be made a prey to unjust Guardians and greedy Relations, and to be wronged of what they have; or if they be left poor, then alas they have none to provide for them, and so endure great extremity: Insomuch that the same Word which signifies a fatherless Child, is put usually for *comfortless* (b), to shew in what a sad and comfortless condition they are; having none to shield them from injuries, none to provide for their education, none to reprove or correct them for their faults, none to look to their Souls or Bodies with a true concern, unless it please God to raise them up some dear and faithful Friends; to him therefore let us pray heartily for them. As also II. **For the Widows**, who are often the Mothers of Fatherless Children, and unable to help them or themselves. For **Widows** especially, if aged and infirm, are liable to be injured and oppressed by Neighbours and Relatives, by Servants and Strangers, the remembrance of their former comforts makes their present calamities seem more grievous: before they had lost their Head, they were free from many cares and vexations, troubles and mischiefs, that now they are intangled in, and hence their sorrows, as well as their complaints are very great; and as they move God to pity them, so they ought to excite us to pray heartily for all in this forlorn condition: And these Prayers we must make with hearts full of pity and charity towards all Widows and Fatherless, because we know not how soon we or ours may be in the same case. And we must particularly recommend those Orphans and Widows, who are of our Relations or Acquaintance, and our very charity to them will bring down a Blessing upon our selves; for in the Liturgy of St. James, they pray to God to be mindful of those who remember the poor, the Widows and Fatherless (c), to intimate, that by thinking of them, we move the Lord to think of us, and so we do at once profit our selves and them also; wherefore to this Request I hope we shall all say very heartily, *We beseech thee, &c.* III. And finally, To compleat this Petition we add—and all that are desolate and oppressed; for the Widows and Fatherless are always desolate, that is, deprived of their best friends, and often oppressed, that is, wronged by their base enemies; they therefore are the first in this rank of Sufferers, but they are not alone, for there are also many others, 1. who are **desolate** and destitute of friends and good neighbours, who want houses and means to support them, who have none near them to help or comfort them: and verily if Friends be so necessary to the comfort of our lives, that none can be happy without them, if they had all other good things (d); then the estate of the desolate is very much to be pitied, and they also need a place in our Litanies, as do also 2. the **Oppressed**: The desolate want some good, but these suffer positive evil; they are destitute of Friends, but these are crushed by Enemies, and many of this kind there are in this evil World, whose rights are detained by great and potent Adversaries, or taken from them by Bribery and false Witnesses. Some are overburthened with labour, others denied their just wages; some are oppressed by Usurers and Exactors, others are spoiled by cruel Lords; of all which we hear daily complaints: And therefore we pray to the righteous Judge of all the World, to **provide** for the **desolate**, and to **defend** the **oppressed** from their too mighty Foes; and that God may grant us this needful Request, and relieve those we have remembred in it, let us devoutly conclude it with our *We beseech thee, &c.*

(b) John xiv. 18.
Οὐκ ἀφήσω
ὑμᾶς ὀρφανούς.
Et amici Socratis
dicunt, eo
mortuo se δι-
δξεν ὀρφανῶν
τὸν ἑπειτα βί-
ον. Platonis
Phæd.

(c) Memento
Domine —
eorum qui pau-
peres, viduas,
orphanos —
in memoria ha-
bent.
Lit. S. Jacob.

(d) Solus est,
qui sine amico
est. Aug.
Ἀνδ' γὰρ ὁ-
λων ὑδρεὶς ἀν-
έλαιτο ζῆν,
ἔχων πᾶ λοι-
πᾶ ἀγαθᾷ
πάντα. Arist.
Ethic. lib. 8. c. 1.

s. XX. **That it may please thee to have mercy upon all men:] We beseech thee, &c.**

After this large Catalogue of Sufferers, as well in spiritual as temporal things, lest any kind of afflicted ones should seem to be passed by, here is one most comprehensive Petition more, wherein we beg Mercy for all men, who are all afflicted at some time, or in some kind or other; and if they be not at present, yet they always stand in need of Mercy; the rich as well as the poor; the prosperous as well as those in adversity; they who remain at home need God's mercy,

as well as those who travel abroad ; they that are in health, as well as those that are sick ; the old, as well as the young ; those at liberty as well as the Prisoners ; those who have Fathers and Husbands, as well as those who have none : The miserable need the Divine mercy to comfort them, but so do the prosperous also to preserve them in that estate ; so that there is no man can subsist without mercy. When therefore we reckon up all the former Degrees of calamitous persons, we do not pretend these are all which want mercy : these need it exceedingly, and just now ; but all men are supported by Mercy, and more or less do need it every moment. And since every man is our Neighbour and our Brother (as Christ hath taught us) we ought to express our charity to all people ; and though our ability cannot relieve them all, yet Gods bounty can, to him therefore we pray for all men : For which we have the practice and example of the Jewish Religion, whose High-Priest (saith *Philo*) prayed for all Mankind : And which to us is more considerable, we have the continual (e) use of the ancient Christians, who in their Liturgies prayed for all Mankind, and by their Writings do assure us, it was their constant practice so to do (f). And no wonder, whenas Almighty God himself hath taught us by his holy Apostle to make *Prayers and Supplications, and Intercessions for all men*, 1 Tim.ii.1. Which Command, how it was understood and observed in the Primitive Church, the ancient Author of the Book *De vocatione Gentium*, will fully instruct us ; This Rule of Supplication (saith he) the Devotion of all Priests, and all the faithful, doth so unanimously observe, that there is no part of the World, wherein such Prayers are not celebrated by Christian People (*). And he goes on to declare, That they prayed for Infidels and Idolaters, Jews, Hereticks and Schismatics, that forsaking their Errors, they might be turned to God ; which because they cannot do without the Mercy and Grace of God, therefore we are obliged to pray to him to have mercy upon them all. Now if we thus apply it, it is a Prayer for the conversion of all Mankind, which certainly we are obliged to desire, and encouraged to pray for to him, who would have all men to be saved, 1 Tim.ii.4. and will be moved to have mercy upon many by the charity of this excellent request. It is our Duty to pray for all mens conversion, and Gods delight to have mercy upon all ; yet if still there be some on whom no mercy is shewed, it is not the fault of God, who was willing to shew mercy, nor our fault, who begged mercy for all ; but it is their own fault, who by rejecting the offers of Mercy, do exclude themselves from that Mercy which the Churches Prayers begged for them, and God was ready to have bestowed on them. Having therefore so good Authority, so great Examples, and so excellent Reason for this universal Charity, we ought not to be moved at the trifling Objections of those men, who scruple this Petition, because it will not suit their Systems of absolute Election and Reprobation : And truly it is no wonder if they, who believe the greatest part of Mankind condemned from all Eternity by absolute Decrees, cannot heartily pray for the conversion of all men, since this is to desire God to reverse what he hath inevitably determined ; but doubtless the contradiction lies not in this Petition, which is made in obedience to a Divine Command, but in their own Opinions, which are wholly inconsistent with the Theology of the Ancients (g), and with Reason, and therefore very likely may intangle those who do maintain them. There are indeed two or three intricate places of Scripture, which may be fairly interpreted other ways ; yet by their own exposition of these, they do oppose all those places which declare, That God is loving to every man, Psal. cxlv. 9. and that Christ hath tasted of Death for every man, Heb.ii.9. That he would not the death of any, Ezek.xviii. but desires the salvation of all, 1 Tim.ii.4. Yea, they make all the general promises and calls to Repentance, to be not really intended to all whom they are declared unto : and finally, they take exceptions at a manifest Command. Nor can they pray for all men, if they attend the Consequents of their Positions ; so that they must forfeit their Charity to preserve their Opinion, or quit it, and do their Duty without any reserve, which we heartily pray they may, and do bless God for those sober and rational Principles, which teach us that the Salvation of all men is possible, and therefore we can cheerfully pray for it, and desire the Lord to have mercy, not only on the Bodies, but the Souls of all Mankind : And oh, what universal

(e) Memento
omnium
ut benigne illis
facias, omnium
miserere —
Ep. — Vi-
sita mundum
tuum in miseri-
cordia. Lit.
S. Jacob.

ὁ δὲ
πάντας ἐκχε-
ον τὸ πλάσιον
σε εἰς —
ἐκ — ὁ πάντων
ὁ πᾶσι. Lit.
S. Basil. &
S. Chrys.

(f) Pax cum
illis & venia
postulatur.
Aron. adv.
Gentes lib. 4.
ἵνα πᾶσι
ἄλλων ἐνθ' ὅ-
που ἀδελφεῖ
πᾶσι πρὸς δ-
χεσθαι ἐστὶν ὁ
ἐν αὐτοῖς ἐλ-
πίς μετὰ τοῦ
Ign. Epist. ad
Ephes. p. 23.

(*) Inter opera
Ambrosii &
Prosperi, cui
potius ascri-
bendum est hoc
opus. lib. 1.
cap. 12.

(g) — ibi
definitio ista in
destructionem
totius Discipuli-
næ. Tertul-
lianus ad cast.

universal blessings will such a Request bring down upon all the World, if we thereunto do affectionately add, *We beseech thee, &c.*

s.XXI. **That it may please thee to forgive our Enemies, Persecutors and Slanderers, and to turn their hearts:] We beseech thee, &c.**

It is the Command of God, that we be free from all wrath, and in perfect charity with all men, whensoever we go about to pray. Now to demonstrate we are so, we have in the former Petition prayed for all men; and further to shew there is no Exception or secret Reserve in our Charity or Devotions, we here make a particular Prayer for our Enemies, who of all others do least and worst deserve it from us. If we hated any, it must be those who hate us; but to avoid all suspicion of hypocrisie, we mention these, and intercede for them apart: And this we do also in obedience to our Saviours express order, *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you*, Mat.v.44. And it was his own Practice as well as his Precept; for he prayed for his Enemies when they were acting the greatest and most unjust cruelty upon him that ever the Sun saw, *Luke xxiii.34.* And the first Martyr imitated this Heroick Charity, *Acts viii.60.* And so did all the Noble Army of Martyrs, who in the midst of all their torments prayed for those who so barbarously did inflict them. Nor was this done by the Christians only in extraordinary cases; but it was a part of their daily Office to pray not only for the Emperors, who were then generally most cruel Persecutors, and their greatest Foes (h), but also for all other their Enemies, who did hurt them by word or deed, which is manifest as well from the most ancient Offices (i), as from innumerable places of the best Fathers (k). Which as it is a rare attestation of the Divine charity of those pious Christians, so it was a lovely Ornament to their Religion, and did attract their very enemies into a strange admiration at its excellencies, and did convert more than Arguments or Exhortations; for who could resist the force of that obliging Charity, that put up all Injuries and Cruelties, and returned them no otherwise than by prayers and all imaginable acts of kindness and affection? This made the Gentiles cry out, *Never was there a Religion so holy, so ingenuous, and every way so perfect, as this, which made its Professors kind to all men, as if they were their nearest kindred, or dearest friends*, Euseb. *hist. l.9. cap.8.* Now that this Age may understand this duty more fully, and practise it more frequently, we will more particularly consider this Petition, viz.

1. Who they are we pray for. 2. What we ask in their behalf.

εἰς δὲ τοὺς μὲν. Clem. Const. *Μνημόσυνον ὁ θεὸς* — καὶ τῶν ἀγαπῶντων ἡμᾶς, καὶ τῶν μισούντων. Lit. S. Basil. (k) Scito — præceptum esse nobis — etiam pro inimicis Deum orare, & persecutoribus nostris bona precari. Tert. Apol. c. 31. Non solum pro amicis, sed etiam pro inimicis Dei misericordiam deprecamur. Cæsar. Arel. hom. 29. vid. Just. Mart. Dial. in Tryph. Arnob. adv. gent. l. 4. p. 152.

(h) Qui magis inimici & persecutores Christianorum, quam de quorum majestate conveniunt in crimen; sed etiam nominatim atque manifeste inquit, Orate pro Regibus, &c. Tertul. Apol. cap. 31.

(i) Ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ κυρίου.

1. The persons we pray for are the same with those mentioned by our Saviour, *Mat. v. 44.* 1. Our **Enemies**, which are both named there, and signified by [those that hate us] *Luke i. 74.* that is, those who have malice in their hearts against us, and intend evil towards us, though as yet they have not opportunity to execute their wicked desires. 2. **Persecutors**, named by Christ also in these words [who despitefully use you and persecute you], that is, those who by power and might do hurt us and injure us, by unjust spoiling us of our goods, our liberties, or our lives, especially if it be for the cause of Christ. 3. **Slanderers**, who in *St. Matthew* are [those that curse you,] that is, such as having not power, though malice enough, to hurt us by deeds, do raise and tell false and evil reports concerning us, do take away our good name and reputation. So that here are comprehended all that do any ways express their hatred against us, in hearts and by thoughts as our Enemies, by their hand and their deeds as our Persecutors, by their tongue and their words as Slanderers; be they of what degree soever: Our Equals as our enemies usually are, our Superiours as those who prosecute us, or our Inferiours, as most of those who slander us. Now who is there almost, but thinks they deal well

(l) Qui honorat contemneret se, similis est asino. Prov. Ben. Syra.
Qui honorat hostem suum tandem morietur manu ipsius. Dictum RR.

(m) Ὅπως ὁ κλέει πρὸς τὸν θυμὸν αὐτοῦ διατάσσεται τὸν κατὰ νουὰς ἐργῶν. Clem. Constit.

well enough with all these, if they return them like for like; if they hate their Enemies, rebel against their Persecutors, and rail at their Slanderers? Men imagine it is no more than what they deserve; but Jesus teacheth otherwise, commanding us to forgive them, and to return them good for evil, yea, and to pray unto God for them, and we blame the Jews for their uncharitable Maxims, and malicious Practices against their Enemies (l); but I with Christians did not in their conversation come nearer to their Rules, than to those of Jesus Christ; for then we should not have so much malice and revenge among us. Certain it is, that we are bound to love our Enemies, and if we sincerely do so, we shall easily and heartily pray for them in this excellent Form, which is next to be considered.

II. The things which we ask in their behalf, are two, 1. That God would forgive them the grievous sin which they commit in unjustly hating, persecuting and slandering us, who have not injured them at all; and this was the prayer of Christ and of St. Stephen. 2. That he would turn their hearts, and not suffer them to persist in so desperate a wickedness; and this was a Petition of the first Christians (m). And both together do make up a most perfect Charity, being all that we can beg of God, either for their good, or the demonstration of our sincere affection: For when we consider the greatness of their Crime, and the terror of Gods Judgment upon such malicious and mischievous persons, what better wish can we make for them, than that their sin which is past, may be forgiven, so that they may never suffer the Divine vengeance for it; and also that they may have the grace of Repentance, and never commit the like again? And how can we better shew that we have forgiven our enemies, than by desiring that the Lord also may forgive them, being so far from intending them any harm in this World, that we wish they may not suffer any in the next upon our account? And because we know God will not forgive them, unless they give over their malicious Prosecutions, therefore we beseech him also to turn their hearts, who can make our enemies to be at peace with us, Prov. xvi. 7. as was evident in the cases of Laban and Esau, who both pursued Jacob with the highest resolutions of revenge; yet met him with amity and kind embraces. And as Aristotle, when he fled from Athens to Chalcis, protested he did it not so much to save his own life, as to hinder the Athenians from adding another unjust murder to that of Socrates; so the pious Christian may more justly say he prays for the turning of his enemies hearts, not for his own sake, but theirs; not so much to prevent his own danger, as their damnation: And oh, how rare a charity is this to wish a mans enemy to become a friend to God, and to desire he may be everlastingly happy! It may be this will seem a hard saying to flesh and blood, that we must be hated, persecuted and slandered, and not at all return evil for evil, but contrariwise pray for them, and wish the greatest benefits to those who do all this; but doubtless it is our duty, and will not be so difficult, if we consider

I. The example of Jesus and his Saints, who were more innocent and more wronged than we can pretend to be, yet they prayed for their Enemies. This was well applied by Flavianus Bishop of Antioch, who seeing the Emperour Theodosius in a great anger against his Citizens of Antiochia, used the very words of our Saviour to him, *Father forgive them, for they know not what they do*, Luke xxiii. 34. with which the Emperour was immediately appeased, blushing to differ so much from the charity of so great an Example.

II. Let us consider the nobleness of this act, which makes us to be like unto God himself (n), who doth good to his very enemies; and it makes our Sufferings honourable and glorious, when we bear them with such a patience, and when no evil things can rob us of our Charity.

III. We may call to mind, that while we heartily pray for our Foes, they cannot really hurt us; our Souls are safe while we keep a heart full of love; we may suffer, but we shall not sin; and so all we endure is a short temporal calamity, which if we thus bear, shall be rewarded with endless bliss.

Lastly, We may be confident this will give a happy issue to all our afflictions; for so generous a charity will heap coals upon the heads of our enemies, and melt the most hostile humour into compliance, or else it will shame them, if they persist,

(n) Qui parit hosti, non cum summis modo Heroibus confendus; sed & Deo simillimus censendus est. Cicero.

persist, or however engage the Almighty to deliver us from their implacable malice; so that while the angry man, by returning evil for evil, incenseth his Foes, disturbs himself, and displeases God, we are taught a much wiser course, to which we must resolve to submit, and never desist till we can subdue all our regret and animosities, and sincerely joyn in this blessed Petition, saying, *We beseech thee, &c.* But there is one remark more that must not be omitted, viz. That we take great care we do not suffer as *evil doers*, 1 Pet. iv. 15. for there are some, who by grievous provocations and injuries make themselves Enemies; some, who by opposition to the Laws, by Faction and seditious Principles or Practices, force the higher Powers to punish them, and then call them Persecutors, and Justice they term Persecution (o), as the *Donatists* of old, and some of our modern Sectaries. There are men, who call those *Slanderers*, who justly reprove them, or represent their real crimes, though with the most innocent and charitable designs: Now these men had more need pray to God to forgive themselves, and to turn their own hearts, rather than those whom they wickedly make, or falsely term their Enemies. And in truth he must be innocent, as well as in charity, who can rightly make this Petition: He that suffers unjustly, and for doing some real good, this man may comfortably seal this Request with his *We beseech thee, &c.*

(o) Non semper culpandus est qui persecutionem facit, nec laudandus qui patitur. Aug. Vincent. ep. 48.

s.XXII. That it may please thee to give and preserve to our use the kindly fruits of the Earth, so as in due time we may enjoy them:] *We beseech thee, &c.*

Having so largely interceded for others, it is but reasonable we should now be mindful of our selves, and make some Requests in our own behalf, which we do in these two last Petitions, desiring in this, Temporal Mercies, and in the next, Spiritual for our selves, yet so as not to exclude our Neighbours. The Original of this Petition may seem to have been that of the Lords Prayer, *give us this day our daily Bread*; for as there is but one Petition for temporal Supplies there, no more is there here, and as that Request is only for *Bread*, that is, for what is absolutely necessary; so the things here asked are not such as minister to Luxury and Excess, but only to necessity, even that God will make food to grow out of the Earth, and bless the fruits thereof, which were the first and most innocent food of Mankind, Gen. i. 28. It being likely, that no flesh was eaten for the first 1600 years, till God permitted it to *Noah*, Gen. ix. 3. And afterwards the stricter sort of *Heathens*, and their Philosophers, as *Porphyry* proves, and the severer Part of Christians did use no other food, than the fruits of the Earth, and such might by this Word comprehend all their food, and pray for the continual supply thereof; but those who make use of that liberty which the Divine Mercy hath given, and sometimes eat other things, yet cannot live without these *fruits of the Earth*: For which Cause, all the Churches in the World were wont to pray for a blessing on them, that of *St. James* in this manner:

Let us beseech the Lord to give us a temperate Air, gentle Showers, refreshing Dew, and plenty of fruits, so that the year may afford us store of all good things, and that the whole year through, there may be abundance of all provision. Lit. S. Jac.

Be pleased to give us temperate and profitable Weather, grant Rain to make the Earth bring forth, and crown the year with thy goodness. Lit. S. Basil. 173.

And all other Liturgies do agree to this (p), praying for a seasonable and plentiful year, and a large increase of the fruits of the Earth, and that with so great an Harmony of Expression, as may convince us, that this part of the Litany is very ancient; and doubtless stood here long before it was used in Processions through the fields, a Custom which is of much later date than this Petition. So that it is probable, this Request for a blessing on the fruits of the Earth, made them think in after-times, when there was danger of any Scarcity, it might be profitable to use this, yea all the Litany in Perambulation, that the sight of the

(p) ὑπὲρ τῆς εὐχρηστίας τῶν ἁέριων καὶ τῆς σπορίας τῶν καρπῶν τοῦ αἵματος. Lit. S. Clem. & ita fere S. Chrysost.

Pro aeris temperie, & fructibus terræ dare &

fructum [abundantiā] & fecunditate terrarum precamur te, Domine miserere. Offic. Ambros. *Ut fructus terræ dare & conservare digneris, te rogamus.* Brev. Sarisb.

fruits

fruits in danger might quicken their Devotion: As for the words used in this our Form, they are very pious and comprehensive, acknowledging that God is the Giver and Preserver also of all the **fruits of the Earth**, and accordingly desiring him first to give them, and then to **preserve them to our use**.

I. It is He, who is the Giver of the **fruits of the Earth**, *He giveth us fruitful seasons*, saith St. Paul, *Acts* xiv. 17. *He bringeth forth grass, &c.* — and *maketh food to grow out of the Earth*, saith David, *Psal.* civ. 13, 14, 15. *He prepareth our Corn*, and so provideth for the Earth, *Psal.* lxxv. 9, 10. *He filleth us with the flower of Wheat*, *Psal.* cxlvii. 14. The Sun doth warm and cherish, the Rain doth moisten and nourish; but both of these cannot of themselves produce one Pile of Grass, one Ear of Corn, or one single fruit. To which purpose it is wisely observed by the Antients, *That all the fruits of the Earth were produced in the third day of the Creation*, *Gen.* i. 11. the Sun and Moon not until the fourth day, *ver.* 14. that men might not think the Influence of those Celestial Bodies to be the Cause of the growing of these Productions, but the Power and Providence of God (q): By his Word they were first created, before there were any second causes; and though he do usually make these the Instruments to produce the Earths blessings, yet he can restrain their efficacy when he pleaseth. Wherefore He is the giver of Herbs and Grass, of Corn and Grain, of Fruits, and all that the necessity of Man requires. Him therefore we must acknowledge in this Prayer. The Jews were ordered by God to offer up to him the first handful of all the fruits of the Earth, and they were not to taste of the rest till they had owned his Providence by this Oblation, *Levit.* xxiii. 10. *Deut.* xxvi. 2. The *Gentiles* made a like Present of their first Fruits to *Ceres*, and we learn out of *Irenæus*, that the primitive Christians presented all their first Fruits at the Altar, and did thereby agnize God the Giver of them all in a most solemn manner; which Custom is yet preserved in the Greek Church, where upon the Oblation of the first Fruits we find this Prayer. *We bless thee, O Lord God, and offer the first of those Fruits which thou hast given us to enjoy, thou hast made them spring by thy Word, and thou commandest all sorts of fruits for delight or necessary to grow out of the Earth for the use of Man, and every Creature. We praise thee, O God, for all the blessings thou hast bestowed upon us, &c.* (r). And there is in the Sacramentary of St. Gregory (s), a Form very like this upon the same occasion: All which I do the more largely remark, that we may see how all the World hath agreed to own the Almighty to be the Giver of all good things, that so we may pray most heartily to him to create the fruits of the Earth for us, and give them to us; that we may not attribute the Original of them to our own endeavours alone, or to second Causes, but to his Blessing, and then we shall seek unto him for them, and be fearful to offend him, who can easily withhold from us the necessary supports of our Lives. But

II. It is He also, who is the **Preserver** of them: As he makes them spring, so he brings them to perfection, **so that we may enjoy them in due time**, he defends them from all Casualties and Mischiefs, to which they are incident, both in the Field and in the Barn. The Heathens worshipped *Ceres* and *Pan*, *Robigo*, and other ridiculous Deities to prevent these Evils, as St. Augustine and others inform us, *De Civ. Dei* l. 4. cap. 21. But we have one Lord who makes and keeps them all: He it is, who prevents them from being scorcht and pined with Drought, putrified and overwhelmed with Inundations, corrupted with Blasting and Mildew, devoured by Caterpillars, or other noxious Creatures; any of these may spoil our fruits, even after a hopeful Spring had raised our Expectations. So that it is an excellent Mercy, that the fruits of the Earth ripen kindly at any time, and are ready in their Season. The Country-man is obliged to a great and constant Piety, because he continually needs so many blessings, and his subsistence intirely depends upon Gods daily Providence, for his labour is all lost, unless God preserve it, and bring it through many dangers to its full maturity: yet we must not think the Husbandman alone concerned to be pious and devout in this Request; for Husbandry is the Foundation of a Kingdom, the Mother and the Nurse of all other Arts (t), yea, the King himself is served by the Field (u); for

which

(q) — Ut cognoscerent omnes terram sine sole posse secundam esse — bonus quidem Sol, sed ministerio non imperio. Ambrosii. hex. l. 4. cap. 1. è Philone *μετ' ἑαυτοῦ*.

(r) Euchol. p. 655.
(s) Sacramentary. p. 242.

(t) Ἡ γεωργία τῶν ἄλλων τεχνῶν μήτηρ καὶ τροφός. Xenoph. Oecon. (u) Τὸς περὶ τῆς γεωργίας ὄντας, ἑῶσιν ἀεὶ λαβεῖν, ὡς καὶ οἱ ὄντας ἀπάντων εὐεργέτας. Diod. Sicul. l. 2. Ecclef. v. 9.

which Cause the Tillers of ground were spared in time of War, as being general Benefactors. We are all therefore concerned to pray for a Blessing on their labours, because we all have need of these fruits: They who have them of their own, and they who are to buy them of others, are all obliged to desire the Lord to give them and preserve them; for seasonable weather, and a plentiful harvest is an Universal blessing, and all the people must most affectionately conclude this Petition with their *We beseech thee, &c.*

s. XXIII. That it may please thee to give us true Repentance, to forgive us all our Sins, Negligences and Ignorances, to endue us with the grace of thy Holy Spirit, to amend our Lives according to thy Holy Word:] *We beseech thee, &c.*

As the former Petition is grounded upon, *Give us this day our daily Bread*; so this upon the next part of the Lords Prayer, *Forgive us our Trespases*; upon which it is an excellent Paraphrase, containing all that is necessary in order to a Pardon. The former was a Request for the Body, this for the Soul, comprehending all that is necessary to eternal life, as the other did all that is requisite to the temporal, being the particulars of that general Petition in the Greek Offices (w): *Give us all things that are good and profitable to our Souls.* In the beginning of these Intercessions, we did acknowledge our selves Sinners, saying *We Sinners do beseech thee, &c.* And therefore ere we conclude, it is fit we should do as becomes humble Sinners, Pray for Repentance, pardon and amendment of Life: Which as it is a very proper Request for us always, so it is most of all proper in the Conclusion of our Prayers. For we have now made so many excellent Petitions, that we may justly fear, lest our manifold Sins should make so great and so elaborate a Part of our Devotions be in vain; wherefore we make way for our Prayers by seeking to remove our Sins, to which purpose we are suited with Expressions so full and agreeable, that nothing is omitted which a Penitent can desire; Repentance to prepare us for a pardon, a Pardon to engage us to amendment, and Grace to enable us to amend, for the confirmation of our Pardon, when we have obtained it. The Parts are in many Liturgies; but take this Petition all together, and it can scarce find a parallel. I. The first particular is, That the Lord would please to give us true Repentance, which is one of the Requests in the Litannick part of the Greek Liturgies (x), and while we sin daily, it ought to be a part of our daily Prayers. And here it stands very fitly before we desire Forgiveness, to mind us that Repentance must ever go before Pardon; the greatest Hypocrites, and the worst of Sinners, do really desire forgiveness, but they would have it without the trouble of Repentance; if a wish, or a sigh, or Lord have mercy at last, would procure it, they would have a Pardon: But the sincere Christian knows, that God neither can, nor will, forgive without Repentance, *Luk. xiii. 3.* wherefore he seeks not vainly to separate what God hath joyned, nor wishes to escape what Sin hath made just and necessary: He knows, that he hath deserved to taste the bitter as well as the sweet, and when he hath been so foolish as to sin, will not be so unworthy as to decline so just a sorrow as that of Repentance is, yea, he begs it as an excellent favour from God to give him a truly penitent heart, because unless we see the folly and baseness of our evil ways, and be really grieved thereat, we are never like to forsake them, nor to get a Pardon for them. And happy is he who sincerely makes this Request, for he begins to repent already; and blessed is he that can obtain it, for it doth infallibly precede a Pardon; if it be true Repentance, a certain Remission will follow it: *Pharaoh* indeed repented while Gods plagues were on him, and *Ahab* countefeited the outward part, *Judas* repented, but without hope of Mercy; none of these were true Repentance, which is neither forced in the beginning, nor feigned in the going on, nor desperate in the end thereof; but it is the voluntary and kindly relenting of a tender heart, without any artifice or fantastick Aids, being really grieved for its own baseness, and condemning its own acts with that generous indignation, that it resolves never to do the like again (y), and this always ends in peace and joy, and lays a foundation for Faith, and blessed Expectations, and not without cause;

plangere commissa, ut non committantur plangenda.

N n

Pray

(w) Τὸ καλὸν
καὶ συμφερόντα
ταῖς ψυχαῖς
ἡμῶν. Lit.
S. Chryf. &c
Basil.

(x) Τὸ ὑπολοι-
πον χεῖρον
τῆς ὥψης ἡ-
μῶν — ἐν
μετανοίᾳ ἐκ-
τελέσαι πᾶσι
τὰ κυεῖς αἰτη-
σώμεθα.
Resp. Παράχ.
ῳς. Lit.
S. Chryf. &c
S. Basil.

(y) Vera signi-
dem penitentia
est — sic
Bern. med. c. 4.

(2) Συγνώμην
καὶ ἀφεσιν τῶν
ἁμαρτιῶν καὶ
τῶν πλανημάτων
ἡμῶν. τὴν καλεῖται
αἰτησίαν. Resp. Itaq.
quæ xiv. Lit.
S. Chrys. &
Baill.
Pro remissione,
peccatorum, &
pro venia erro-
rum nostrorum : Domi-
num oramus. S. Jac. Ut remissionem omnium peccatorum nostrorum nobis donare digneris. Brer. MS. Ebor. (a) Ἀδικήματα,
ἀμαρτίαι, καὶ ἀπὸ ἁμαρτίας. ap. Arist. de Art. Orat. & Themist. in Orat. (b) Delinquitur, aut proposito, aut impetu, aut casu.
Marcianus Justinianus.

Pray we therefore to him, who can soften the hardest hearts, and bring the most obdurate to Repentance, remembering that if we can prevail in this, we shall not fail in the next, which is II. That He will forgive us all our Sins, Negligences and Ignorances, and grant us a full and free Pardon for all our greater and lesser Sins; which is a Petition also to be found in most of the ancient Liturgies (2): Only in this of ours, we have a more particular enumeration of the several kinds of our Sins, which do all come under one of these three Heads. 1. Sins, properly so called, are those Evils which are done deliberately, by the approbation and consent of a vitiated Judgment, and with the Choice of a misguided Will. 2. Negligences are those Offences, which are committed for want of care and consideration, being done rashly and while we minded somewhat else. 3. Ignorances are those Faults, which we run into by Error and Mistake, and should not have acted them, if we had known them to be Crimes: Which doth exactly answer that threefold Division of Evil Deeds, which both Philosophers (a), and Lawyers (b), have given us, and serves here very well to put our penitential reflexions into Order, and to assist our Memories in recollecting what kind of Sins we are guilty of.

I. The first and worst sort of our Transgressions are those which are strictly called Sins, that is, gross and wilful acts of Iniquity, either against God, our Neighbour, or our selves, and there are very few who are not guilty even of these most heinous enormities some time or other; and if we have not often offended thus, yet they are so grievous, that one or two of them deserves a great Repentance, and needs abundance of mercy in order to their Pardon.

II. But though Negligences be lesser, they must not be thought to be no Sins, for though there be no Malice in them, yet there is intolerable carelessness, and abominable disobedience; for since we are the Servants of God by so many Bonds, we ought to attend his Commands always, and to try every Action before we do it, whether it be agreeable to his Will; and to live at random is to disown our Subjection, affront our Lord, despise our Rule, and to be unconcerned for our own Salvation. It is hardly possible indeed for us to attend what is our Duty always, the most vigilant may be surprized sometimes; and once or twice it may partly excuse; but if want of Consideration would always make us innocent, then they who least regarded God would have the fewest Sins; wherefore when we neglect our Duty often, and live at all adventures without observing what we should do, then Negligences are great Sins, and will soon introduce greater, and that which first came in by inadvertency, will soon be entertained with delight and choice. We have a diligent Adversary I am sure, and if our Negligences were no Sins, they would be unaccountable follies, for besides the guilt of them, they give him all the advantage he can desire against us, who seeks our Eternal ruine; and yet good God! how often do the better sort of men neglect to watch their Thoughts and Words, their Company and Actions? How often do we think, speak and do, we know neither what nor why? And have we not reason then to advise all to be more careful, and to pray to God to forgive them all their former neglects?

Lastly, Follow our Ignorances, which must not be omitted neither in our Repentance, nor Petitions for Pardon: For St. Paul calls himself the chief of Sinners, though he acted out of ignorance, and accounts it a great Mercy, that he found a Pardon for it, 1 Tim. i. 13. There are many things which God accounts Sins, that we perhaps never knew to be so, and a good Child would not ignorantly do what was displeasing to his Father; but these are not all our Ignorances, for through Prejudice and Affection, or evil Education and Example, we do often call evil, good; and good, evil. How do we know, but many things which we omit as Sins, may be very good and pleasing to God Almighty? And many things which we act without scruple may yet be real Sins? So that we sin oftner than we are aware of: And besides, although we do not know what is really good

good and evil in many Cases, the reason perhaps may be, because we do not (e) seek to know it. Some are ignorant out of choice, because they decline the trouble of Instruction, and are *willingly* ignorant, as St. Peter speaks, 2 Pet. iii. 15: Yea, some do really hate knowledge, and desire not to understand their Duty; lest they should be compelled to do it (d), and love ignorance, that so they may sin without Controul. Now whoever does wickedly out of such an ignorance, is not at all excused by it; but his fault is double, first, that he doth evil; and secondly, that he hates the light, which would guide him into better ways; and verily, since we have so much means of Knowledge shining among us, there are scarce any, except Ideots, but they either do know their Duty, or might know it; and therefore scarce any now do sin out of ignorance; but it is a voluntary blindness, and so an aggravation of all sorts of Crimes. Let us therefore not pass by our very *Ignorances*, but beg pardon for them as well as other Sins, saying, *We beseech thee, &c.*

III. The last Request is, that it may please God to endue us with the Grace of his Holy Spirit, to amend our Lives according to his Holy Word: For this amendment of Life is the testimony of our unfeigned Repentance, and the assurance of our Pardon: In vain do we confess our *Sins, Negligences*, and *Ignorances*, and desire Remission of them, unless we do at the same time desire and resolve to amend them (as hath been observed before.) Wherefore that we may live better hereafter, we do in this Petition both beg it of God, and mind our selves how it may be effected; for here is, 1. The power by which this Reformation must be wrought, *viz.* The Grace of Gods Holy Spirit. 2. The Pattern according to which it must be framed, *viz.* The directions of his Holy Word, the hand which must help us, and the Rule that must guide us in it, both which deserve to be considered.

First, We ask for the Grace of Gods Holy Spirit, which is necessary to every good Work, much more to a compleat amendment. Without it we cannot do the least good, John xv. 5. (e), and how should we imagine we can do all Gods Will, unless we have his Grace? This, this is that which must instruct us against our Ignorances, quicken us to shake off our Negligences, and enable us to resist all Sin. It is this Grace that must hallow our Desires, purifie our Hearts, and rectifie our Affections, and make Sin odious and uneasie, and Holiness sweet and pleasant: This must give us new apprehensions, and new resolutions ere ever we shall amend our Lives. Wherefore we most earnestly pray for this Grace, whereby this great and necessary Work may be finished to our infinite advantage.

Secondly, We lay before our selves the Rule, by which we must be directed in this Reformation, *viz.* according to Gods Holy Word. When we go about to amend our Lives, we must not imagine we are sufficiently reformed, when we have done as much as Custom calls Piety, and practised as far as the remissness of this Age, or the Example of our Neighbours goes (f): But then we are reformed aright, when we have done what God requireth in his Word. The Word was endited by the Spirit; the same hand which aids us in our amendment, did write that Rule to direct us therein: so that if it be the grace of the Holy Spirit, which helps us to amend; no doubt it will regulate us by the measures of Holy Scripture, and that is the Divine Rule of our Actions: Nothing more in Essential good and evil is necessary, and nothing less is sufficient to an acceptable Religion: here we have Injunctions for all necessary duties, here we have prohibitions against all Sin, and that by revelation from the mouth of God himself: So that if we act by this Rule, we do just as he desires we should: This is the impartial Glass, wherein we may see as well what we are, as what we should be, James i. 23. (g); so that we must look into it stedfastly, and often, if we desire to dress our Souls, so as they may be lovely in the eyes of God. Let us read it frequently, and consider well what manner of Persons it requires us to be, and then pray and labour that we may be such; so shall we certainly become Holy here, and happy hereafter. Take the whole Petition together, and it is a compleat account of all that is to be done by us, or desired of God, in order to the making us such as he desires us to be: so that if we can prevail in this last Request, we shall be so dear to God, that he will grant us all the rest; if we can obtain this last, none of the

(c) Non tibi deputatur ad culpam quod ignoras, sed quod negligis quærere quod ignoras. Aug. de liber. arbit. l. 3. c. 19.

(d) Impia mens odit etiam ipsum intellectum, & homo aliquando nimium mente perversa timet intelligere, ne cogatur quod intellexerit facere. S. Salvian.

(e) Non dicit sine me parum, aut sine me difficile — sed sine me nihil potestis facere. Aug. & Can. Concil. Carth. contr. Pelag. An. 418.

(f) Non est bonitas perfectior esse meliorem. Sen. Epist. 79

(g) In ea facies interna videtur, ibi sentimus quantum profectum, ibi quantum à profectibus distamus. Greg. moral. lib. 2. cap. 1.

former shall be denied: Wherefore, though this be the last, let us without any weariness or distraction seal this also with a most passionate and hearty saying, *We beseech thee, &c.*

s.XXIV. Son of God, we beseech thee to hear us, Son of God, we beseech thee, &c.

☉ Lamb of God, that takest away the Sins of the World, Grant us thy Peace.

☉ Lamb of God, that takest away the Sins of the World, Have mercy upon us.

☉ Christ hear us, O Christ hear us.]

When we have presented so many excellent Supplications to the Throne of Grace, if we should conclude them here, and leave them abruptly, it might seem as if we were not much concerned what did become of them: wherefore the Church appoints us to pursue them with most vigorous Importunities, and redoubled Intreaties; first, that all our Prayers may be heard; and secondly, that we may find Mercy. And most of the ancient Offices have a general Petition among their Litanick Devotions, for these two things, Acceptance and Mercy (b): the very words which we use are an imitation of the Roman Litanies, but they are so pious, and so proper for this place, that none can except against them. We have been interceding for others, and for our selves, wherefore it is fit we should now look up to him, who doth effectually intercede for all, and is the great Master of all our Requests; so that if we can but prevail with him to joyn with us in recommending these our Prayers to his Heavenly Father, they shall infallibly be granted; it were a great oversight in us, if we having such an Advocate and Mediator continually before God, should come to present our Petitions, and not take particular notice of him, to oblige him to intercede with us. And doubtless, we cannot invent more engaging Expressions than the Church hath here taught us.

I. *We beseech him by his Divinity*, as he is the *Son of God*, to hear our Prayers. We own him to be very God, and give him divine Worship, professing we do believe he is abundantly able to help us in all these things, if he be but graciously pleased to hear us: We have offended the Father, and were not the Son there to make our Peace, we durst not appear in his presence; but he is our Redeemer and our Saviour, and therefore, *We beseech him to hear us*, and then we know his Father will hear him.

II. We invoke him by his *Humanity*, calling him by that Title which the Holy Ghost gives him, *John i. 29. 36. &c. Lamb of God*, by which name *S. John* prophesieth, he should be worshipped in the Christian Church, *Rev. vi. 12, 13.* And indeed it is a sweet and comfortable appellation: We who make these Prayers were Enemies to God; but here we look at that innocent Lamb, who did no fault himself, but was slain as a Sacrifice to make Peace for us, and all the World; wherefore we beseech this *Lamb of God to grant us his peace*, that is, the Peace he left to us, Peace of Conscience, and the Peace which he made for us, *Peace with God*; for if this Holy Lamb, by giving us a share in the merit of his Sacrifice, do but make our Peace, and make us friends to God, no doubt we shall obtain all we ask. Again, we importune him by the same Title, *to have mercy upon us*: He that pitied us so as to die for us, will doubtless have compassion on us in all our Miseries; he that died to deliver all the World from Eternal misery, will surely pity us in our distrefs; he hath purchased Mercy for all, and therefore let us beseech him to give us a share thereof: We have represented to him in this Litany the miseries which we, and all men groan under, and now beg his Mercy for us all. We shall only add here, that an ancient Author observes that after [*Lamb of God*] the Custom was in both places to answer [*have mercy upon us*], till at length in a time, when the Christian World was miserably harraled with bloody Wars, they began to say [*Grant us thy Peace*], which hath continued ever sin. *Innocent. de Myster. l. 6. cap. 4.* Yet it is plain this Phrase hath been used in the Churches Prayers ever since the time of *S. Hierom (i).*

Our

(h) — Δόξα
 Σε οὐ ἐπέκυσ-
 σον ἡ ἐλέησον.
 Chorus.
 Κύριε ἐλέησον.
 Lit. S. Chryl.
 Ita ferè Lit.
 S. Jac. & Offic.
 Ambr.

(i) — Utinam
 exaudiat vox
 Ecclesiae implo-
 rantis, Domine
 Pacem tuam da
 nobis. Hieron.
 Ep. ad Rustic.
 49.

Our Saviour had promised his Servants, that in him they should have Peace, although they could not have it in the World, *John xvi. ult.* Wherefore they pray, that when they have Tribulation without, they may have Peace within; when from Men they have War, they may have Peace with God.

Lastly, We intreat him by the Name of [*Christ*] the Anointed of the Lord; as he is that person, whom God hath chosen and appointed to receive the Prayers of his People, and present them unto him: By this Office of his, we engage him to receive these Supplications; He is a Prophet, and knows our necessities; a Priest, and hath made an atonement; a King, and so is able to help us, and therefore to whom should we seek, but unto him, who is so fit and so likely to hear us? Let Priest and People therefore joyn hearts and voices in these most fervent Addresses, let them unite all their forces, and strive to enkindle each others affections, till they have prevailed; and such a holy importunity, pressing such a Saviour with such Intreaties, cannot fail of its desired end. *Amen.*

s. XXV. *Lord have mercy upon us. Lord have mercy, &c.*

Christ have mercy upon us. Christ have mercy, &c.

Lord have mercy upon us. Lord have mercy, &c.

We may particularly beseech the Son, as he is our only Intercessor, to have mercy upon us, and to hear us; but lest we might seem to neglect any of the Persons of the glorious Trinity in this Address, we do now lastly call upon them every one, in this most primitive Form of Prayer: by the first *Lord have mercy, &c.* meaning God the Father; by the second, *Christ, &c.* God the Son; by the last *Lord have mercy, &c.* intending God the Holy Ghost; from every Person we desire mercy. And this is called the little Litany, being an Epitome of the whole, which is a Supplication for Mercy, according to our several necessities; but there is a peculiar resemblance between this *Lord have mercy*, and the first part of this Office, *viz.* the *Invocation*; so that those parts of Litany, whose method is much the same, as hath been thus far, do end just as they began in a Petition for Mercy: This was that which *David* beggeth so frequently, *Psal. iv. 2.* and *vi. 2, 4.* and *xxxi. 16.* and which all the ancient Christians repeated so often in their Devotions. This is that Request which the greatest Sinner may say successfully, if with true penitence; and yet which the greatest Saints (k) had need to say daily, considering their continual infirmities; Some may think we ask it often, but I am sure we need Gods Mercy much oftner, than we do or can pray for it; so that we must never think it a needless repetition for such miserable Sinners as we, though never so often to cry, *Lord have mercy.* More of this may be seen, *Comp. to Temple, Part I. Sect. XII. s. 3.*

(k) Ταύτης
πάντες δεόμε-
θα τῆς φω-
νῆς — καὶ
πρὸς ἀνεξ-
ήκοντες τῆς
δυστοκίας,
Chrys in *Psal. 6.*

SECTION IV.

Of the Supplications.

s. I. **W**hen the Litany came to be used as a distinct Office, and was said apart in times of Calamity, these Supplications seem to be added unto it in the Western Church: The exact time is not known, but it is supposed about 600 years after Christ, in the time of St. Gregory the great: and doubtless these were first used in a time, when the Enemies of the Church prevailed; probably when the barbarous Nations over-ran the Empire, and harassed all these parts of the World; for most of these Petitions do suppose us to be in danger of Enemies: And verily if we consider the condition of the Church Militant, and of every particular Member thereof, we shall soon discern that in this miserable World, they are never quiet long together; so that although the Supplications were primarily calculated for such a time, they may suite all our Conditions sometimes, and most of our Conditions always. But as to the Original of these Requests, we must note, that they are most of them taken out of Holy Scripture, or else out of very ancient Forms; so that it is the Method rather than the Materials, which is to be ascribed to St. Gregory, or whosoever did first bring them into publick use; and truly it is very prudent, if not necessary, in so large an Office to vary the manner of our Address as often as conveniently we can, to prevent weariness and distraction, and to give a new vigour to our affections by a new manner of praying. The end of all these Supplications in general, is to enforce the fore-going Deprecations and Intercessions by the greatest importunity imaginable, to shew how earnestly we desire them, and how much we need them, adding only some new Petitions in reference to our Preservation: The Method of this Portion of the Office is such, as affectionate Devotion useth to inspire men with, being designed to express our ardency, rather than comply with the rules of Art; and yet every thing is very coherent, and proper enough for the place in which it stands: only because the Parts are not similar, as they were in the other two, we shall not reduce these Supplications to any one general Table; but contenting our selves with what is laid down in the first Table of the whole Litany concerning the *Analysis*, shall give the particular division of each Part, as we come to them, and now go on to the Discourses.

s. II. *Our Father, &c.*] Pious Antiquity had so mean an opinion of their own Composures, and so high an esteem of the Lords Prayer, that no Office was thought compleat without it, and therefore it could not be omitted in the Litany: Nor could it be better placed than here, to supply whatever defects may be in the preceding Parts; and to introduce and sanctifie all that follows in this Part, which is but a larger Paraphrase of the two last Petitions of this Divine Form. We need not add any thing concerning the Lords Prayer in Particular here; only let it be observed, that many devout Christians find that they do never recite this blessed Form with greater fervency than in this place, when their hearts have been warmed with those most affectionate, and moving Petitions of the former parts of Litany; and we ought to strive to do the like, that we may experience the Truth of this Observation, and supply the defects of our more careless saying it before; and then it will effectually recommend all the rest of our desires.

s. III. **O Lord, deal not with us after our Sins.** Answ. *Neither reward us after our Iniquities.*

When we are about to complain of our Miseries, and to beg deliverance from them, our Conscience will presently stop our mouths, and intimate unto us, that our Sins do justly deserve these sufferings; so that we can hardly expect to be delivered, since we suffer so justly: But that this may not discourage us in the entrance, we are put in mind that God usually *exalteth less of us than our Iniquities deserve*, Job xi. 6. And David's Character of Gods dealing in this case is, *He hath not dealt with us after our Sins, neither rewarded us according to our wickedness*, Psa. ciii. 10. Which being so plainly affirmed in Holy Scripture, is here turned into Supplication; and what is there spoken in vindication of Gods goodness, is here craved of his Mercy. He hath assured us, that it is the Method of his Providence towards his own Children (even when he doth not wholly spare them) to correct them gently; in proportion to his own compassions, not their Crimes; and therefore the first thing we supplicate, is that he will deal so with us; yet we beg this with all due humility, for the Petition is so ordered, that it contains a Confession in it: That we have **Sins** and **Iniquities** we freely acknowledge, and seem to declare, that we do not think it unreasonable or unjust for us to suffer. Only we know we are not able to endure so much as our Sins deserve, for if the Lord should be strict to mark Iniquity, who could abide it? Psa. cxxx. 3. We desire therefore that we may not suffer so grievously as we have merited; we pray to be excused *à tanto*, if not *à toto*; and this we know God hath granted to others; he may, and we hope he will also grant it unto us: In Human Laws, the Punishment is usually as great as the Crime; and if it be not greater, the Law is not to be accounted severe or cruel (a). Yet even in Human Judicatories, Clemency sometimes hath place to remit or moderate the Sentence (b): The inferior Magistrates indeed ought to punish according to Law, but the King or Supreme Power hath always privilege to mitigate, or repeal the punishments allotted by Law (c): How much more then ought we to believe it is the Prerogative of the King of Kings, to allay the severity of his own threatnings; since as Lactantius well observes, when he made his Laws, he did not deprive himself of the liberty to remit? *Lact. de ir. Dei, c. 19.* And St. Paul teacheth us, that if he acquit us, none can condemn us, Rom. viii. 33, 34. We know, that if he please, he may justly abate the rigour of our Punishment; and therefore we beseech him not to lay the dreadful, though just, Vengeance on us, which is due unto us. And we may consider further, that the Litany supposeth us in a state of trouble; but this Petition teacheth us to look unto the heinousness of our Sins, and then we shall be convinced, we have deserved much more than yet we feel; for we do here confess, that the Lord hath not as yet corrected so much as our Iniquities do justly merit: and this will teach us also to be patient under our Calamities, and thankful that they are no more. Nature is querulous, and every man is apt to think his own burden very heavy in it self, and more intolerable than his Neighbours; but if we regard our evil-deservings, we shall see great reason to be contented. We say our Afflictions are many, Oh but our Sins are infinitely more; yet every Crime deserves one stripe: We complain our miseries last long, and yet it may be we have not yet ceased from Sin; and how can we expect our Judge should give over punishing, when we continue to offend? We cry out of the heaviness of our burden, but we must remember the heaviness of our Sins; for what do we deserve, who have broken such holy Laws of so good and great a God? Alas, if he should punish us as oft, and as long, and as grievously as our Sins require, not one moment of our Lives would be free from intolerable misery. Let us consider but only what others have suffered for Sin: One offence cast Adam out of Paradise, and Angels out of Heaven; and Jesus himself was like to sink under the weight of our Sins, when he was dealt with according to our Sins, and rewarded after our Iniquities; and therefore how should we tremble to think of having the like fall upon us? We have sinned with every faculty of our Soul, and every member of our Bodies; we have broken almost all Gods Laws, and persisted long in this disobedience; yea, perhaps our purposes to do evil, have been infinite and endless,

exceeding

(a) Pro mensura peccati eris plagarum modus. Lex Visigoth. lib. 12. Ita ap. Hor. Sat. 2.

ad sit Regula peccatis quo pœnas irrogat æquis; Nec scutica dignum horribili sceleris flagello.

(b) Pœnam si ruit poterit, donat, si minus, temperat. Sen. de Clem. l. c. 1.

(c) Alia est conditio Magistratuum, quorum corruptæ videntur esse sententiæ si sint legibus mitiores; alia Divorum Principum potestas, quos decet acrimoniam s. v. i. juris inficere. Symmachus ap. Grot.

exceeding both our Power and our Time : so that we have deserved to suffer universally and perpetually, by all kinds of misery in this World, and by the torments of a sad Eternity. And now what are all our present sufferings in comparison of these amazing miseries? Our Afflictions which we complain of, are felicity and mercy in respect of these Evils. A Prison indeed is terrible, but it is very welcome to him that is reprieved from a bloody Execution; so verily, if we call to mind what God might justly lay upon us, and what we deserve, we shall bless him that he deals no worse with us; and only pray that we may not be punished so heavily, nor so often, so many ways, nor so long time as bears proportion with our Crimes. If God should deal with us after our Sins, and reward us according to our Iniquities, alas, these temporal grievances which we labour under, are but the beginnings of Sorrow; for then he should cast us into Hell-fire to be tormented for ever and ever: Who therefore would not pray with the devout Father, *Lord, give us any Earthly affliction, so we may escape the pains of Hell; cut us and burn us, lance and scarifie us here, so we may be spared hereafter?* All the Troubles of this World are short and easie, they are to be esteemed as proceeding from Mercy, and not as equalling our Offences; so that we do submit to any moderate Worldly misery, if so be the Lord will but please to save us thereby from the vengeance of Eternity. This is the sum of this most pious ejaculation, even that our temporal Afflictions may be mitigated, and eternal pains wholly averted, and neither the one nor the other executed upon us according to the measure of our sins. We do in this one short Verse confess our Sins, and the grievous punishment which they deserve; we set forth our own inability to endure it, and fly to the Divine Clemency to allay it: We clear his Justice in what he hath laid upon us; we bless his Goodness that they are no worse, and we importune his Mercy not to proceed to the utmost extremity: In a word, We do in this one Sentence glorifie God, and learn our selves Patience, and procure Mercy to abate our miseries: and what could be chosen fitter, or placed better to usher in these following Supplications, in which we will now proceed?

§. IV. *Of the Prayer against Persecution.*

1. **T**HE way being prepared by the preceding Versicle, the Priest is now beginning to pray for the People alone: But lest they should think their Duty is at end, as soon as the Responses are over, he enjoyns them to accompany him in their hearts still, by this ancient and pious summons [*Let us pray:*] And the Petitions in this Form are so excellent, that they do also invite us to joyn in them; for the Matter of them is very profitable, and collected some of it out of Holy Scripture, the rest out of Primitive Forms. But take it altogether, and it is a piece of the Western Churches Devotion, among the Offices whereof, it anciently stood with this Title (d): [*For Tribulation of heart,*] which Inscription we have left out as not so very proper; but the Prayer it self we have retained as very useful in this place, if we say it with Understanding and Devotion; to which, we hope, the following Method will give fair assistances.

(d) *Deus qui contritorum non despicias gemitum, & marentium non spernis afflicum, &c.*
Miss. Sarisb. fol. 33.

The Analysis of this Prayer.

- | | | | |
|--|--------------------------------------|---|--|
| 2. In this Prayer are three Particulars: | 1. That which encourageth us to ask, | 1. Gods gracious Nature: | God, merciful Father, |
| | | 2. His Pity to the afflicted: | That despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful. |
| | | | Mercifully assist our Prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us. |
| | 2. The things herein asked, | 1. That in all our Troubles we may pray, | 1. With his assistance: |
| | | | 2. To his Acceptance: |
| | | | And graciously hear us, |
| | | 2. That those Prayers may so preserve us, | That those Evils which the Craft and Subtilty of the Devil or Man worketh against us, be brought to nought; and by the Providence of thy Goodness they may be dispersed, |
| | | | That we thy Servants, being hurt by no Persecutions, may evermore give thanks unto thee in thy Holy Church, |
| | | | Through Jesus Christ our Lord. Amen. |
| | 3. In whose Name we ask them, | | |

A Practical Discourse upon this Prayer.

3. **O** God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful;]

If we behold the Ancient Christians, and observe their manner of saying the Litany in times of publick Calamity, we shall find they were clad in Sackcloth, and went bare-foot, they fasted and prayed with deep sighs, and many tears to God their merciful Father. And how proper this Introduction is for such an Address every one may see. The Original of this Sentence is from Holy Scripture, where David cries out, *Lord, thou knowest all my desire, and my groaning is not hid from thee, Psal. xxxviii. 9.* And God himself hath promised, that for the comfortless troubles sake of the Needy, and because of the deep sighing of the Poor, he will arise and help them, *Psal. xii. 5, 6.* And we are assured, that God will not despise a broken and a contrite heart, *Psal. li. 17.* All which being put together, do give us good reason in our sorrows to cry to our most merciful Father, who can spell a Sigh, and read the language of a Tear, and will not fail to pity them. The Prayers which we make before God, in all the time of our adversity, ought to be joyned with sighs and groans, with tears and unfeigned sorrow, and our comfort is that we have a gracious God, who cannot despise those Supplications, which have sighs and tears for the Companions as well as the witnesses of their sincerity. If the expressions of our sorrow be forced and feigned, Theatrick and Hypocritical, he will despise them, because he sees our hearts are different from the external pretences: But if they proceed from a contrite heart, and a real sorrow, none esteems them more highly, or entertains them with a more tender compassion. The Holy Spirit intercedes for us with sighs and groans, *which cannot be uttered, Rom. viii. 26.* And when we imitate that Intercession, our Petitions shall prevail beyond all the Oratory in the World. If we go to Men, even those who have ability and Obligations to help us, do often despise our sighs, and slight our sorrows; they hear our groans, and behold our tears many times without the least remorse; but God dealeth not so with us. When the poor *Israelites* sighed, and cried out in *Egypt* under their cruel bondage, *Pharaoh* was obdurate, and his Servants did not regard them; but their sighing and groans pierced the ears of the Almighty, and moved him to deliver them, *Exod. iii. 23, 24.* Oh how happy are we, who have such a Father, as will never despise the sorrows of a contrite heart! Yet our sighs must not only be the expressions of our Affliction, but of our Repentance also; we must be sorry for our Sins, as well as for our Sufferings, and then he will be effectually moved to relieve us: Why then do we spend our time in the days of our Calamity, in making a doleful relation to obdurate man, who does not pity us, and will not help us? why do we weep and sigh, and sue in vain? Behold here is one, who will certainly pity us, and can always help us; let us bring all our griefs hither, where we are sure they will not be despised, if they be joyned with contrition and sincerity, and let us call upon him in the words of the Sacramentary, *Hear, O Lord, the sighs of thy people, and let not the offences of our Sins cry louder than the Mercy thou art wont to shew to the tears of thy Supplicants. S. Greg. Sacram. p. 206.* Which is not much unlike this of ours, only turned into a Petition. I shall only add, that as it is a very great happiness to have our sighs and tears considered, and pitied by our Heavenly Father; so it is a great Duty, that we imitate our God herein, and always shew our selves compassionate to those who sigh and cry to us in their Calamities, it being excellent advice of the Apocryphal Author, *Turn not away thy face from any poor man, and the face of God shall not be turned away from thee, Tobit iv. 7.* We desire such pity should be shewed to us, and we cannot more effectually move the Lord unto it, than by shewing the like to our Brethren.

4. Merciful

4. Mercifully assist our Prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us:]

Prayer is so proper for a state of Affliction; that all sorts of men fly to it, when they are in that Condition: *Psal. cix. 3. Isai. xxvi. 16.* For howsoever Prosperity may puff men up, and make them forget their necessities, and their dependance on an higher Power; Adversity will make them sober again, and teach them to call upon him, whom, in the days of their jollity, they either forgot or despised. Now when any man in his distress shall seek for the Divine pity and help, it is a dismal thing to be rejected: *If thou hearest not (saith David) we shall become like them which go down into the pit, Psal. xxviii. 1.* When God will not hear us, our last refuge fails, and we have nothing left, but despair, and miserable Expectations: wherefore we are infinitely concerned to desire, that all the Prayers which we make in our troubles and adversities, may be devout and acceptable; and so we pray here, that he will assist us in making them, and accept them when they are made. We can never pray well without his assistance, and therefore we need his help as well in the Prayers of our Affliction, as in those of our Prosperity: and though it is of most concernment, for the Supplications made in trouble to be free from exception; yet unless God help us therein we shall fail; either we shall be so dejected, we cannot pray at all; or so discouraged, as not to be able to pray with Faith and Hope; or so disturbed and vexed, as to fill our Prayers with murmuring and complaining: so that lest the Supplications of our affliction should dash upon any of these Rocks, and so never attain the Port, we first beseech the Lord mercifully to assist us with Faith and Hope, Courage and Patience, by which qualifications we shall be enabled to pray well; and then our next Request is, that he will graciously hear us in the day of our Trouble, when a denial would be most of all terrible. And if we can but prevail so far as to be thus assisted and accepted in the Prayers of our Adversity, we are safe whatsoever our Calamities be. He that hath the Gate of Heaven open to him, hath a sure retreat, whofoever come against him. No Affliction or Persecution can hurt that Man, to whom God grants such Grace, that he can pray prudently and devoutly in his Troubles, and on whom he shews such favour, that he heareth and answereth him in them. Which is a seasonable Admonition to us, who are now saying our *Litany*, that is, our Prayer for an afflicted Estate, that we may desire to be assisted in repeating it, and answered in all the Petitions of it at this present time; and not only so, but at all other times, whensoever we shall have occasion to use it, because our troubles do oppress us. And withal, since we have so extream need of God in our affliction, we must not neglect him in our Prosperity, for he will be most likely to assist and hear them in their troubles, who have been constant and devout Petitioners to him in their felicities. The wise man directs us to honour the Physician before we have need of him, *Eccles. xxviii. 1.* And the like we should do by God (e). *Xenophon* adviseth us to get the favour of Heaven in Prosperity, and then in our need we may go cheerfully to God, as being our friend already, and pre-engaged to our assistance (f). Whereas if we never pray in earnest, till necessity compel us thereunto, he may justly reject us, as once he did the *Israelites*, *Jud. x. 14.* Go and cry unto the Gods which ye have chosen, and let them deliver you in your Tribulation, whom you have served in your Prosperity. Be we therefore in peace or in trouble, it is necessary for us to be frequent and fervent in our Prayers, but most especially in our affliction. To want inclinations or abilities to pray then, is to be deprived of our chiefest support and means of relief; and not to be accepted when we do make prayers in our Troubles, is the saddest aggravation of all our Miseries, which whosoever well considers, they will doubtless most heartily put up this excellent Petition.

μενῶς ὄντας ἤδη καὶ φίλους. *Xenoph. ap. Plutarch. de tranq.*

(e) Cole Deum priusquam ejus auxilio tibi opus est. *Diſt. R.R.*

Jure venit cultos ad sibi quisque Deos. *Ovid. de Pont. l. i.*

(f) Ὅπως δὲ παν ἐν χρείᾳ γενόμεθα δαπνέντες αὐτὸς παρὰ χαλῶμεν, ὡς ἐν

5. That those Evils which the craft and subtilty of the Devil or Man worketh against us, be brought to nought, and by the Providence of thy goodness they may be dispersed.]

The Church of God, and every faithful Member thereof, have many and mighty Enemies, which are continually exercising their Wits, and using their utmost craft and subtilty to do them hurt. The principal of these is Sathan, who is the Captain, the Leader and Incourager of all the rest; and under him are listed many malicious and busie Agents, whose designs are contrived so closely; and carried on so cunningly, that human eyes cannot discover them. Wherefore the Church hath taught us to pre-engage the Almighty, whose Wisdom will find them out, and his Providence bring them to nought; so that if our Prayers can but engage him to take our part, we shall be safe, in despite of all that Sathan and his Instruments can do against us. *The Lord is on my side (saith David) so that I will not fear what man can do unto me; He taketh my part, therefore shall I see my desire upon mine Enemies, Psal. cxviii. 6, 7.* And if God be for us, who can be against us, saith St. Paul, Rom. viii. 31. (g): They must conquer him before they can harm us. Upon these grounds we desire, that in all our Troubles we may be able to pray acceptably, and then we shall obtain the aid of Heaven, and need not fear the power of Hell it self. The Liturgy of St. James hath a Petition exactly agreeing with this of ours; *Look down from thy merciful habitation and hear us, who do with most humble Supplications pray unto thee; and deliver us from every Temptation of the Devil and of Men, and turn not thy help away from us, &c.* And we may note, that though the words be general, [those Evils] and may comprehend any kind of trouble, yet it seems probable by the following Sentence to be meant especially of Persecution, which (in the Opinion of the Ancients) is stirred up by the Devil (b): He instigates Evil men to endeavour by all their might and policy to subvert the true Religion. The Devil is the head to contrive all Persecution, and evil men are the hands to execute it, and when they are thus set on, they are more cruel and mischievous than the Devil himself, who could not act without them (i). When therefore we consider how Sathan and Evil men envy our Peace and our quiet enjoyment of true Religion, we need not doubt but they are plotting and designing with all possible crafts to divide and disturb us by Faction and Schism, or to destroy us by Cruelty and Persecution. How far these designs have gone, or how soon they may break out we know not, only the Malice of Sathan and his Instruments do assure us, that if ever there be an opportunity offered, they will not fail to execute their Intentions. What remains therefore, but that we do fly to our Heavenly Father, whose Goodness engageth his Providence to watch over us, (and thence it is called the Providence of his Goodness) and relying on him, that we beseech him to discover and disappoint the designs, and scatter and disperse the persons of those whose unions are the Confederations of mischief: *The Lord bringeth the Counsel of the Heathen to nought, and maketh the devices of the People to be of none effect, Psal. xxxiii. 10.* On which place thus St. Augustine, *When they said, Let us take them away from the Earth, and the name of Christian shall be no more in remembrance, if we kill and torture them, and inflict such and such things upon them; thus they discoursed, and yet the Church flourished in the midst of all these things: so he.* These Prayers which the Church ever did, and still doth make, are her constant Armor and defence; for I make no question but that they always did, and ever shall, either divert Persecutions wholly, or support the Christians under them, and if we say them devoutly, many evil designs will be defeated, and those that do in some degrees prevail, shall not last long, nor spread far, for our God will soon check them, on whose Goodness and Providence we do most firmly rely.

(g) Nemo vos
leserit, nisi
prius Deum
vicerit. Aug.

(h) Arbitrium
enim Domini
Persecutio pro-
pter fidei pro-
bationem, mi-
nisterium ini-
quitas Diaboli
propter per-
secutionis in-
structionem, ita
eam per Dia-
bolum si forte
non à Diabolo
evenire credi-
mus. Tertul.
de fug. cap. 7.
(i) Homo malus
ipso Diabolo est
nocentior, ju-
stum siquidem
hominem Dia-
bolus timet, im-
pius contemnit,
Diabolus ho-
mini nisi per-
missus non no-
cet, malus eti-
am prohibitus.
Author. op.
imperf. in
Matth. hom. 24.

6. That

6. That we thy Servants, being hurt by no Persecutions, may evermore give thanks unto thee in thy Holy Church, through Jesus Christ our Lord.]

The ultimate end of this Request, is that which ought to be the highest aim of all our Actions, viz. the Glory of God, and so this is a very proper conclusion for any Prayer; and in the Liturgy of St. Chrysostom, the Litanick Supplications are concluded with like words, *That we being always preserved by thy might, may send up our praises to thee, the Father, the Son, and the Holy Spirit, now and ever: Amen* (k). And that Prayer which was lately mentioned out of the Liturgy of St. James, thus endeth, *Deliver us, O God, for thy goodness from all the miseries and troubles of this World, that we approaching to thy Altar with a pure Conscience, and singing the blessed Trisagium with the celestial Powers, may offer it without offence unto thee.* And doubtless both the Ancients, and we, learned out of Holy Scripture to beg deliverance from our Tribulations, by this Argument, and for this end, that we may more freely and frequently set forth the Divine praise. Thus when the Heathen came into God's Inheritance, defiled his Sanctuary, and murdered his Saints, Psalm lxxix. David prays, *O deliver us—for thy Names sake, &c. v. 9.* and at last concludes, *v. 14.* *So we that are thy People, and the Sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from Generation to Generation: and with regard to his own particular, Psal. cxix. penult. O let my Soul live, and it shall praise thee, &c.* The Servants of God desire their life to no other end, nor ask Peace with no other aims, than that they may be undisturbed in the Service of God; thus we are taught to desire deliverance from all Evils, especially Persecution; not so much for our own quiet, as for Gods glory: we do not ask it merely for our outward safety, and that we may enjoy our Lands and Estates more freely (this may be a Worldling's end;) but we ask it, that we may more freely enjoy our Religion, and have liberty to give publick thanks in the Church to our Deliverer: we ask it not so much for fear of suffering, as out of a desire of serving God, and enjoying the Gospel without interruption. 'Tis true, we can praise God in private, even in times of Persecution, but that is not near so comfortable, nor so desirable as to do it openly with our Brethren in the House of God; and so long as we have the doors of the Sanctuary open to us, we here profess that we will go into them and praise the Lord; yea, we heartily desire they may never be shut against us, nor possessed by an Enemy; for of all the Evils which Persecution brings along with it, none is more truly grievous to a good man, than the Cessation of Prayers and Praises, which are the Christians daily Sacrifice. So long as we can, or may, or dare, we resolve to glorify God in publick, for we have so great a comfort therein, that above all mercies in the World, we desire the freedom quietly to serve God, and we wish we may never have so sad a time, as that this our choicest blessing should be taken from us. We have long enjoyed this incomparable Mercy in this Nation, and are therefore very much obliged to give thanks to the God that hath given us this quiet; but some are so stupid as to neglect the publick Worship, because it is so easie and so common, so free and so frequent, so that they despise God and his Service, for that very reason for which they should love them: Others are so obstinate and perverse, that they need punishments to bring them to the Service of God, and call it Persecution, when they are justly censured for their neglect and contempt thereof. Now such as these do contradict this Petition by their Lives; and may perhaps provoke the Almighty to take away the Liberty which they so undervalue and abuse. Only we hope there are in our Israel many thousands who do continually praise God for the publick Worship, and beg the continuance of the same; who value it highly, frequent it constantly, and by their prayers do dispel all those dismal Clouds that at any time seem to threaten us; and for these mens sake, and for Jesus sake, we hope that all our Enemies purposes shall be prevented, and their hopes frustrate, and that we shall yet sing publick praises in the Sanctuary to him, that only makes us to dwell in safety.

Amen.

See the Paraphrase in the end of the whole Litany.

(k) Ὅπως ὅταν
τὸ κρείττον ἐν
πάντοτε φυ-
λαττομένοι,
οὐδὲ δὲ ἀνα-
πέμπωμεν &c.
p. 72. & Litur.
Basil p. 163.

§. V. Of

§. V. Of the alternate Supplications.

1. **W**E must observe that the foregoing Prayer is not ended with *Amen*, as all others use to be, because the Prayer is not concluded by these Petitions, but continued still, only in another form, so that the People instead of answering *Amen*, do begin these Responses immediately, and both the Priest and they joyn in pressing the same thing before desired, though in other words, and in a different Phrase. The Sentences themselves are collected out of *David's* Psalms, and out of some ancient Offices; and though we ought not to measure their Method by the rules of Art, nor expect any other order than a Soul full of sorrow and desire hath put them into, yet to shew they are not thrown together by chance, without coherency or dependance, we have annexed this Table.

2. The Analysis of the alternate Supplications.

In the Alternate Supplications we pray for two things,	1. For Deliverance expressed by	1. An Act of Desire:	{		Lord arise, help us and deliver us, for thy Name's sake.
			{		God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.
			{		Lord arise, help us and deliver us, for thine honour.
			{		Glorie be to the Father, and to the Son, &c. As it was in the beginning, is now, &c.
	2. For support in the mean time both,	1. Immediate, by	{	1. Defence from our Foes:	From our Enemies defend us, O Christ.
					Graciously look upon our afflictions.
					Mercifully behold the sorrows of our hearts.
		and	{	2. Compassion in our Sorrows:	Mercifully forgive the Sins of thy People.
					Favourably with Mercy hear our Prayers.
					O Son of David, have mercy upon us.
		2. Mediate, by some special Requests, which are	{	1. Pardon of Sin.	Both now and ever vouchsafe to hear us, O Christ.
					Graciously hear us, O Christ, graciously hear us, O Lord Christ.
					O Lord, let thy mercy be shewed upon us, Like as we do put our trust in thee.
		2. Alternately repeated in Petitions, for	{	2. Audience:	
			{	3. Pardon again:	

A Practical Discourse upon these Supplications.

3. **O** Lord arise, help us, and deliver us for thy Names sake. Psal. xlv. 26. or Psal. lxxix. 9.]

It is a great assurance, that the People did carefully attend the Priest, while he was praying against the Enemies of the Church in the former Petitions, if they do readily and devoutly add this short Sentence in the close of them; for this is a further pressing that great Request in *David's* words. The Psalm out of which this may seem to have been taken, viz. Psal. lxxix. was designed for a time, when the Enemies of the Church prevailed, and then it was appointed they should pray, *Help us, O God of our Salvation, for the glory of thy Name, v. 9.* Which Form we imitate, only we introduce it with that eminent piece of Jewish Liturgy: *O Lord arise, Numb. x. 35. Psal. lxxviii. 1.* For while evil Men prevail against the righteous, and the Church lies under oppression or persecution, there seems, as it were, a suspension of Providence, and God is said to *sit still*; but when he begins to assist and deliver his People, and destroy their Enemies, then the Scripture expresses it by his arising, *Thou shalt arise and have mercy upon Sion, Psal. cii. 13. When God arose to Judgment, and to help all the meek, &c. Psal. lxxvi. 9. I will up, saith the Lord, and will help, &c. Psal. xii. 6.* But this significant Metaphor is no where so fully set out as in Psal. xlv. 26. where we have this Prayer intire, according to the Old Latin and Greek Versions (l), and whence it is more likely our Liturgy hath taken it: For v. 23. the Church in its distress cries out, *Up Lord, why sleepest thou? Awake, and be not absent from us so long: v. 24. Wherefore hidest thou thy face, and forgettest our misery and trouble*—and at length, ver. 26. *Arise and help us, and deliver us for thy mercy sake*; or as the old learned Translations had it, *O Lord arise, help us, and rescue us for thy Names sake.* The sum is, that if we are already oppressed by our Enemies, or discern they are rising up, and making preparation to set upon us, we must most earnestly cry unto God in these words, that he will arise for us when they rise up against us, and then we need not question but all those evils which Men or Devils contrive against us, shall be brought to nought; for if he do but *arise*, our Enemies shall be scattered without one stroke, Psal. lxxviii. 1. He can look them into confusion, and *veni, vidi, vici*, is only true of him, the brightness of whose presence makes all that hate him flee before him. Having therefore such a God to take our part: First, we desire him to *help us*, that is, to bear us up, and support us against their furious assaults, and also to rescue and deliver us from them at length, that they may trouble us no more: We delight not in contending with them, nor do we pray for their confusion, but our own Peace: we fly not to human aids, but with the old weapons of the primitive Christians, Holy Prayers and Tears, we seek to defend our Mother, the Church (m). We go not by violence to right our selves, but commit our Cause to God, who we hope will arise and help us; not for any merit in us, but for his own Names sake. 'Tis certain that we justly deserve to suffer, and if we were so vain as to think otherwise, God would let our Enemies prevail on purpose to humble us; but far be it from us to sue unto his Majesty in our own Name: No, we petition him to deliver us for his own sake, because we are called by his Name, and have trusted in his Name, and spoken great things of his Name; so that upon these accounts we hope he will not let us perish; lest his Name suffer by our Fall. *Israel* was unworthy of deliverance, as we also are, nevertheless he helped them for his Names sake, that he might make his power to be known, Psal. cvi. 8.

(l) Exurge Domine, adjuva nos, & redime nos propter nomen tuum. Vulg.
'Ανάστα κύριε, βοήθυνον ημίν, & λύτρωσαι ημάς ἐνεκὰ τοῦ ὀνόματός σου. LXX.
Psal. xlv. 26.

(m) Stabimus & pugnabimus usque ad mortem, si ita oportuerit, pro matre nostra, non scutis & gladiis, sed precibus fletibusque ad Deum. S. Bern. Epist. 221.

4. **O** God, we have heard with our ears, and our fathers have declared unto us the noble Works which thou didst in their days, and in the old time before them. Psal. xlv. 1.]

It is the property of Affliction to make men pray earnestly, and the Supplications which we make in distress, if they be wanting in any thing, it is in Faith and Hope: wherefore when the Priest observes how passionately the people cry unto the

(n) Dr. Hammond's Preface to Paraph. on Psalm. xlv.

(o) *Admirantes quare in istis diebus tanquam deseruerit eos — recolunt præterita quæ audierunt à patribus.*
Aug. in loc.

(p) *Nec quicquam tamen proficit, exquisitior quæque crudelitas vestra illecebra est sectæ, plures efficitur quoties metimur.*
Tertul. Apol.

the Lord to arise and help them, he encourageth them to hope cheerfully, as well as pray earnestly, by repeating the Verse of the xlv. Psalm, which was composed (saith our excellent Paraphrast) in some time of general oppression by foreign Enemies — and begins with a commemoration of Gods former mercies, as a ground of confidence in, and prayer to him for deliverance out of present dangers (n). Which sufficiently shews how exceeding properly it is used here. The Jews of old had few Writings among them, but the Memorials and History of Gods wonderful works after the time of Moses, were preserved some years by tradition; for which cause the Fathers were very careful to deliver to their Children a full and faithful account of them, Psalm lxxxviii. 4. And also did diligently instruct them in the Writings of Moses, how miraculously the Lord had brought them out of Egypt, kept them in the Wilderness, and destroyed all the old Inhabitants of Canaan before them, that they might inherit there: and in after Ages, when their Posterity fell into Calamity, they made an excellent use of what they had read and heard; for they apply themselves to God, and by commemorating what he had done for their Fathers, do most cheerfully beg mercy for themselves (o): and the force of their Argument lies thus; We have frequently and fully been informed of all those Miracles of Power and Mercy, which thou didst work for the deliverance of our Fore-fathers: and thou art the same Lord, thy Might is not lessened, nor thy Mercy abated, nor is there the least change in thee: and we are the same People, the Children and Posterity of those for whom thou hast done such wonders from the first Ages of the World in all the Generations since; and shall we and all thy glorious Angels perish together and be buried in one Oblivion? If thou hadst not delighted in this Nation, thou hadst not done so infinitely for its preservation; and since thou hast delivered it so often, wilt thou not rescue it once more? To whom should the Children go for relief, but to the God that delivered their Fore-fathers? Of whom should this Generation seek for succour, but of him concerning whom we have been told such illustrious things? Thus the Jews argue, and so may we Christians also: for we have heard and been told by our Fathers, what noble works God hath done for the deliverance of his Holy Catholick Church in all times: how he preserved it in its first Plantation, when the Learning of Greece, the Power of Rome, and the Malice of Judea did all combine against it, he upheld it so wonderfully, that Menaces and Fury, Bonds and Banishments, Racks and Tortures, Fire and Sword could not prevail to extirpate a few innocent and unresisting people; but their numbers increased, and their Religion grew more eminent, and more admired in the midst of all these Persecutions (p). And why should we fear that God will desert us now? It were easie (if needful) to run through all the Ecclesiastical Annals, and observe those many and grievous Evils, which the craft and subtilty of the Devil or Men have wrought against the Church, which have always been most eminently defeated by the Providence of a gracious and merciful God; but every one hath heard and read many instances of this kind, and it were well if our memory could furnish us just now with some Example of a deliverance from such like circumstances as we do now groan under; it would be a strong foundation for our Faith, and a mighty encouragement to our Prayer for the like relief to be afforded us also. But if we be more affected with nearer Instances, this very Church of ENGLAND affords us great variety, for we have all heard, and our Fathers have told us how wonderfully the Papal yoke was broken off at first, and how strangely all their endeavours for reducing the Roman deceits and superstitions have been frustrated ever since; the Marian Persecution, the Spanish Invasion, nor the Papal Bulls of Excommunication could not effect it; the many secret Seditions, and open Rebellions, nor the accursed Powder-plot could not bring it about, because our God discovered and dissipated them all. We know they have divided us at home, and traduced us abroad, and some of their Projectors covertly animated the giddy Sectaries to overthrow our Laws and Government, and to destroy the best of Men as well as of Kings, yet God hath restored us again; and blessed be God, neither Rome nor Geneva did ever yet prevail long together, neither Faction nor Superstition hath been able to subvert the primitive and holy Doctrine and Discipline of the Church. And really when we recollect all the passages of Divine Providence in our preservation,

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we must confess that this Nation hath been the Darling of Heaven, this Religion the peculiar care of the Most High; it was established at first by many wonders of his goodness, and it hath been preserved ever since by miracles of Mercy; so that when any danger appears on the right hand, or on the left, let us review our former deliverances, and encourage our selves in the Lord our God, who hath been our helper ever of old. It is one very great end of those eminent Deliverances which are bestowed upon us, that they may be as Precedents to engage us to seek for relief, and animate us to hope for succour when ever we shall fall into the like dangers. And it is one of the best uses we can make of the former Mercies of God, when we commemorate them so seasonably, that they may at once be thankfully remembred to his Honour, and freshly urged to our comfort. When the Memorial of them doth cause us to praise God for them, and excite us to bear up nobly under our distress, and to call chearfully on him for such deliverances as our Fore-fathers have had from his endless Compassions.

5. **Lord arise, help us and deliver us, for thine Honour.** Psal. xlv. 26. and lxxix. 9.]

This is no vain Repetition, although it be no more but an Explication of the former [numb. 3.] Only what *David* asks at once, viz. To be delivered for the honour of Gods Name, we have divided into two, and beg deliverance, First, for the Name of God; Secondly, for his Honour. First, that his Name be not Blasphemed; Secondly, that his Honour may actually be advanced by a fresh instance of his Mercy to us. The Petition is not only used in the Psalms, but at this day is found in the *Euchologion* of the *Greek Church* among the Forms in time of publick Calamity (q); yet it cannot come in more properly than it doth in our Litany; for the People having before petitioned the Almighty for Succour and Deliverance, the Priest encourageth them to persist in calling upon God, by remembring the wonders which he hath done in all Ages for his Church, and those who called on him. Now the people being animated with this commemoration, upon the fresh remembrance of his mercies, continue their suit, and renew their importunity, beseeching him to deliver them for his Honour. The Lord hath got himself an infinite Honour by the former deliverances vouchsafed to his Servants; and we hope for the support of his Honour still he will also defend us. As *Darius*, *Dan. vi. 20.* so all that know not our God do enquire, whether our God, whom we serve, be able to deliver us? if he help us, our very Enemies will see his glory; if he desert us, they will be apt to insult against God himself, and say, *Where is now their God?* Psal. lxxix. 10. So that we fear lest the Divine Honour should be aspersed, if we should be ruined; and we ought to fear his being dishonoured, as much as our own Calamity. This was that very Argument which *Theodosius* used when his Army was like to be discomfited by *Eugenius* a Tyrant, who did oppose him: In that distress, the Emperor standing on a Rock, fell on his knees and prayed, saying, *O stretch out thy right hand to help thy own People* (r), *lest the Heathen say, Where is now their God?* And immediately the Scene was changed, the Imperial Forces prevailed, the wind blowing back the Enemies Darts in their faces, so that God was honoured, and the Emperour victorious by the virtue of this Prayer: Than which we cannot have a more powerful Motive; Deliver us (say we) and then we and all thy Servants shall be obliged to honour thee, and will do it for love; and thy Enemies shall be forced to acknowledge thee, and must do it for fear, and so our God shall be praised by all.

Amen.

6. **Glorry be to the Father, and to the Son, and to the Holy Ghost:** *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

The general sense of this Doxology hath been given already in the first Part, together with the Original of it in the Church; so that we are here only to account for two things: 1. How it comes to be used among our Litanick Supplications? 2. How we ought to apply it in this place?

And, I. It is evident to any considering Reader, that throughout the whole Book of *Psalms*, there is a rare mixture of Praises and Prayers, so that even in

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(q) Βοηθησον
ἡμῖν ὁ Θεός,
ὁ σωτὴρ ἡμῶν
ἐρεσκον τῆς δό-
ξης τῆς ἐνδόμα-
χός σου, Κύριε
ψῦσαι ἡμᾶς.
Euchol. p. 769.

(r) Eccl. Hist.
per Rufin. l. 1.
c. 33.

the most dolorous complaints of misery, there are interwoven many triumphant Hymns of Praise, and acts of Thanksgiving, as *Psal.* vi. 8. and *Psal.* xxii. 22. 25. and in very many other places, in imitation whereof in the ancient Liturgies of the Greek Church (particularly that of *St. Basil*) the Supplications do ever end with a Doxology, *Because to thee belongs all Glory, Honour, and Adoration, to the Father, to the Son, and to the Holy Ghost, now and ever, &c.* (t); and the Western Offices use the *Gloria Patri* on the same occasion: wherefore I doubt not but we shall be convinced that our Church hath most piously and prudently inserted this Doxology here; if we will but

(t) Ὅτι σοι
περίκειται
δοξα, τιμή, καὶ
προσκύνησις,
τῷ πατρὶ, καὶ
τῷ υἱῷ, καὶ τῷ
ἀγίῳ πνεύματι,
νῦν καὶ ἀεὶ.
Lit. S. Basil.

II. Apply it to the ends, for which the hath designed it in this plate, viz. 1. As an act of Praise for all those *Noble Acts* which we have heard our God hath done for his Church in all Ages; for if we be truly sensible of them, we cannot think of them, nor mention them without gratitude and admiration, the very commemoration will oblige us to break forth into a Thanksgiving to the *Father, Son, and Holy Ghost*, by whom all these wonders have been wrought. But to this it will be replied, that if we really be (as our Litany supposeth us) in a state of trouble, it will be as contrary to our temper, as unsuitable to our condition, to rejoice and give thanks: *How shall we sing the Lords Song in a strange Land?* say the Jewish Exiles to those who required of them Melody in their heaviness, *Psal.* cxxxvii. 3, 4. *The Affliction of an hour* (saith a Wise man) *maketh one forget pleasure, Eccl.* xi. 27. And we may all observe, that when Calamities are upon us, we can hardly be grateful for former mercies (u): But I am sure, though we are not inclined to be thankful for received favours in our affliction, yet we are obliged to be so, and it would be a great allay to present Sufferings, if we did call to mind the years of the Right hand of the Most High; if we can bring our hearts to praise God in the midst of our Sufferings, it will make the burden lighter, and us more able to bear it, as well as God more willing to remove it; and a little mixture of Eucharist for ancient Deliverances will effectually recommend our present Petitions for the like Mercies. 2. We ought to apply this *Gloria Patri* as an act of Faith; it must not only look back on former Blessings with joy and comfort, but forward also upon the Mercies we now pray for, though we have not yet received them. The worst of Men, when they have got their desires, can give thanks; but a pious and devout Christian reflecting upon the past Memorials of Divine goodness, can ask deliverance with so chearful a hope, and so firm persuasions to prevail, as that he can give thanks for a mercy before it be received. It is *St. Chrysostom's* observation, That a Soul full of hope prays and immediately praises God; as if it had presently obtained its desires (w). He hath delivered our Fathers wonderfully, and often; wherefore we beseech him to set us free also, and to testify we beg this with Faith and noble expectations, we do already sing, *Glory be to the Father, &c.* *St. Paul* informs us, that Faith is the evidence of things not seen, and that Hope makes us enjoy things absent with a pleasure almost equal to the most present fruition; and therefore if we firmly believe that God will deliver us; there is no reason why we should defer our comfort in reflecting on it, or detain his praise who will accomplish it; we may, yea we ought to give *Glory to the Father, &c.* And what more lovely Spectacle doth this World afford, than a pious, yet afflicted Man, so supported by Faith and Hope, so full of all honourable thoughts of God, and so sweetly relying on his aid, that he can sing praises in the midst of his fiery Furnace, and satisfy himself with Mercy at a distance, merely because it is in the hands of a gracious disposer? If there be any method to engage the love of Heaven, or bring in the Celestial powers to our rescue, it must be by these high and noble opinions of the Divine goodness; and surely the Father of Mercies will not disappoint those who have praised him for deliverance already, because they believe it is surer in his hands, than if they had it in their own; and thus our Faith and Gratitude become instruments of our deliverance (x): And because we believed before we had it, it is very likely it shall be given us before we could expect it. May we therefore all thus say, and thus apply this most excellent and seasonable *Glory be to the Father, &c.*

(u) Hoc habet
inter reliqua
mala dolor,
quod non super-
vacuus tantum
sed ingratus est.
Sen. Ep. 99.

(w) Εἰς ἐλ-
πίδα τοῦ
Χριστοῦ, ἡ πίστις.
καὶ πάλιν ἡ ἀγά-
πη, ὡς λαλῶν
ἐυχαιεῖται, καὶ
ἀδελφοὶ Θεοῦ.
Chrys. in *Psal.*
xii.

(x) Virtus fidei
credere quæ non
videt, merces
fidei videre
quæ non creditis.
Aug in *Psal.* cix.

7. From our Enemies defend us, O Christ: Graciously look upon our Afflictions.]

Although the Faithful do most firmly believe they shall be delivered at the last, and rejoyce in hopes thereof; yet they know it is possible their Affliction may be continued a while for a tryal of their Patience, and the exercise of their other graces, wherefore they continue to pray still for support in the mean time, desiring the Hand of God may protect them, his Eye regard them, and his Heart pity them in all their distress. The first of these Requests, is to be defended from their Enemies, a Petition so frequent in David's Devotions, that it were endless to cite the Instances, *Defend me from mine Enemies, O Lord*, saith he; defend us, O Christ, say we, directing our address to the blessed Jesus, who came on purpose to save us from our Enemies, and from the hand of all that hate us; He is our King, to whom is committed all power in Heaven and in Earth, *Matth. xxviii. 18.* and who is constituted the Judge of all men, to whom we owe this honour (y) to submit all our Injuries to his decision; and to rely on his Might for defence from our Enemies, on his Justice for the righting all our Wrongs: he hath forbid us to render our Enemies evil for evil, *Matth. v. 39. Rom. xii. 17.* And though this be sometimes an encouragement to their assaults, yet it is also an assurance of our safety: And when we do not resist them in obedience to his Precepts; we may chearfully expect he will protect us from their malice, and if mischievous persons be more apt to set upon us, they are less able to hurt us, when we leave our cause to him. The Heroick gallantry indeed of this Age will account it an argument of a poor Spirit to fly to Prayer, as a means of defence from our Enemies, since Oaths and Menaces, Fury and Revenge are the irreligious Testimonies of most Mens courage: But *Numa* is judged a very wise Prince; who being told as he was about to offer to the Gods, that his Enemies were approaching, answered, *Let them come, I will go on with my Sacrifice*; esteeming the obliging of Heaven to his Party to be none of his least preparations against his Foes. And if we take right measures of the Power and Wisdom, the Compassions and Fidelity of Jesus, we shall surely reckon it amongst our best Policies to fly to his protection. He can destroy our Enemies, but that we do not wish; only we desire we may be preserved from them, and not hurt by them, which doubtless he will not deny; and if he please to grant it, to assault and vex us they may, but to ruine or destroy us they shall never be able; they cannot touch one hair of our head without his permission, *Matth. x. 30.* And if they should be licensed to take away our temporal life, a Christian might more truly than *Socrates* say (z): *My Enemies may kill me, but they cannot hurt me*; for at the worst their malice would but send us a little sooner to an Eternity of Joy: Let others therefore rely on other arts of security against their Enemies: We (though we will neglect no innocent means of safety) will make it our constant care to pray; *From our Enemies, &c.*

Secondly, Our next Petition is, that he will Graciously look on our afflictions: alluding to *Exod. ii. 25.* where God is said, *Graciously to look down upon the miseries of the poor Israelites under their cruel bondage*; with respect to which phrase is that Prayer made, *Look down from Heaven, and behold from the habitation of thy Holiness, &c. Isai. lxiii. 15.* as well as this of our Litany. The Mercies of Jesus are so great, that if he please but to look upon us, he cannot but pity us in our Miseries, nor can we have a more reviving Cordial in our distress, than to see that the Eyes of our merciful Redeemer are over us. When poor *Agar* had left her Masters house, and all her comforts together, and was as destitute of hope as of all provisions in a dismal and hungry Wilderness, she was much transported at the appearance of an Angel, because she saw God looked after her in her lowest fortune, *Gen. xvi. 13.* And if our condition be ever parallel, our joy will be as great to perceive the gracious Eye of Jesus looking on us; for he will so observe and pity our fears and sorrows, so remark the cruelty and injustice of our Enemies, and so discover the best means and the fittest time for our deliverance, that this gracious look shall be the Prologue to a rescue, and not only an excellent testimony of his love, but a support of our Faith in the mean time.

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8. Pitifully

(y) *Quem autem honorem litabimus Domino Deo nostro, si nobis arbitrium defensionis arrogaverimus?* Tertul. de Patient. c. 10.

(z) *Εὐε δὲ Ἀνὴρ ὅτι Μὲν ἂν ἀποκτείναντο μὲν δὲ οὐκ ἔβλαπτον.* Plato in Apolog.

8. **Pitifully behold the sorrows of our hearts :** *Mercifully forgive the Sins of thy People, Psal xxv. 17.]*

Sorrow is the natural and necessary Companion of affliction, and when there is trouble without, there will be grief within, unless we have a Stoical stupidity upon us; wherefore, as before we begged of God graciously to regard our external miseries, so now we beseech him **pitifully to behold our internal Sorrows**: The outward affliction that we feel is commonly occasioned by our Enemies, but the inward dolours of our hearts do many times proceed from our Sins; as therefore we prayed there for defence from our Enemies, and support in our Afflictions, so now we intreat for pity in our Sorrows, and pardon of our Sins: The Words are not much varied from those of *Psal. xxv.* where the Royal Prophet having complained that the sorrows of his heart were enlarged, ver. 16. adds v. 17. *Look upon my adversity and misery, and forgive me all my sin*; only he refers to his own particular what is here applied to the whole Church. 1. We desire that *Jesus, who was himself a Man of sorrows, and acquainted with grief, Isai. liii. 3. who also hath born our griefs, and carried our sorrows, ver. 4.* and is a merciful High-Priest, Him we intreat to behold the sorrows of our hearts with much compassion, for none but a Divine Eye can pierce so deep: Men may see our tears, and hear our sighs and our sad complaints, but they cannot distinguish between the feigned sorrows of a Hypocrite, and those of the most sincere Mourners, but Jesus can; and if he sees our sorrow proceeds from a contrite heart, no doubt he will pity us, for he knows what a troubled Spirit is; only we must remember he is not to be mocked, nor must we presume to make this Request with a heart wholly insensible of its own guilt and danger: He that desires Jesus to behold **the sorrows of his heart**, and hath no sorrow there at all, doth affront and provoke him on whom he calls in vain. It may be it will be pretended we have no cause of inward grief; but I answer, No man in the World can prudently or truly say so; for while we live in this Vally of Tears, either our own afflictions, or the Miseries of our Friends, the Calamities of our Nation, or the Troubles of the Church, or however our continual Sins give us too good ground of sorrow always, especially when we come before God on purpose to commemorate our own Miseries and Sins, and those of all Mankind in this blessed Litany: now surely, if we have any sense or any charity, we may truly say we have sorrow in our hearts, and we therefore seriously desire Jesus to pity us in it. 2. We pray that **He will mercifully forgive the Sins of his People**, for the fore-mentioned Sorrows of our hearts are not so much the effects of our Afflictions as of our Sins, and therefore the first wish that our troubled Soul breaths out is, that our Sins might be forgiven, and then our Sorrows and Afflictions also would cease: It was Sin that caused all our outward troubles, and it is Sin that occasions our hearts to be so full of sorrow; so that if Jesus would please but to forgive these, and remove the cause, the effect would cease immediately: And of whom can we more properly desire this, than of our most blessed Redeemer? We are his People whom he hath purchased with his most precious blood, he is our Saviour, and hath the best right to dispense Pardon, because he hath procured it; let us therefore most fervently beg Remission of him, and then whosoever be our Foe, God will be our Friend; we shall easily bear all assaults from without, when we have peace with God and a serene Conscience; if our Sins be forgiven, and our Redeemer do but pity us in our sorrows, Calamities and Enemies cannot make us miserable, if they should for a while continue to oppress us, though it be most likely the Sin and the Suffering will be removed together.

9. **Favourably with Mercy hear our Prayers.** *Job xxxiii. 26.] O Son of David, have mercy upon us ——— Matth. ix. 27.]*

As pardon of Sin is the first means to comfort a pious, but afflicted Soul: so hearing of Prayers is the second, and God hath promised concerning a good Man, *Job xxxiii. 26. That he shall pray, and God will be favourable unto him:* Which promise we here do embrace, and found this Request upon it, That Jesus will please to **hear our Prayers favourably and with Mercy.** We our selves are guilty of so much Iniquity, and our Prayers accompanied with so many Infirmities, that he might justly reject our Persons in anger, and despise our Prayers as unworthy; wherefore we do intreat him to express favour to our Persons, and in mercy to hide the failings of our Devotions. Jesus is the great High-Priest, who is to present our Prayers to God, and how can he recommend them effectually, unless he favourably accept and mercifully hear them? There is but one Mediator, no Saint or Angel can or will, or dare presume to take this Office; so that since no Prayers can come to the Father, but by the Son, Oh what reason and necessity is there that we should use all possible arts of entreaty to gain a favourable Audience of him! If he favour our Petition, the Father will not deny it; if he pity our case, our Request shall infallibly prevail at last; it may be deferred a while, but finally it shall be granted; and whatever Requests Jesus hath accepted, favourably and mercifully heard, we need not be solicitous about them any further, for we have lodged them in a safe hand, where they cannot possibly miscarry: On him therefore we call again in the language of those poor blind men mentioned in the Gospel, **O Son of David, have mercy upon us,** *Matth. ix. 27. chap. xx. 30, 31.* The Messiah had long and earnestly been expected among the Jews by the name of the Son of *David* (a): So that these two Men, whose bodily eyes were closed, did by the Eyes of Faith discern Jesus to be the Messiah and Saviour of the World, and being in a most uncomfortable estate of blindness, they cried to him for mercy, whom they call the Son of *David*; for as he was the Messiah, they were assured he had power enough to open their eyes; and as he descended from the Family of holy *David*, they did hope he would have pity enough to exercise his power on them; wherefore they ingeminate their cries to him, and finally do prevail, for he had mercy on them, and gave them their sight again: Wherefore we may be encouraged by their success, when we are in any grievous trouble to cry unto Jesus for Mercy, with their affections as well as in their expressions, with the same Faith as well as the same Words, and we shall be heard also. 'Tis true, our Redeemer is not now upon Earth, as he was then, he is most glorious in Heaven, but he beholds and hears us from thence; and though he be the Son of God, yet he is the **Son of David** also, he hath not left his Humanity nor his Compassions behind him, but in the midst of all his glories; he retains an infinite Pity for us, and when we invoke him by the name of the Son of *David*, he will remember all the miseries he suffered in that Estate, and accordingly pity us who are in the like Circumstances: It was Gods promise to *David*, that he would set his Son upon his Throne, whose Kingdom should be for ever; and the Church doth keep a Memorial in this Petition, that God hath fulfilled this Promise, for to this very day we go to the King of Glory, and call on him in our necessity by this obliging title, **Son of David**, and so he shall be called to the end of the World.

(a) *Filius David, ponitur pro Messia. Matth. xxii. 42. c. xxi. 9. Imo cap. i. v. 1. — Jesu Christi filii David, i.e. Jesu Christi Messie.*

10. **Both now and ever vouchsafe to hear us, O Christ: Graciously hear us, O Christ, graciously hear us, O Lord Christ.]**

The sum of all these Supplications is contained in that often repeated passage of the Divine Psalmist, *Have mercy upon me, and hearken to my Prayers, Psal. iv. 1. and Psal. xxxii.* We begged mercy before, and now we desire the acceptance of our Prayers, and they who censure these repeated cries to be Tautology, do declare they are Strangers to the passions that afflicted Souls do feel. We esteem it a demonstration of *David's* vehement desire, when he by so many synonymous phrases prays for Mercy, *Psal. li. 1.* or the acceptance of his Petitions, *Psal. v. 1, &c.* And can we be condemned for following such a Precedent? However men speak

speak of it, we doubt not but if we be sincere and earnest in these reiterations, our God will esteem it a pious importunity.

And verily the hearing of our Prayers in a time of distress, is a mercy so great and so desirable, that we cannot ask it too fervently, nor too frequently. An afflicted man that hath prayed long, and is not answered, is tempted sometimes to doubt whether his Prayers were ever heard or no; in compliance with which infirmity, yet in order to its cure, the Church gives the mourning Soul opportunity to renew its doleful cries at the Throne of Grace, that it may be satisfied it hath called with all possible earnestness: Our Lord Christ is the Fathers anointed, and reigns both now, and ever shall, as far as Eternity extends; wherefore we desire he will hear us now, and for ever hereafter, when at any time we shall call upon him. We desired him to look graciously upon our afflictions before, and we now intreat him graciously to hear our Prayers, even as holy Daniel in those excellent Devotions, *Dan. ix. 18. O my God, incline thine Ear and hear, open thine Eyes, and behold our Desolations, &c.* And may ours be, as his was, prevalent and successful. He whom we pray unto is Christ, the Lords Anointed; yea, he himself is the Lord, and can by his own power both hear and help us: to him therefore will we cry again and again, that these many great and necessary Supplications may not miscarry, nor return from Heaven empty.

11. *Lord, let thy mercy be shewed upon us: As we do put our Trust in thee* — *Psal. xxxiii. 22.*

Finally, We conclude these Alternate Supplications, as *David* concludes that excellent *Psal. xxxiii. 22.* And as *St. Ambrose* ends his incomparable Hymn, the *Te Deum*, where we have spoken briefly of this Versicle and Response, *Part I.* So that we shall only add, that *St. Augustine* calls this a brief, but most profitable Prayer (*b*), and with him observe that we crave Mercy by the best motive in the World, not because we have merited it, or that God is bound to bestow it on us, but only because we trust in him alone for it, as we have demonstrated by our repeated and redoubled cries to him for Mercy. We have no confidence in our selves, or in any other Creature: we have not made application to any Saint or Angel in our *Litany*, but solely cast our selves down at his feet, intirely depending on his goodness, and doubtless he will not cast us off. The Roman Church indeed repeat this Sentence in their Litanies also, but as they have now corrupted their Doctrine with Merits, and depraved their Offices with Invocation of Saints, it neither agrees to their Principles nor to their Devotions, but remains a reproach to their Innovations: I shall only wish, that as it sutes better with our Religion and our Prayers, so it may be said by us with more affection and true Devotion.

Amen.

(b) Post hæc fit
Oratio brevis
& salubris
[Fiat misericordia tua Domine super nos]
& quo merito?
[Sicut speravimus in te.] Aug.
enar. in Psal. 33.

§. VI. Of the Prayer for Grace to sanctifie our Troubles.

1. **I**T hath been an usual instrument to render these Prayers odious to men of strong passions, and weak reasonings, to say they are taken out of the Roman Mass-Book; which as it is manifestly false of some of our Forms, so it is impertinently charged as a Crime on any of them, because it is most evident, that even where we have taken any Form from thence, our Church was ever careful to find it Orthodox, or make it so; whereof this present Prayer is (among others) an illustrious instance, concerning which the Reader may know that in the Sacramentary of St. Gregory there was a short and pious Form which ran thus, *We humbly beseech thee, O Lord, mercifully to look upon our Tribulations, and graciously turn from us thy wrathful Indignation, which we most righteously have deserved, through Jesus Christ our Lord. Amen. Sacram. S. Gregor. pag. 206.* But in the Breviaries of Salisbury, fol. 25. this Prayer seems to have been corrupted, for there it runs thus, *We humbly beseech thee, O Lord, mercifully to look upon our Infirmities, and turn from us all those Evils which we most righteously have deserved by the Intercession of all thy Saints, through our Lord, &c.* So that what was of old, and is by us now begged of God alone through Christ, was vainly, if not impiously, asked through the Intercession of the Saints: but such was the care and prudence of the excellent Composers of our Liturgy, that they did not only leave out that corrupt Sentence, and reduce it to its first Innocence; but to Antidote such Contagion, and utterly destroy the Doctrine of Supplication to any Creature in our distress, they have added this clause [*And grant that in all our Troubles, we may put our whole trust and confidence in thy Mercy.*] And now how much folly and malice will he betray; that after all this should charge this Prayer as Popish, or count it criminal, as taken out of their Service? I have been larger in this to shew what we are to think of such frivolous Objections elsewhere, for the like care hath been taken in all other places wherever need required: Now as to this Form (as we have it) doubtless it is an admirable Prayer, not only to be used in the conclusion of these general Supplications, but also is exceeding fit to be said in private by any afflicted Christian, who is sensible of his evil-deservings, and groans under his troubles, being desirous they may be either averted or sanctified unto him; and every one will be convinced of this, who will but take pains to consider it in the following Method.

2. The Analysis of this Prayer.

2. This Prayer hath Three Parts:	1. The Preface, to whom we pray:	{ We humbly beseech thee, O Father,	
	2. The Petitions, or what we pray for	1. Pity us as weak:	{ Mercifully to look upon our Infirmities,
		2. Spare us though unworthy:	{ And for the glory of thy Name, turn from us all those Evils which we most righteously have deserved,
	3. The Conclusion, declaring	1. Believe firmly:	{ And grant that in all our troubles we may put our whole trust and confidence in thy Mercy,
		2. Live holily:	{ And evermore serve thee in holiness and pureness of living,
		1. For what end we ask them:	{ To thy Honour and Glory,
		2. In whose Name:	{ Through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Practical Discourse upon this Prayer.

3. **W**E humbly beseech thee, O Father, mercifully to look upon our **Infirmities.**]

The former Supplications were principally directed to the Son, but these to the Father; for we have a Heavenly Father, who knows whereof we are made, and discerns as well what we now suffer, as what we are able to endure: and to whom should the Children fly in their fear and distress, but unto their Father, the very mention of whose dear Name may revive their drooping Spirits? To him therefore we make our Applications, and that in the most servent manner of address, and the most proper for afflicted Petitioners: for *We beseech*, that is, we earnestly intreat him to pity us; yet withal there is humility mixed with this importunity, for we do **humbly beseech him**. It was the Character of the famous *Antoninus*, *That he was very constant, and yet withal very modest* (c). As we are here taught to be; we must supplicate vigorously, for our condition and necessities require it; but yet withal we must beg modestly, as being conscious of our own Infirmities, and mindful of his glorious Perfections: He is Most High to whom we pray; we that do pray are low by our Nature, and lower than ordinary at this time by our Afflictions, which have done us very little good, if they have not brought our mind as low as our fortune is. To ask proudly is intolerable in any case, but most of all abominable in those who are in distress; we come **to beseech him to look upon our Infirmities**, and therefore it is but reasonable we should first look upon them our selves, and consider them so long, till the prospect have taught us **humbly to beseech him** for Relief. Now it will assist us herein, if we do more distinctly consider what our **Infirmities** are, viz.

1. Natural Infirmities. 2. Moral. 3. Providential. The *first* kind is our Misery, the *second* our Sin, the *third* our Punishment, and all these may be meant here.

I. We beseech our Heavenly Father to look with a merciful eye upon our **Natural Infirmities**, that is, upon the weakness and frailty of our Mortal state, as the word signifies, *Heb. iv. 15*. We desire he will consider how soon our strength is weakened by Sickness, our comfort banished by a slight Calamity: a light distemper oppresseth our Body, and threatens our Life; a small grievance discompoeth our Mind, and alas it is but very little which we can bear: Our life is short, our strength is small, our resolution and courage are soon daunted: Wherefore we intreat him in all his Corrections to regard our ability, not our deservings; and *St. Paul* tells us, *That God is faithful, who will not suffer us to be tempted above that we are able, but will with the tryal make a way to escape, that we may be able to bear it*, *1 Cor. x. 13*. This may be the first sense, or

II. We may beseech him to look with Mercy upon our **Moral Infirmities**, that is, upon those Sins which by the frailty of our Nature we are so apt to run into: for *Sins* in Scripture are often called *Infirmities* (d), especially those which are committed through the weakness of the Understanding, or for want of Consideration: Now if God look upon these in Justice, he would be obliged to punish us continually; but if he please to excuse them, and pity our frailty, if he please to pardon and forgive them, then we may hope he will turn from us all those Evils which we deserve by the daily increase of them: This may be the second sense.

Lastly, We may beseech him to look with Compassion upon our **Providential Infirmities**, so I call those Afflictions and Miseries, which the Divine Providence hath laid upon us, sickness or pain, oppression or poverty, slander or contempt, all which are sometimes stiled Infirmities also, *Matth. viii. 17*. and *1 Cor. xi. 30*. When we labour under all, or any of these, we are taught to represent our misery to our Heavenly Father, and to beseech him to cast a propitious Eye upon us, who lye languishing under these Calamities: We call them by a gentle name, **Infirmities**, that we may not reproach his Providence, but we earnestly beg his Pity to support us, or deliver us, desiring that either he will take away these,

or

(c) *Sanè quamvis esset constans, erat etiam verecundus.* Jul. Capitol.

(d) *Isai. liii. 4.*
Heb. Infirmittates nostras ipse portavit. At *LXX. ἀμαρτίας.* Item *D. Petrus 1 Ep. cap. ii. ver. 14.*

or however not suffer any more to fall upon us. In each of these Senses, this Petition is exceeding proper for a sinful suffering Creature to use to a mighty and merciful Father, in order to the obtaining his pity, pardon, and deliverance, by describing the frailty of his Nature, which cannot endure much, or hold out long; the kind of his offences, which were not done with a malicious mind; and the variety or the weight of his present grievances which have brought him already into a deplorable Estate: doubtless he that effectually urgeth these Considerations, shall either have his Cross removed, or else made lighter, and himself more able to bear it. This is the first Petition considered absolutely by it self, but we must in the next place look upon it with respect to that most admirable inference, which is drawn from it.

4. And for the glory of thy Name, turn from us all those Evils which we most righteously have deserved.]

If we consider our natural frailty, it is evident we can bear but little; if we look upon our sinful Obliquities, we must confess we have deserved to suffer much; if we have regard to our present Circumstances, we find that we have work enough to struggle with those Evils that are upon us already: So that the natural consequence of this will be, that we shall heartily importune our merciful Father to avert as well these as all other Calamities from us. Afflictions are frequently compared to a *flood of waters*, *Psal. xviii. 16. and lxxiii. 10.* But we call to mind that Almighty God doth order the courses of these waters, he turns them which way he pleaseth, and appoints whither, how long, and to what height they shall flow, whereupon we pray with Holy David, *Let not the water-flood drown me, neither let the deep swallow me up, Psal. lxxix. 16.* We desire the supreme Disposer of all Events to turn their course some other way, to stop that current that is so fiercely broke in upon us now, and to grant that no new eruptions may overwhelm us. It may be we feel some Evils, but we must confess we have most justly deserved greater, so that we may fear there are still worse behind, only we apply our selves to him to divert them all; and there are two Motives included in this Petition. *First*, Because it will tend to the **Glorie of Gods Name** to deliver such frail miserable Creatures from such a deluge of distress; and all the World will see the glory of our Heavenly Fathers goodness therein; we, and all about us shall glorifie his Name, who pities the frailty of our Nature; passeth by the multitude of our sins, considers the misery of our condition, and of his own free mercy is pleased to give us ease, and to set us free; we cannot expect he should deliver us for any desert in our selves, but for his own Honour we hope he may. *Secondly*, And that his Glory may not be in the least impaired by any pretences that we deserved such deliverance, we are taught to confess, **that we most righteously have deserved** all these Evils which we pray against: for we are Sinners in a high degree, and if we should suffer in as high a measure, we had but our due deserts: we must confess, if he punish, we cannot murmur nor accuse his Justice; therefore if he spare, certainly we shall proclaim his Mercy to poor prostrate and confessing Sinners; the Deliverance we have not deserved, the Punishments we have, both those present and those to come; and if we sincerely acknowledge this, nothing can more tend to his Glory in delivering us, nor more effectually move him to grant us our Requests.

5. And grant that in all our troubles we may put our whole trust and confidence in thy Mercy.]

Let the Troubles be never so great which God lays upon us, there are two things which will effectually bring us out of them: His *Pity* and our *Patience*; the former we have begged before, the later we now desire: For if we cannot obtain to have the load immediately taken off, the next thing that is desirable, is, that we may have more strength to bear it. When St. Peter was to be tried, our Lord Jesus did not pray that he might escape the assault wholly; only, *that his Faith might not fail, Luke xxii. 32.* From whence we have learned here to the same sense to pray, that in all our troubles we may put our whole trust, &c.

(e) Ἐλπὶς
μόνον τοῖς δι-
συχῶσι φαρ-
μακόν. Nazi-
anz. Orat. pro
Pauper.

(f) — ad eo-
rum orationes,
opem, auxilium,
que confugere.
Concil. Trident.
Sess. 25. c. 1.

(g) Ex quo no-
stra spes est
tota

In te, Martyr,
nunc remota

Sit pestis mor-
tifera.

Orat. ad S. Se-
bast.

For no Grace is more necessary, yet none more assaulted in affliction than *Faith*; it is the Christians shield, but all the fiery Darts of the Devil are shot against it; we are in great danger to lose it, and yet utterly undone if it be lost; so that we have all possible reason to pray that we may never doubt of Gods Mercy, especially in time of trouble: When our Heavenly Father seems angry, and our prayers are not heard; when our Enemies prevail, and our Afflictions increase, our Hope is wavering, our Faith is discouraged, and we begin to let go our trust and confidence in Gods mercy; and then grief and horror, amazement and despair break in upon us; then Sathan triumphs and esteems himself victorious, as well knowing that an afflicted person who dare not trust and confide in the Divine Mercy, is the miserablest Creature in the world, for he hath lost all that should support him, and his burden becomes intolerable (e). But so long as we can cheerfully hope and trust in God, we may remain unshaken as a Rock, while all the furious surges dash against us, *We may be troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed*, 2 Cor. iv. 8, 9. We can bear our troubles patiently, and enjoy our selves, and our God in the midst of them, and foresee a happy event unto them all, so long as our heart standeth fast and believeth in the Lord: And if we rightly consider, we have no reason to doubt his Mercy, or to distrust his Goodness: He is so true to his Promises, and so apt to do good; so pleased with this generous adhering to him, and so kind to all that cast themselves upon him, that he never yet did fail any that trusted in him, but he delivered them at the last. One thing more we must here note, that we pray we may put **our whole trust and confidence in his Mercy** in the time of our distress; for some there are who do place but one half of their confidence in God, and do rely as much, if not more, on some created Beings: Some trust in Men, who often will deceive them, and sometimes cannot help them; others trust in themselves, in their policy or strength, their Eloquence or their Learning: Many trust in evil and unlawful means, when losses or crosses do befall them; in Witches and Fortune-tellers, in Charms and Amulets: and most Men are apt to lean too much upon lawful means, and with *Assa* to make their Physicians their God; but we pray that we may **put our whole trust in the Divine Mercy**, and never use any means to deliver us from our pressures, but what we may hope God will bless unto us; and when we use such means, that we may rely not on them, but on the first cause, who acts by them for our relief. Again, we do not as the *Romanists*, make one Prayer to God in our troubles, and three to some inferior Saint: we have no *S. Sebastian* for the Plague, no *S. Felicitas* for labouring Women, no *S. Nicholas* for Mariners, to be sharers in our hopes together with the Majesty of Heaven, *We do not fly to their aid*, (f) *much less protest our whole hope is in them*, as the Roman Church most impiously doth (g): but we wish no other hope or confidence in our troubles, but only that we may trust firmly in his Mercy, for he can surely hear us, he can speedily help us, and will be more engaged to deliver us when we do not rob him of his honour, which he cannot endure should be imparted to a Creature, nor will he suffer any Rival in our Faith and Hope; he only can help us, and therefore justly may he expect that we should **put our whole trust and confidence in his Mercy**.

6. And evermore serve thee in holiness and pureness of living to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

There is nothing more comfortable in an afflicted state than to trust in the Divine Mercy; but if this Faith be not well grounded, nothing doth more dangerously deceive us at the last; wherefore we do here add to the former Petition this Request, that we may live holily as well as trust firmly, or else our Faith is presumption, and our confidence nothing else but a groundless expectation; for they only have just cause to trust and confide in the Divine Mercy, who do endeavour to observe his Laws and do his Will, and they only shall have their hopes accomplished; but they who dishonour Gods Name, and disobey

his

his Commands, who take part with his Enemies, and do not cease to sin, no not in the time of their Troubles, these do as foolishly, as unjustly pretend to rely on his Mercy, for they have no right to his Promises, nor reason to expect any deliverance from him, whom they have abused. Let us therefore pray, that our Holiness may be as firm as our Faith in the time of our Affliction. And there is need enough for us to desire, that our Piety may not fail in the Evil day, for that is assaulted as well as our Faith, as we may see in the case of *Job*, who was continually tempted to let go his Integrity as well as his Faith, but he cries out in the midst of his miseries, *Till I dye I will not remove my integrity from me, my Righteousness will I hold fast, I will not let it go*, *Job xxvii. 5, 6*. It is an easie matter to serve God in Prosperity, but Affliction is that Furnace that tries whether our Piety be right or no; the Hypocrite that pretends to Holiness for secular ends, falls off as soon as the temporal rewards fail: but he that *evermore* serves God as well in an afflicted as a prosperous Estate, this Man declares that he loves God for his own sake, and not for his outward allowances of earthly things; this manifests that he lives holily, purely out of choice, and because he really delights in such a course of life; and wheresoever there is such a Piety, it is not affliction, nor a frown from the Face of God that can discourage it. Such a Man will adhere to God, even when he doth correct him, and say as the Cynick roughly phrased it to his excellent, but angry Master, striking him; *Smite on, for you shall not find any Cudgel so hard as to drive me from your Service* (h): Thus also the People of God profess, *Our heart is not turned back, nor our steps gone out of the way, no not when thou hast smitten us into the place of Dragons, and covered us with the shadow of Death*, *Psal. xlv. 19, 20*. The Hebrews call Whales by the name of Dragons (i): So that the place of Dragons is the bottom of the Sea, and that (figuratively) here signifies, that they had not forsaken God, no not when he cast them into the depth of misery and distress. Nor doth the Heathen world want instances of such a Piety; for *Greece* can tell of him who was told of his Sons death, just as he was sacrificing to the Gods, and yet only pulled off his Garland, but went on in his duty without shew of Passion: and *Rome* presents us with an High-Priest, who heard the like news as he was officiating in the Capitol, and yet did not interrupt his Prayer with one Sigh, and was worthy (saith the Relator (k)) of the noblest Priesthood, who did not give over serving the angry Gods. And will it not be a shame to us, who have more knowledge, and better promises, greater assistance, and more excellent rewards to fly from our Fathers Service, because our Vanity makes him give us a little chastisement? Methinks we should rather serve him more in time of trouble, than at any other time; for so we shall have more comfort, and he will be sooner obliged to deliver us; for, as it is here noted, if Gods Servants do thus live holily and purely in their Afflictions, it is very much for the honour and glory of their blessed Master, because it declares to all the World, that they who truly know the sweetness of his service, and the felicity of doing his Will, cannot by the sharpest afflictions be driven from their duty, but cleave closer to him the more he doth correct them. They know that he is but only curing their Diseases, and cutting off their Superfluities, and that these afflictions can do them no harm, so long as they do not rob them of their Innocence and their Vertue: and therefore they pray whether their Calamities stay or be removed, howsoever, that they may ever serve God in Holiness and pureness of living to his Honour and Glory. Finally, Considering that these Requests do contain so excellent matter, even that God may pity us, and we may please him by a lively Faith and a holy Life in our greatest Sufferings, it is necessary that we make them in a right manner, lest we offend our Father of whom we ask, and lose the things we ask for by a foolish and unwarrantable manner of address; wherefore we do not ask these for the sake of the blessed Virgin, or of any Saints or Angels, but through our only Mediator and Advocate, *Jesus Christ*: He only is the Mediator whom God hath appointed, *1 Tim. ii. 5*. None so ready to hear us, so able to help us, or so inclinable to intercede for us as He, and none so prevalent with God as He, who is his well-beloved Son; in his Name alone therefore do we pray, and if our Devotion do but answer the excellency of our Petitions, or the power of him whom we have chosen to present them, it is certain they shall be granted.

(h) Παις, ὅτι πέν-
ε γὰρ εὐρήσεις
ἐπὶ σκληρὸν
ξύλον. ὃ μὲ
ἀπέρχεις.
Diog. Laert.
vit. Diogen. l. 6.
(i) Δράκοντας
τὰ κητι λεγέ-
σθαι. S. Chrysost. in
Psal. cxlviii. 7.
& lxxiv. 14.

(k) Dignus am-
plissimo sacer-
dotio, qui colere
Deos, ne iratos
quidem, destitit.
Sen. ad Marc.
cap. 13.

§. VII. *Of the Prayer of St. Chrysostom, and the Benediction.*

i. **T**He Conclusion of the Litany is the same with that of the Morning Prayer, and when the Litany is used, these are not used there, but transferred to the close of this Office, and they that are acquainted with the Greek Liturgies know, That S. *Chrysostom*, the Author of this Form, hath placed it after those Litanick Supplications, which are there called the Pacificks; for whereas they are three times repeated, this Prayer is used after the last repetition, as the solemn conclusion of that Litany, so that we use it agreeably to its first Institution when we place it here. To the matter of it we have spoken before, as well as to the Benediction in the close of the First Part, so that we will only observe, that by the use of this Prayer of S. *Chrysostom's*, as well as by the Harmony all along between our Prayers and those of the Eastern Church, it will appear that the Learned Composers of our Common-Prayers did read and consider the Greek, as well as the Roman Offices, and chose out of both what was primitive and pure, but they tyed themselves to neither; they followed them where it was fit, but not where there were novel additions of Superstition or Impertinence; so that I hope the Reader will be convinced, that the Quotations out of those ancient Forms were not my Conjectures, but the design and intention of our Reverend Compilers; and learn thereby to have a greater esteem for these Offices, which are an abstract of the best parts of the primitive Forms of Worship; and whosoever believes this, and useth these Offices with a Spirit futable to so rare compofure, shall not only go home with the Blessing of the Priest, but with the Blessing of God also, who to all such Petitioners will not fail to say, *Amen.*

THE

THE PARAPHRASE OF THE Whole Litany.

s. I. **O** God the Father] first Person of the glorious Trinity, maker [of Heaven] and Earth, and Governour of all things, We beseech thee to [have mercy upon us] for we are [miserable] by the Punishment of Sin, and to pardon us, though we have been [Sinners] against thy Laws and thy Providence. *O God the Father, &c.*

s. II. **O** God the Son] second Person of the glorious Trinity, and [Redeemer of] us, and all [the World,] we also beseech thee to [have mercy upon us,] for we are [miserable] by the guilt of Sin, and to pardon us, though we have been [Sinners] against thee and thy Holy Gospel. *O God the Son, &c.*

s. III. **O** God the Holy Ghost] third Person of the glorious Trinity, yet of equal Divinity, as [proceeding from the Father and the Son,] we beseech thee also to [have mercy upon us,] for we are [miserable] by the power of Sin, and to pardon us, though we have been [Sinners] against thy Holy Motions and Directions. *O God the Holy Ghost, &c.*

s. IV. **O** holy, blessed, and glorious Trinity,] Father, Son, and Holy Ghost, being [three Persons, and] yet but [one God,] we beseech each Person apart, and all together to [have mercy upon us,] for we are upon all accounts very [miserable] and grievous [Sinners.] *O Holy, Blessed and Glorious, &c.*

s. V. Remember not] we beseech thee, O [Lord our Offences] with Indignation, let not the Sins, which we our selves have done, [nor the Offences] committed in the days [of our fore-fathers] be required of this Generation, [neither take thou Vengeance of] us, for theirs, or [our] own [Sins:] For we cry as thou hast taught us, [spare us, good Lord,] O do thou forbear and, [spare thy People,] sweetest Jesus, [whom thou hast Redeemed] from Wrath and Damnation [with thy precious Blood,] let thy Sufferings either wholly avert, or mightily abate ours, [and be not angry with us] so long in this World, neither punish us [forever] in the World to come.

Behold, we all cry [spare us] both here and hereafter, [good Lord] for thy Mercy sake.

s. VI. And do thou not only spare us, but deliver us fully [from all Evil,] which may hurt our Souls, [and] from all [mischief,] which may harm our Bodies. In the first place deliver us [from Sin,] the greatest Evil, and all that may induce us to it, or punish us for it, as well [from the Crafts] that draw us, as the surprizes [and assaults of the Devil,] that drive us into Wickedness: and also [from thy Wrath,] which certainly follows after it at present, [and from everlasting damnation,] the sad reward of it hereafter:

From all and every one of these [good Lord] we humbly beseech thee to [deliver us.]

s. VII. More

§.VII. More particularly be pleased to deliver us from all secret Sins in our minds, against thy Majesty, even [from all blindness of heart,] and stupid Ignorance, [from Pride] and high conceit of our selves, from [vain-glory] and seeking applause from others, [and] from [Hypocrisie] or feigned shews of Piety: as also from all secret Sins against our Neighbours; [from Envy] at their Prosperity, [Hatred] against their Persons, [and Malice] or purposes of Revenge, [and] finally, from [all Incharitableness] and want of Compassion towards those in misery.

From the guilt and power, the mischief and the punishment of all and every one of these, [good Lord,] we humbly beseech thee to [deliver us.]

§.VIII. Be pleased also to deliver us from all notorious Sins in our lives and actions, [from fornication] and filthy Lust, [and all other] heinous and hardening Crimes which are usually in their event damning and [deadly Sins] to those which do commit them; as also [from all] those actual Wickednesses, to which we are tempted by our Spiritual Enemies: from being Oppressors, or Covetous through [the deceits of the World,] Gluttons or Drunkards through the deceits of [the flesh,] Blasphemous [and] Atheistical through the deceits of [the Devil.]

From the guilt and power, the mischief and the punishment of all and every one of these, [good Lord,] we humbly beseech thee to [deliver us.]

§.IX. Be pleased also to deliver us from all those temporal and spiritual Judgments which these Sins do justly deserve [from] the terror of [Lightning] and Thunder, and the fury of Storms [and Tempest] in the Air above us: [from] the sad desolations of a devouring [Plague] and raging [Pestilence] round about us: from the extream misery of a grievous Dearth, [and Famine] in our Land: [from] all the barbarous Cruelties of a bloody [Battel] in War, and of Massacres [and Murder] in times of Peace, [and from] the evil and uncertain event of an untimely, unprepared and [sudden Death.]

From all and every one of these, [good Lord,] we humbly beseech thee to [deliver us] and all thy People.

§.X. Be pleased also to deliver us from those Judgments whereof thou permittest evil Men to be thy Executioners on a sinful Nation, [from all] the violences of a giddy Multitude, stirred up to [Sedition,] from the desperate designs of Traitors, their Plots and [private Conspiracy,] and from the dreadful Tragedies of another Civil War [and Rebellion] against our lawful Sovereign, to the Subversion of the State: As also [from all] the pernicious effects of publishing [false Doctrine,] of spreading and maintaining [Heresie] in matters of Faith, and of upholding Separation, Faction [and Schism] in matters of Discipline, to the endangering of the Church: And lastly, from spiritual Judgments, the worst of all Evils, even [from hardness of Heart,] and being insensible of our sin, or our punishment, [and] from such continued Customs of living wickedly, as might bring us to an Atheistical and open [contempt of thy holy Word and Commandment.]

From all and every one of these, [good Lord,] we humbly beseech thee to [deliver us] and all thy People.

§.XI. And now how shall we engage thee, dearest Jesus, to deliver us from all these dreadful Evils of Sin and Punishment? We will importune thee by the Remembrance of all that thou hast done for our Salvation: We entreat thee sweetest Saviour, [by the mystery of thy holy Incarnation,] and taking our Nature on thee, [by] the condescension of [thy holy Nativity] and humble Birth, [and] by the Obedience of thy painful [Circumcision;] As also we entreat thee [by] the gracious designs of [thy Baptism,] the excellent Vertue of thy [fasting, and] the glorious Victory obtained in thy [temptation.]

By the merit and efficacy of all these, and by the endearing Love shewed to us therein, [good Lord,] we earnestly beseech thee to [deliver us.]

§.XII. And

§.XII. And as we beseech thee for Deliverance by all thou didst for us in thy life, so also by all that thou sufferedst at thy death: We implore thee [by] the amazement sustained in [thy Agony, and] the dolours of thy [Bloody sweat] upon the approach of thy Sufferings, [by] the pains which thy tender body endured on [thy Cross, and] the anguish which thy Soul felt in thy bitter [Passion,] we importune thee [by thy precious Death] for the Sins of the whole World, [and] by thy [Burial] and continuance under the power of the Grave: We supplicate thee [by thy glorious Resurrection] from the dead, by the Honour and Trophies of thy Restauration [and Ascension] to Heaven, [and by] all the Truth and Mercy which was manifested in [the coming of the Holy Ghost] to remain with us till the end of the World.

By the merit and efficacy of all these, and by thy endearing Love shewed to us therein, [good Lord] we earnestly beseech thee to [deliver us.]

§.XIII. O Lord, be thou near at hand to deliver us in all the changes of our Life, not only [in all time of our Tribulation,] when we are troubled with losses, crosses, sickness and dangers, though we do then exceedingly need thy aid; but also [in all time of our Wealth] and Prosperity, because then we are often least safe, though we be most secure; but especially deliver us in the last and greatest matters of all, [in the hour of death,] that we may not be impatient nor discouraged, [and in the day of Judgment,] that we may not be eternally condemned.

In all times, but these especially, [good Lord,] we do earnestly beseech thee to [deliver us,] and then we shall never need to pray against Evil any more.

§.XIV. And now (though thou hearest not obstinate Sinners, yet) [we] poor penitent [Sinners,] who have been bewailing our offences [do beseech thee to hear us,] not only in the Deprecations we have made against Evil, but also in these Intercessions for good things in behalf of all Mankind; [and] we heartily desire [that it may please thee,] who hast united all Christian People into one body, the Church, [to rule] by thy Authority, [and govern] by thy Wisdom this [thy Holy Church,] that is [universal,] so that it may never erre from thy Truth, but always keep [in the right way.]

Behold, [we] (being Members of this body) do all joyn in this Request, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XV. More particularly, we beseech thee for all Estates of men in this Church, which thou hast planted in these Nations; and since thou hast set over us a Prince, already professing thy true Religion, we first desire [that it may please thee,] for the securing the right Faith among us, [to keep] from all Error, and to confirm [and strengthen] as well [in the true] and primitive way of [worshipping thee] observed in these Churches, as [in righteousness and holiness of life] agreeable to so holy a Profession, [thy Servant CHARLES,] who now is by thy happy Providence [our most gracious King,] and of these Churches, next under thee, the supreme Moderator [and Governour.]

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XVI. And that this outward Profession may flow from a living Principle of inward Piety, we further desire, [that it may please thee,] who hast the hearts of Kings in thy hand, [to rule his heart] by the continual guidance of thy Holy Spirit; so that it may be firm [in thy faith,] by believing thy Truth, constant in thy [fear,] by reverencing thy greatness, [and] servent in thy [Love,] by delighting in thy goodness, [and that] in the undertaking of all good works [he may] be courageous, and [evermore have] his hope and [assistance in thee] and thy assistance: And in the management of them that he may aim at, [and ever seek] not his own, but [thy Honour and Glory,] so shall he always prosper.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us] and to answer us in it, [good Lord.]

§.XVII. More-

§.XVII. Moreover, that thy Church may flourish, and thy People be long happy under him, we are bound to pray for his temporal safety and prosperity, wherefore we desire also, [that it may please thee,] whose Providence is the surest guard, and the strongest defence, [to be his defender and keeper] night and day, so that no harm may happen unto him by any secret designs; and if any be so wicked openly to fight against thine Anointed, do thou ever take his part, [giving him the Victory over] these, and all other [his Enemies,] so that none may dare to rise up against him.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XVIII. Nor do we only pray for his Sacred Person, but in order to his comfort, and the benefit of after times, we pray for all his Relations, desiring [that it may please thee] also [to bless] with all spiritual graces and temporal felicity, [and] to [preserve] from all evil, his Royal Consort [our gracious Queen KATHERINE,] the Illustrious Prince [JAMES Duke of York, and all] other the Branches of [the Royal Family,] that from thence may happily spring many more Defenders of the true Faith from Generation to Generation.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XIX. Furthermore, that thy Church may be spiritually edified as well as temporally defended: We pray for all those to whom thou hast committed the Administration of holy things, desiring [that it may please thee] to bless all degrees of Ecclesiastical Persons, even [to illuminate] and instruct the minds of [all Bishops,] who are to rule thy Flock, and also of all [Priests and Deacons] who are to feed them, filling them [with true knowledge] of all things necessary to their Offices, especially with the knowledge [and understanding of thy Word,] which is the fountain of all Truth and Piety; [and] grant [that both by their Preaching] practically and plainly, [and] by their [living] holily and righteously, [they may set it forth] for thy Peoples direction [and shew it] to them in all its glories [accordingly,] as the excellency of thy Word in it self, and the duty of their function do require.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XX. And because the Princes affairs are conducted by the advice, and the Peoples actions by the examples of those in eminent places, we pray, [that it may please thee] for the good of both Prince and People [to endue the Lords of the] Kings most honourable Privy [Council,] who debate of the greatest matters in private, [and all the] rest of the [Nobility,] who sustain the weightiest Offices in publick, [with grace,] that they may be Holy in their Lives, and Loyal in their Hearts; as also with [Wisdom and Understanding,] that they may be able to manage the trusts that are reposed in them; so shall they become truly honourable, and a blessing to the whole Nation.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XXI. Likewise since no Kingdom can flourish without a due Administration of Justice and Judgment, we also pray, [that it may please thee,] who hast given us such prudent and excellent Laws, [to bless] with thy assistance, [and keep] through thy Providence, all [the Magistrates,] Judges, and other Officers whom thou hast appointed for the punishment of Evil doers, and the praise of them that do well, [giving them Grace] in all causes without fear or favour [to execute Justice] upon Offenders, and to vindicate [and maintain Truth] and Innocence, remembering the account they must make to thee the Judge of all the Earth.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XXII. Fi-

§.XXII. Finally, that the felicity of these Nations may be compleated, we pray not only for the Governours, but the Subjects also, desiring, [that it may please thee,] who hast chosen us for thy peculiar Inheritance, [to bless] with Peace, Plenty, and Prosperity, as also to preserve [and keep] from all Evil, Misery and Calamity, the whole Commons, even [all thy People] of these Realms, that they may praise thee for thy mercy, and flourish under thy Protection throughout all Ages.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XXIII. We are principally; yet not only, concerned for our own Native Country, wherefore, as Christian Charity teacheth, we pray for the welfare of all the World, desiring [that it may please thee] in order to the temporal Prosperity of all Mankind, [to give to all Nations] under Heaven the happiness of [Unity] among themselves, and freedom from civil broils, and the blessing of [Peace and Concord] with one another, that so Nation may not rise against Nation any more, and all the World may enjoy free commerce, and an Universal tranquillity.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§.XXIV. But because our happiness consisteth not in outward Prosperity, as we are Members of thy Church, we pray for the Spiritual welfare of all Christian People, desiring, [that it may please thee] to make us truly happy in inward grace, and [to give us] and all Christians [an heart] continually inclined [to love] thee for thy Mercy and Goodness, as also to fear [and dread thee] for thy Majesty and Greatness: so that it may be our delight to please thee, our care not to offend thee, and our endeavour constantly [and diligently to live after] the holy rules of [thy Commandments,] the doing whereof is the joy of all that love and fear thy Name.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XXV. And since thou hast appointed thy holy Word to feed the Souls of all that profess thy true Religion, we further pray, [that it may please thee,] the Author of every good gift, [to give unto all thy People,] who are within the pale of thy Church, [increase] and proficiency in all kinds [of grace] by the right use of the means which thou hast instituted: Make them [to hear meekly] the reproofs of [thy Word] with resolutions to amend, and [to receive] the Instructions of [it with pure affections] and purposes to obey: So that they may all be seen to profit by it, [and to bring forth the fruits of the Spirit,] which are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance, Gal.v. v.22,23.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§.XXVI. Nor is our Charity confined to those within the Church only, but we pray also for those that are without, desiring, [that it may please thee,] who wouldst have all men to be saved, and to come to the knowledge of the Truth, [to bring into the way of truth] Infidels and Hereticks, Sectaries and Schismatics, with [all such] poor mistaken Souls, [as have erred] by following their own fancies, [and are deceived] by the cunning of false Teachers, that these may all come to believe aright, and worship thee together with us, to our comfort and their own Salvation.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

s. XXVII. But we must pray more especially for all the faithful Members of thy true Church Militant, who are listed under Christs Banner, and engaged in the Spiritual warfare: wherefore we desire, [that it may please thee] to have regard to their several Conditions and Necessities, and [to strengthen such as do stand] firm in their Principles and Practice: Lord, let them not fall into dangerous Opinions, or notorious Sin: [And] further we pray thee [to comfort] and cheer the minds, [and help] the Resolution of all [the weak-hearted,] whose doubts and fears have almost discouraged them; [and] also by a true Repentance [to raise up them that fall] into Heresie or any Iniquity through the suggestion of the Devil: [and finally,] because this Enemy is always troubling us, we beseech thee shortly [to beat down Satan under our feet,] giving us a compleat Victory over him and all his Temptations, that we may be crowned with the Crown of life.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

s. XXVIII. And since all thy People are liable to, and many of them do actually suffer by variety of outward Afflictions, we also pray, [that it may please thee,] who art the Father of Mercies, [to succour] and deliver, to [help] and relieve, to support [and comfort] by thy Providence and thy Grace, those who are distressed in any kind, even [all that are in danger] of falling into any Evil, or in [necessity] for want of any good things, or in trouble, by reason of any manner of affliction [or tribulation,] that none of them may sink under the burden of their distress.

[We] all joyn in this Request also, and humbly [beseech thee to hear us] and to answer us in it, [good Lord.]

s. XXIX. More particularly, we will mention in these our Prayers those Persons who cannot come to pray with us, and yet whose condition requires thy present and more peculiar assistance, even [that it may please thee,] who knowest all the necessities of Mankind, [to preserve] from the many dangers to which they are liable, [all that travail] or sail [by Land or by Water] upon their lawful occasions: and to sustain [all Women] in the Agonies which they endure in [labouring of Child,] the sad fruits of the first Curse, and to heal [all sick Persons], whatsoever their Sex, condition or distemper be; and to protect poor helpless Infants, [and young Children] from all the sad accidents, to which they are incident; [and] also we pray thee [to shew thy pity upon all Prisoners] among our selves, and all Slaves [and Captives] in barbarous Countries, that they may be restored to their Liberty again.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

s. XXX. In like manner we recommend to thy Mercy those miserable Persons, that have none to help them in their Afflictions, desiring [that it may please thee,] who art the Father of the Fatherless, and the Husband of the Widow, [to defend] the cause, secure the rights, [and provide for] the necessities of [the fatherless Children,] who have lost their dearest and best Friend, [and of the Widows,] whose defence is taken from them, do thou comfort them, O Lord, [and all that] like unto them [are desolate] and destitute of Friends and succour, or injured [and oppressed] by evil Men, who take from them that little which thou hast given them.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

s. XXXI. In short, since there is no man in the World but needs thy Mercy upon many accounts, We (who are in perfect Charity with all men,) do heartily pray [that it may please thee,] who art loving to every man, [to have Mercy upon all men,] whatsoever their Condition be, that their outward wants may be relieved here, and their Souls eternally saved hereafter.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

s. XXXII. And

§.XXXII. And to shew that we have no reserve in our Charity, nor secret Evil-will towards any man, we pray (as thou hast taught us) for our very Enemies, desiring *[that it may please thee,]* before whom all injurious Persons are to be judged, *[to forgive]* the grievous sin of those, who without any just provocation are *[our Enemies]*, and hate us in their hearts, our *[Persecutors]*, that hurt us by their deeds, *[and]* our *[Slanders]*, which abuse us with their words: And although we have endured so much from all these, yet Lord we do not desire thee to punish them for it, but to convert them from it, *[and to turn their]* malicious *[hearts]* into an amicable temper, that they may not bring mischief upon us, nor damnation upon themselves by persisting in such wicked courses.

[We] all joyn in this Request also, and most humbly *[beseech thee to hear us,]* and to answer us in it, *[good Lord.]*

§.XXXIII. Finally, We must not forget our selves, and because we cannot subsist in this earthly Tabernacle without a constant supply of temporal blessings, We pray, *[that it may please thee,]* the Creator and Preserver of all things, first *[to give]* and make to grow, and then to keep *[and preserve]* from all harm, in order *[to our use]* of them, all sorts of *[the kindly fruits of the Earth,]* which thou hast given for our nourishment, *[so that]* they being ripened, and ready *[in due time]* by thy good Providence, *[we may enjoy them]* soberly and thankfully, and give thee the glory for them, from whom we have received them.

[We] all joyn in this Request also, and most humbly *[beseech thee to hear us,]* and to answer us in it, *[good Lord.]*

§.XXXIV. But if we have all abundance, without thy Grace we shall be miserable at last, wherefore we pray withal for Spiritual blessings in order to our Souls good, desiring, *[that it may please thee,]* because we are all of us Sinners, *[to give us]* in the first place a sincere and *[true Repentance]* for our former Offences against thee: And upon this Repentance we beseech thee *[to forgive us]* all our *[Sins]* and Commissions of Evil, all our *[negligences]* and Omissions of Good, as also the faults which we have run into by our Errors *[and Ignorances]* of our duty in both kinds: And when our old scores are acquitted, that we may relapse no more, we pray thee *[to endue us with]* all sorts of *[the grace of thy holy Spirit,]* that we may be enabled thereby *[to amend our Lives]* and Actions *[according to]* the blessed directions of *[thy holy Word,]* by which so long as we walk, we can never do amiss, because this Rule will guide us unto all Holiness in this World, and to all Happiness in the World to come.

[We] all joyn in this Request also, and most humbly *[beseech thee to hear us,]* and to answer us in it *[good Lord.]*

§.XXXV. O *[Son of God,]* our only Mediator, *[we beseech thee]* in these great and necessary Supplications *[to hear us,]* and present them to thy Father for us.

O *[Son of God,]* our only Mediator, &c.

§.XXXVI. *[O]* blessed Jesus, who art the *[Lamb of God, that]* by the Sacrifice of thy self *[takest away the Sins of the World,]* take away our Sins, that they may not hinder our Prayers.

Lord *[grant us]* the benefit of *[thy Peace,]* that thou hast made with thy precious Blood.

[O] Blessed Jesus, who art the *[Lamb of God, &c.]* *[as before.]*

Lord, do thou *[have mercy upon us]* in this our Misery.

XXXVII. *[O Christ,]* who art the anointed of the Father, *[hear us]* in these great and necessary Supplications.

[O Christ] who art the anointed, &c. *[as before.]*

§. XXXVIII. O [Lord,] the Father of Mercies, [have mercy upon us,] pity us, and forgive us.

O [Lord] the Father, &c. [as before.]

O [Christ,] the Son of God [have mercy upon us] pity us, and forgive us.

O [Christ] the Son of God, &c. [as before.]

O [Lord] God the Holy Ghost [have mercy upon us,] pity us and forgive us.

O [Lord] God the Holy Ghost, &c. [as before.]

The Lords Prayer in the Litany.

§. XXXIX. O God, whose Mercy to us sheweth thee to be [Our Father,] and thy mighty delivering of us declares thee to be the Supreme King, [which art] inthroned [in Heaven,] and rulest over all Creatures, [Hallowed] and praised for ever [be thy Name,] for all thy goodness towards us: Let [thy Kingdom] of glory [come] as soon as we are fit for it, and put an end to all our troubles: Yet not our Will, but [thy Will be done,] whatsoever it be concerning us [in Earth,] whether for Prosperity or Adversity, let thy Will be the disposer of us, [as it is] of the Holy Angels [in Heaven,] who cheerfully submit unto it: Only [give us] so much as is necessary for our temporal subsistence [this day,] even [our daily Bread,] and we will be therewith content: But let thy principal care be about our Souls, [and forgive us] miserable Sinners all [our Trespases,] which bring these Calamities on us: Pardon us, good Lord, even [as we forgive,] and now have prayed for [them that Trespas against us] in thought, word, or deed: And when the former offences are forgiven, keep us from committing more: [And lead us not] by thy Providence or Permission [into] the danger of [temptation,] for alas, we are apt to fall; therefore leave us not, we beseech thee, to our Enemies malice, or our own folly, [but deliver us from] doing any kind of [Evil] here, and from suffering for it here, or hereafter, [Amen.]

§. XL. Pr. We are very miserable, but we have deserved infinitely more, wherefore [O Lord] correct us gently, but [deal not with us] in this World [after] that severe manner, which [our sins] have deserved, for then thou wilt bring us to nothing.

Ans. [Neither] do thou [reward us] in the World to come, [after] the measure that [our Iniquities] have merited, for then we shall be everlastingly condemned.

[Let us] now unite all our Devotions and [pray.]

§. XLI. [O God,] who art our most [merciful Father,] we make our moan to thee in our distress, [that despisest not the sighing] and the groans of such as be [of a contrite heart,] for their sins: [Do] art thou wont to deny [the desire] and request [of such as be sorrowful] by reason of their Calamities: We are now full of Penitence and Grief, Oh therefore do thou [mercifully assist] us in presenting these [our Prayers] and Supplications, [that we make before thee] in thy House, both now and [in all our troubles] of mind, [and Adversities] of our outward Estate, [whensoever they oppress us:] Let our Litany now and always be acceptably offered up, [and graciously hear us] in every part thereof; and then we do not doubt but [that those Evils] of sin and misery [which the Craft and Subtlety of the Devil] contriveth, [or] which the malice of any wicked [Man worketh against us,] and the welfare of our Souls and Bodies shall [be brought to nought,] and never prevail to hurt us: Whatsoever their Plots be, since thou seest them, O Lord, we will only pray that by thy watchful care, [and by the Providence] which thou [of thy Goodness] seestest over us; [they] and all their designs [may be] so utterly [dispersed,] and

and defeated, [that we] who avow our selves to be [thy Servants,] quietly enjoying the liberty of thy true Religion, and [being hurt by no Persecution] or distress, [may evermore] use this our peace and freedom, to [give thanks] and publick praise [to thee,] from whom our safety comes, and that [in thy Holy Church,] the place of thine especial presence, whither thy Protection grants us a happy and undisturbed access. And all this we beg [through Jesus Christ] his Merit and Intercession, who is [our Lord] and only Saviour.

[O Lord,] We pray thee do not seem to disregard us, but [arise] to take our part, [help us] against our Enemies at present, [and deliver us] from them all at last, though not for our Merit, yet [for thy Names sake,] for we are thy People.

§.XLII. We do the more confidently call upon thee, [O God,] because [we have heard with our ears] from several Records, [and our fathers have told us] by tradition, many wonderful Instances of [the noble works] of Wisdom and Power, [that thou didst] bring to pass, both [in their days] and remembrance, for their own Preservation, [and in the old time] for the deliverance of thy people in the Ages which were [before them,] and thou art the same God still.

Wherefore, [O Lord,] be pleased now also to [arise,] take our part, and [help us] against our Enemies at present, [and deliver us] from them all at last, though not for our Merit, yet [for thine] own glory and [honour,] since we are thy People.

§.XLIII. *Pr.* In Remembrance of former Mercies, and in hopes of the like to be shewed unto us, we do here sing [Glorie] given [to the Father,] the Creator, [and to the Son,] the Redeemer, [and to the Holy Ghost,] the Comforter, who joyn in effecting these deliverances.

We adore and praise the Holy Trinity, [as it was in the beginning] of the World for the Mercies of the first Ages, [is now] for those bestowed on this Generation, [and ever shall be] for those which after Ages shall enjoy, even to the coming of that [World,] which is [without end,] where we shall all together praise God for ever. [Amen.]

§.XLIV. *Pr.* We are in danger, but [from] the designs of all [our Enemies,] spiritual and temporal, do thou [defend us, O Christ,] and then we shall be safe.

We are in distress, but do thou [graciously look upon] us, and regard us in [our afflictions,] for the apprehension of thy favour will infinitely refresh us.

§.XLV. *Pr.* We are oppressed with grief, but do thou [pitifully,] and with compassion [behold the sorrows of our] penfive and dejected [hearts,] and then we shall be comforted.

We are guilty of many offences, but do thou [mercifully] pardon and [forgive] all [the sins of] us, who profess our selves to be [thy people,] and then our Consciences will be at Peace.

§.XLVI. *Pr.* We make many, though imperfect, Prayers in our trouble, O do thou [favourably] excuse our fallings, [and with mercy hear] these and all [our Prayers,] and then we shall be delivered.

[O] thou, who didst take our nature upon thee, that thou mightest pity us, who art the [Son of David,] the promised Messiah, [have mercy upon us] in our misery, and then we shall be relieved.

§.XLVII. *Pr.* We have none to fly unto in our distress, but unto thee, our Redeemer, wherefore [both now] in these [and ever] hereafter in all other Supplications, which we shall have occasion to make before thee, [vouchsafe to hear us,] and answer us [O Christ,] or else we shall be extremely desolate.

O do thou therefore of thy goodness [graciously hear us,] and answer us, [O Christ,] and again our necessity forceth us to beseech thee [graciously] to [hear us,] and to answer us, [O Lord Christ,] that our Prayers may not be in vain.

§.XLVIII. *Pr.*

s. XLVIII. *Pr.* Finally, We entreat thee, [O Lord,] do thou deliver us, and [let thy mercy be] most eminently [shewed upon us] in our rescue from all our troubles.

O deal not with us as we do deserve, but [as we do] desire and hope, since we [put our trust] in no other but [in thee,] in whom none ever yet that trusted, was disappointed or ashamed.

[Let us] once more unite all our Devotions and [pray.]

s. XLIX. [We humbly beseech thee, O] most gracious [Father, mercifully] to pardon, and with compassion [to look upon] the sad varieties of [our Infirmities,] even the frailties of our Nature, the Errors of our Conversation, and the Miseries of our Condition: [And for the glory of thy Name,] which is most of all advanced by acts of Mercy, be thou pleased to [turn from us all those] Temporal, Spiritual, and Eternal [Evils, that we] must needs confess we [most righteously] and justly [have deserved] to suffer from thy Hand: [And] yet, if we must be gently chastised for our good, we beseech thee [grant, that in all our troubles,] which fall on us by thy appointment, [we may put our whole trust, and] place our sole [confidence in thy Mercy,] bearing up nobly under them, in assured hopes that thou wilt help us out of them: [And] let no Affliction deprive us, either of our Faith or our Piety, but make us [evermore] carefully to obey, and to [serve thee in holiness and pureness of living:] So shall we be bettered by our Afflictions, and delivered out of them at the last [to thy Honour and Glory,] and our own Comfort and Peace: All this therefore we beg [through] the powerful Interest of [our only Mediator,] who presents our Prayers, [and] of our peculiar [Advocate,] who pleads our cause, even [Jesus Christ our Lord,] by whom we hope to be accepted, [Amen,] so be it.

The Paraphrase of the Prayer of S. Chrysostom, and of the final Benediction, may be seen in the First Part.

PAR-

PARTITION II.

OF THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

SECTION I.

Of the Occasional Prayers in General.

S. I. **T**HE usual Calamities which afflict the World, are so exactly enumerated in the preceding Litany, and the common Necessities of Mankind so orderly set down there, that there seems to be no need of any additional Prayers to compleat so perfect an Office: yet because the variety of the particulars allows them but a bare mention in that comprehensive Form, it hath seemed fit to the Church to enlarge our Petitions in some instances, because there are some Evils so universal and so grievous to be born, that it is necessary they should be deprecated with a peculiar importunity, and some Mercies so exceeding needful at some times, that it is not satisfactory enough to obscure our desires of them among our general Requests, but very requisite that we should more solemnly Petition for them in Forms proper to the several Occasions. Thus it seems to have been among the Jews; for that famous Prayer which *Solomon* made at the Dedication of his Temple, makes mention of special Prayers to be made there in time of War and Drought, Pestilence and Famine, 1 *Kings* viii. 33, 35, and 37 Verses. And the light of Nature taught the Gentiles on such extraordinary occasions, to make extraordinary Addresses to their Gods (a): so that the Christians are not to be thought less mindful of their own necessities. And verily in the Greek Church there are very full and very proper Offices composed for times of Drought and Famine, times of War and Tumults, of Pestilence and Mortality, and upon occasion of Earthquakes also, a Judgment very frequent there, but rare in this part of the World, and therefore omitted among us. Now though these be not so ancient as the Litanick Supplications, yet they are very pious and proper, agreeing in many particulars with these of our own Church (as we shall remark hereafter.) In the VVestern Missals there is a Collect and an Epistle and Gospel, with some Responses upon every

(a) Si belli terror infremuerit, si morborum pestifera vis incubuerit, si alimenta frugibus longa siticitas denegaverit; ad Deum confugitis. Laet. Inst. l. 2. cap. 1.

* Ut tempore
famis, pesti-
lentie vel cla-
dis non expe-
ctato regio e-
dicto statim
deprecetur Dei
misericordia.
Capit. Caroli
Mag. lib. I.
cap. 118.

every one of these Subjects, seldom agreeing with any of our Forms, which are the shortest of all, because they are not designed for a compleat Office, but appointed to be joyned to the Litany every day while the occasion requires it, as a daily Monitor to us of some extraordinary necessity. But besides these daily Prayers, when any Judgment is become universal, and arrived to the height, it is the custom of this Church to set apart a solemn day of Humiliation, and then there is a compleat Office drawn up for that occasion, and prescribed to all Congregations, whereas these brief Forms are daily used before and afterward, as the ordinary and constant remedy in such cases*: As to the several Prayers, they have no dependence upon each other, nor are they to be said together, and therefore are not to be comprised in any general *Analysis*; but the Order in which they stand is this. *First*, Here are Deprecations against those four great Judgments wherewith God doth usually scourge a sinful People. I. Against Drought and Deluge. II. Against Famine and Dearth. III. Against War and Tumults. IV. Against Plague and Pestilence. *Secondly*, Here are Occasional Intercessions. I. For the Church upon the Ordination of Ministers. II. For the State in the Session of a Parliament. III. For all Mankind, especially the Afflicted. IV. For Pardon of Sin, which is the cause of all Judgments: Of all which we shall so discourse, that whensoever any of these occasions shall happen (and that is very frequently as to some of them) we may learn how to demean our selves at those times, and also how to use those Forms with Understanding and Devotion.

SECTION II.

Of the Prayer for Rain.

s. I. **B**Efore we treat particularly of this Form, it may be very serviceable to our Devotions upon such an occasion to premise these four general Considerations concerning Drought and want of Rain. 1. That it is a very sad Judgment. 2. That God alone can deliver us from it. 3. That all People have used to apply themselves to him for relief in this Case. 4. That such Prayers have generally prevailed.

Consid. I. Want of Rain is a very grievous Judgment, it is threatned to the *Israelites* for their Disobedience, *Deut. xxviii. 23, 24.* and was very often severely executed upon them, as doth appear not only by the Historical part of Scripture, but by the frequent complaints in the Prophets, who do in many places as elegantly describe, as passionately bewail the sad effects thereof, *Jer. xiv. 1, 2. — 6. Joel i. 18, 19, 20. Haggai i. 9; 10, 11, &c.* And our own Nation hath so often smarted hereby, that our own experience will help us to apprehend the great miseries that do attend it. It is very terrible to have our Heaven as Iron, and our Land hard as Brass, *Levit. xxvi. 19.* to behold the parched Earth gaping with fruitless Chinks for lack of its accustomed moisture, and not relieved scarce with the shadow of a Cloud (b), to feel the hot and scorching breath of Winds, wrapt in Storms of dust; to see the rusty and withered face of the late verdant Pastures, whose glory and gaiety is all burnt up and gone; the Seed is pined under the obdurate Clods, the fruits of the Trees small and dwindling, the Summer wears the Livery of decaying Autumn; the Fish do thirst and dye because the Rivers are dried up; the Cattel and all the Beasts of the Field mourn and pant; running up and down to seek Water, which can no where be found; the weary Husbandman sighs and shakes his head to see himself disappointed of his hopes, and likely to lose his cost and his labour together; the fainting Labourer and the languishing Traveller are almost melted in their own sweat, and can find no other moisture to allay their Thirst; the poor Children return from the deceitful Pits with empty Pitchers, being forced, alas! to drink their own Tears (c), *Jer. xiv. 3.* And if so sad a Judgment should long continue, it would cause a general desolation, and end in the destruction of Man and Beast, as it had like to have done in that Triennial Drought in the time of *Ahab*, *1 King. xviii. 5. Jam. v. 17.* which was so dreadful and universal, that the Heathen Writers took notice of it (d). This hath made the strongest Forts to yield, and brought the most formidable Armies to great distress, as the Sacred Records do shew us, *2 King. iii. 9.* and the Histories of the *Grecian* and *Roman* Expeditions do abundantly declare. This hath turned the most flourishing Countries into Wilderness and desolation; and would do the like to ours if God should withhold the Clouds: so that we have great reason to fear when this Calamity is upon us, and to pray heartily it may not rise to such extremities.

Consid. II. God alone can bestow Rain upon us, for it is one of his peculiar Titles in holy Scripture, that he giveth Rain, *Job v. 10. Psal. lxxv. 10. and cxlvii. 8. Matth. v. 45.* And the Rabbins truly observe, That Rain is one of those things wherein the Power and Providence of God most eminently doth appear: Wherefore they say, There are three Keys, of the Womb, the Clouds, and the Grave, which never were intrusted in the hand of any Servant (e). For God reserveth the power of giving Children, Rain, and of the Resurrection, as his peculiar Prerogative. *Maimonides* tells us indeed, that the Devil and his Idolatrous Priests had perswaded the People that it was because they worshipped him, that the Rain descended, the Trees bore fruit, and the Earth yielded its increase (f): And therefore it is likely

(b) Nullus imber sitientis solis pulverem terret, nulla super arentes campos saltem umbra nubium pepernit. Quintil. Decla.

(c) Venerunt juvenes pocula noti Quarentes patet, lymphaque fugit, Et vasis vacuis testare visunt Fletus heu! proprios ore bibentes.

Hymn. Ambros. in siccitate, Tom. V.

(d) Joseph. Antiq. lib. 8. c. 13.

(e) Tres claves non traduntur in manus ullius legati, Ventris, Fluvii, & Resurrectionis. Talm. Tract. San.

(f) Maimon. Mer. Nevoch. p. 3. c. 30. that

that S. Paul was so careful to teach the Idolatrous Asiatics, that it was the *true God which gave them Rain from Heaven, and fruitful Seasons*, Acts xiv. 17. calling this *his Witness*, that is, that act which gives Testimony as well to his Omnipotence as his providential care: For nothing below an Almighty Providence can extract so vast a Mass of Waters out of the dry dust and parched earth, and afterwards hang these in the thin and airy bosom of a Cloud, and finally conduct and order them to fall when and where he pleaseth. It is confessed that Second causes do concur, but 'tis only in Subordination to God, who is the first, without whose appointment none of these can help us: so that they who look no higher than the influence of the Sun, the configuration of the Stars, the changes of the Moon, and the alterations of the Wind, do deserve to be punished with disappointment. As it was in the time of S. Ambrose, who takes notice that the People in his time, in want of Rain, promised themselves showers at the change of the Moon, and failed of their expectation: *I was very glad (saith he) that there was no Rain till it was given upon the Prayers of the Church, that you might learn not to seek for Rain from the change of the Moon, but from the Providence and Mercy of the Creator (g), which is a good Memento for us also, who are so taken up with Second causes, that we often forget the First.*

(g) S. Amb.
Hexameron.
l. 4. c. 8.

Confid. III. All Nations have sought to God for help herein: The Scriptures do manifestly witness this concerning the Jews, as hath been observed from Solomon's Prayer, 1 King. viii. 45. And is further manifest from Jehoshaphat's enquiring for a Prophet of the Lord, when the Armies were in great distress for Water, 2 King. iii. 11. As also from Elijah's going up to Mount Carmel to pray for Rain, 1 King. xviii. 42. Which History was either translated into, or else imitated by Greece; for Clemens Alex. relates out of their Authors, *That when the Grecians were afflicted with a tedious Drought, and consulted the Pythian Oracle, it was told them they must use the Prayers of one Eacus, who ascending into a Mountain, prayed for Rain, and prevailed.* Strom. lib. 6. And Marcus Antoninus gives us the Athenian Form, used in time of Drought for that Common-wealth, *Let it Rain, O sweet Jupiter, let it Rain upon the Tillage, and the Pastures of the Athenians (h).* As for the Roman custom, it is sufficiently known, that they had solemn Sacrifices and Supplications, and bare-foot Processions upon the want of Rain, as Tertullian declareth (i) with more Pomp, though less Devotion, than the Christians, w^{ho}, as the same Author affirmeth, *In time of Drought; Fasting, and Chast, abstaining from all the Comforts of this life, lying in sackcloth and ashes, with great importunity knocked at Heavens Gates, till they had moved God to have Mercy.* Id. ibid. So that it is evident that Jews, Gentiles, and Christians, though different in their several Rites, yet were all led by the same light of Reason and common Prudence to seek to him they worshipped for a supply of Rain, when ever they had a want thereof.

(h) Εὐχὴ Ἀ-
θηνῶν, ὅτι
ὁ θεὸς Ζεὺς ἡ-
γῶν ἀπέπε-
σεν τὸν Ἀθηνῶ-
ν, καὶ τὸν
μεθῶν. Ad
scipsum l. 5.
§. 7.

(i) Cum ab
imbris esti-
va & hiberna
suspenduntur
annus in cura

est, vos quidem quotidie pasti — Aquilicia Jovi immolatis, Nudipedalia populo denunciatis, Calum apud Capito-
lium queritis. Tertul. Apol. cap. 40.

Confid. IV. This course hath usually been successful; so St. James observes in the case of Elijah, Jam. v. 16. and as the event declared in the former examples. But no Prayers were ever so prevalent as those of the Christians: for although the malicious Heathens were wont to impute all their Calamities, particularly their want of Rain, to the Christian Religion (k), it pleased God wonderfully to confute them; for when all their *Gemile* Superstitions could not obtain one drop from Heaven, the Christians were so constantly successful, that one of that Age challengeth them to shew, when ever the Christian Supplications and Litanies in this case had failed (l). Eusebius gives us one illustrious instance of a Christian Legion which fought under Marcus Aurelius in his German Wars, and when the whole Army was like to perish with Thirst, they by their Prayers obtained Rain for the Imperial Forces, and Thunder which destroyed the Enemies, whereupon they were called the *Thundering Legion* ever after. Euseb. Hist. Eccl. l. 5. cap. 5. And it is remembred concerning our Country-woman, the devout *Hesena*, Mother

(k) Pluvia de-
fecit causā
Christiani no-
minis. Aug.
Civ. Dei. l. 1.
(l) Quando non
geniculationi-
bus & jejuna-
tionibus nostris,
etiam siccitates
sunt depulse?
Tert ad Scapul.
cap. 4.

Mother of *Constantine*, that she by her Prayers procured Rain in the Isle of *Greece*, which was almost wholly desolate, for that it had wanted Rain 36 years before. We shall add no more Examples, for these are sufficient to encourage us to seek to our God with great Devotion, whenever we are in like distress, especially since we have so excellent a form to do it in, of which we will now particularly treat.

4. The Analysis of the Prayer for Rain.

§. II. This Prayer hath Three Parts :	1. The ground of this Re- quest,	1. God's gracious Nature :	{ O God, Heavenly Father,
		1. By whom he made it :	{ Who by thy Son Jesus Christ hast promised
		2. His faithful Promise, noting	{ To all them that seek thy King- dom, and the Righteousness thereof,
	2. The Request it self, shewing	2. To whom :	{ All things neces- sary to their bo- dily Sustainance:
		3. Concerning what things :	{ Send us we be- seech thee in this our necessity,
		1. Why we ask :	{ Such moderate Rain and Show- ers,
	3. The Ends in ma- king it,	2. What we ask for :	{ That we may re- ceive the fruits of the Earth to our comfort,
		1. Our own benefit :	{ And to thy ho- nour, through Jesus Christ our Lord, Amen.
		2. The Glory of God :	

A Practical Discourse upon this Prayer.

§. III. **O** God, Heavenly Father, who by thy Son Jesus Christ, hast promised to all them that seek thy Kingdom and the Righteousness thereof, all things necessary to their bodily Sustenance.]

Whensoever we want Rain from Heaven, we ought to look beyond the Clouds, and remember we have a Father, who dwells in the Heaven of Heavens infinitely above these lower Regions, who commands the Clouds at his pleasure. Our Saviour had taught us in his blessed Prayer to ask our daily Bread from our Father which is in Heaven, *Matth. vi. 11.* And a little after speaking of meat and drink and rayment, he adds, *ver. 32. For your Heavenly Father knoweth that you have need of all these things;* upon which he adviseth us, *ver. 33. To seek first the Kingdom of Heaven and the Righteousness thereof, and then all these things shall be added unto us:* Which shews us the Divine Fountain from whence this first part of the Prayer is derived. Hence we learned to call God our Heavenly Father, and here it is, where by his Son Jesus Christ, he made this gracious Promise, which we most fitly lay as the foundation of this Request. Our blessed Saviour in that divine Sermon forbids us to disturb our Piety with too solicitous a care for earthly conveniencies, and promiseth that (if we make it our principal endeavour to be holy and righteous here, in order to the happiness of another World) we shall certainly be supplied with all necessities, with Food and Rayment, and all such things as are needful to the body, or (as our Church here paraphraseth it) with all things necessary to our bodily sustenance: *He that seeketh* (saith Theophylact (m)) *Spiritual things, shall have bodily conveniencies added to his reward out of the bounty of Almighty God;* he shall have eternal felicity in the end, but these shall be added into the bargain. Now this Promise we apply to our own selves: for although we are at this time in great fear and trouble, and have perhaps suffered much loss by this excessive Drought, yet we have in the first place been seeking for spiritual things, we have prayed for a part in the Kingdom of Heaven, and desired to be endued with the Righteousness thereof; and I hope, we have in the time of these Devotions wholly forgot and laid aside all our earthly cares and fears; so that now we may justly plead this Promise, and after we have given the precedence to Heavenly things, we may pray for Rain, which is so necessary to our bodily sustenance. We have had the food of our Souls in hearing of Gods Word, therefore we may pray (with the Greek Church) for bodily succours also to be added thereunto (n). And verily since we are flesh, and not only spirit, it is impossible but that our doubts and fears, losses and wants as to outward things should be some disturbance to our minds, and give some little check to our pursuit of nobler things, so that we may be allowed to beg for the Removal of these grievances and temporal pressures, to the end, that we may more steddily, and more vigorously seek for Heavenly and Eternal blessings (as the (o) Western Church use to pray.) It is our duty, and our desire it may be, to seek Gods Kingdom with fixed and uninterrupted endeavours; but when we are scorched with heat without, and parched with thirst within; when we behold the fruits of our labours fail, and the hopes of our flocks and herds pine and languish, it is somewhat of discouragement; and therefore that we may more diligently seek, and more speedily attain the end, let us crave necessities by the way; provided it be but (as here) in the last place, and with respect to some further good. But as for those brutish Sots, who ask nothing else, or nothing heartily, but what conduceth to their outward welfare, who care not how barren their Souls be, so their Land be fruitful, and if they can have Rain, care not whether they have Grace or no: Such as these have no right in this Promise, because they seek not the best things in the first place, and are not only like those grosser Heathens (p), of whom our Saviour speaks, *Matth.*

(m) Ὁς ἐν
ζητῇ τὸ πνεύ-
ματι, προσθή-
σει αὐτῷ τὰ
σώματα καὶ
τὰ ῥήματα
τοῦ Θεοῦ
ἐν τῇ ἐσχάτῃ
ἐνδοξῇ.

(n) Δὲς ἔν
τοῖς αἰσθητοῖς
ἐν τῇ ἐσχάτῃ
ἐνδοξῇ, προσθή-
σει αὐτῷ τὰ
σώματα καὶ
τὰ ῥήματα
τοῦ Θεοῦ
ἐν τῇ ἐσχάτῃ
ἐνδοξῇ. Euc.
Offic. in sicit.
(o) Pluviam
nobis tribue
congruentem,
ut presentibus
subsidiis suffi-
cienter adjuti,
spiritualia fi-
ducialius appe-
tamus. Mill.
pro pluv. sec.
usum Ebor.

(p) Prima serē
vota & cunctis
necessaria tem-
plis.

Di viti. cut crescant —

Hoc recto vultu, solum hoc & pallidus optas.

Juv. Sat. x.

vi. 32. but even like the Beasts that perish, who look no higher, nor seek no further than for to satiate their Hunger and Thirst. But let us remember we have a Promise made by God, which cannot lye, and published by Jesus, in whom all the Promises are *Yea*, and *Amen*, that if Rain be needful for our bodily Sustainance, we shall surely have it, if we first do seek the best things. And let this engage us to be pious and patient, to be devout and earnest in all our Prayers as well as in this; for the more fervently we have prayed for Spirituals, the more readily we shall be heard for Temporals afterwards; and though the wants of our outward Man may smart more than those of our inward; yet these are more grievous in themselves and more dangerous in their consequences; for our Souls are the better and the nobler part, and ought to be our first and chiefest care, and when we desire our Souls welfare first, we begin at the right end, and take the wisest course to obtain any earthly blessing, of which we stand in need.

s. IV. *Send us we beseech thee, in this our necessity, such moderate rain and showers.*]

Having laid so sure a foundation, we now build a particular request upon it, viz. for Rain, which is one of those things that at this time is most of all necessary for our bodily sustainance; and we make this Petition to him, *who covereth the Heaven with Clouds, and prepareth Rain for the Earth*, Psal. cxlvii. 8. to him that only can help us, for the Rain serves no other Lord. And the Motive which stirreth us up to ask, and will engage him to grant our Petition, is our great necessity. We do not boldly challenge this blessing, as if we had deserved it; but humbly beseech him for it, because we do extreemly need it: we have wanted it long, and suffered much by the defect thereof; the Earth mourns, the Birds of the air droop, the Beasts of the field groan, and all Men are dejected; we feel much, and we fear more evil if this grievous drought continue. So long as the Calamity was tolerable, we did not complain (for this Prayer ought not to be used upon a slight occasion) but now that the Judgment continues, and our miseries increase, and utter ruine seems to threaten us, now it is time to be importunate. We should not trouble the Majesty of Heaven with a trifling complaint; but when we have a great and just occasion, then our earnestness must be proportionable to our necessity. And that a very fervent Prayer is needful to obtain Rain in time of extream Drought, we may learn from *Elijah*; for the History informs us of the posture of his body, 1 Kings xviii. 42. that he not only kneeled, but that he bowed down his head to the ground, touching his very knees with it, not only to take him off from all other objects, but to express his humility, and the earnestness of his desires: And as to the Devotion of his mind, S. James instructs us, that it was an *efficacious, fervent Prayer*, Jam. v. v. 16. So that if our Prayers for Rain were as earnest, I am perswaded our success would be as great, and we must impute our not prevailing to the indifferency and slackness of our Petitions, and to our want of a due apprehension of the dreadful effects which this Drought may produce among us. But here we must note, it is moderate Rain which we ask for, and therefore we must be prudent as well as fervent; for if we be impatient of Drought, and murmur at him that sends it, he often punisheth us with a Deluge, and that changeth the Scene, but carries on the sorrow; it alters the Judgment, but continues our Misery. Learn we therefore from this Form to beg only so much Rain and Showers as the Earth and the Season requires; so much as may satiate, not overflow the weary and gasping Fields. We must pray, that he who gives us Rain, may give it in Mercy, and that his Wisdom may proportion it, as well as his Goodness bestow it, so that what is in it self an excellent Blessing, may not by our Sins, or our Folly be turned into a Curse, and then we shall really be comforted thereby.

s. V. *That we may receive the fruits of the Earth, to our Comfort, and to thy Honour, through Jesus Christ our Lord, Amen.*

The Request that we have now made, is recommended not only by our necessity, but also by those ends, which we propound to our selves in the obtaining thereof.

(q) Ἐάν τι
μή σὺ διὰ τῶν
ἐκκρίων σου
ὀμβρῶν δώῃς
χρηστότητα, ἢ
τῇ ἡμῶν
δωρεῇ τὰν
καρπὸν αὐτῆς.
Euchol.

thereof. The first and general end is in order to our receiving the fruits of the Earth, which are in danger to be lost for want of seasonable Showers: for Rain is the means which God useth, to make the Grass and Corn, the Fruits and productions of the Earth to spring and grow, to flourish and ripen into such a perfection as may fit them for our use: whence the Jews call Rain *The Husband of the Earth*, and the Eastern Church says, *Unless, O Lord, thou shewest thy bounty by sending a gracious Rain, our Land will not yield its fruits (q).* The second and more particular ends are depending on this: for if we can by means of Rain obtain such plenty, it will tend, *First, to our comfort*, for both Man and Beast will be relieved by these good things, and in the abundance of them we shall have great content. But that is not all we must design, but *secondly*, we resolve this our plenty shall advance his *Honour*: for we will receive all these blessings as from his hand, and of his free bounty we will bless and praise him for them, and use them soberly to enable us to serve him, not luxuriously so as to pamper us, and make us rebel against him. And truly, the usual cause why we now want Rain, is because when God hath given us Rain and fruitful Seasons in former times, we have grown wanton and proud, unthankful and intemperate, because we have abused Gods Name with his own gifts, and wounded his Glory with weapons formed out of his kindnesses: therefore if we would have showers and plenty restored, we must promise we will use them better than we have done; and if we now sincerely intend, and afterward faithfully perform this, we shall not fail to procure Rain in this our need, especially since we ask it, *through Jesus Christ our Lord, Amen.*

The Paraphrase of the Prayer for Rain.

O God, our Heavenly Father,] who dwellest above, and commandest over the Clouds, thou art he who hast sustained us all our Lives long, and [who by thy Son Jesus Christ] in the holy Gospel [hast promised,] as an encouragement [to all them that seek] in the first and chiefest place [thy Kingdom] of Heaven, [and the Righteousness] leading to the enjoyment [thereof,] that besides the eternal Happiness which they seek, thou wilt over and above give unto them [all things] which shall be [necessary to their bodily Sustainance:] We who have been hitherto seeking Heavenly things, being encouraged by this Promise, do ask for Earthly blessings also. And, Lord, do thou hear us, and [send us we beseech thee] of thy great pity [in this our necessity,] now the Earth mourns, the Creatures complain, and we are brought to great extremity, [such moderate Rain and] refreshing [Showers] to relieve us, [that we may] in due time [receive the fruits of the Earth,] now in danger to be lost for lack of moisture. And if it shall please thee to give us plenty of them [to our comfort,] we resolve we will use that plenty to thy Glory [and to thy Honour.] Grant us this Request therefore, [through Jesus Christ] his Intercession, who is [our Lord] and only Saviour. [Amen.]

SECTION III.

Of the Prayer for Fair-weather.

S.I. **T**Hese two Judgments, the want and the excess of Rain, though they are contrary in their Natures, yet they do agree to produce the same effect, viz. Dearth and Famine, and upon that account are equally to be deprecated. Nevertheless there are some parts of the World which are more liable to the one than to the other: In the more Eastern and Southern Regions they are most commonly oppressed with Drought; in *Egypt* it scarce ever rains at all, as is attested by Scripture, *Zach. xiv. 18.* as well as by other Writings (r): In *Judea* it was accounted a Miracle to see Rain all the months of Harvest, *1 Sam. xii. 17. (s).* And at all other times the Plague of immoderate Rain was seldom known there; the cause of Famine in all those Countries being generally for lack of Rain: for as *S. Hierom*, an Eye-witness, affirms, *they do there depend much in Summer on Cisterns and Pits of water, so that if they should fail, they would be in danger to dye for thirst.* And this is the reason why we find so few complaints in Scripture of excess, and so many of want of Rain; and also upon this account the Eastern Church hath no peculiar Office for Fair-weather, because they had scarce ever any need to pray for it. But in the more Westerly and Northern Climates, Floods and excessive Rain are far more frequent and more mischievous than Drought; and therefore in the Western Church there is an Office *pro serenitate*, and a most elegant Prayer in Verse, bearing the same Inscription in *S. Ambrose* his Works, *Tom. 5.* by which examples the Church of *England* made this Prayer. And doubtless if we either consult the Records of our own Memory, or the publick Chronicles (t), and Histories of our own Country, we shall find that this Nation hath suffered more, and more grievous Dearth by reason of long and violent Rains, than upon any other accounts whatsoever; which shews what reason the Church had for composing this excellent Form, and what cause we have to use it with great Devotion, whensoever there is occasion. For our help wherein, let us more particularly consider,

I. The Miseries which attend this Judgment of excess of Rain. This was the means which God once chose to express the highest Anger that ever he shewed against the Sons of Men; for by this he destroyed the old World. And though it never since arrived to that height, yet in those degrees in which we feel it, it is *First*, very uncomfortable, to see the Heavens clothed in a sable Mantle, to want the light of the Sun by day, and of the Moon and Stars by night (u), *Acts xxvii. 20.* To have the Clouds weeping over our heads, the Earth swimming under our feet, the furious Cataracts of impetuous Waters roaring on every side of us, scorning their old Channels, and bearing down all before them; who can behold this without fear and sadness? Which usually is writ on every mans face, but the bold and merry Sinners, who is the causer of the Calamity. *Secondly*, it causeth great Devastations and many Losses, both to the publick and to private Persons, especially if it happen (as usually it doth) in either Spring or Autumn: For in the Spring it hinders the production or the flourishing of those things that grow of themselves: and for that which is to be sown, it hinders the preparation of the ground for it, or washes away the seed ere it have taken root; or else rots it under the Clods, and destroys the hopes and provisions for another year. Hence it was that the universal Deluge came in the second Month, that is, in the Spring-time (saith *S. Ambrose*) when all things should have germinated (w), *Gen. vii. 11.* that they might be punished in their abundance, which they had before abused to luxury and excess. Again, if it be in Harvest, it is rather worse, because the fruits of the Earth were then almost at the point of maturity, and the disappointment of our hope is more grievous when the fruition is so near. It is a sad spectacle to the poor Country-man to behold the Fodder of his

Cattel,

(r) Herodot. l. 3.
Plin l. 5. c. 9.
*Aegyptus sine
nube serax* —
Claud. item ap.
Luc.

*Terra suis con-
tenta bonis, non
indiga Mercis
Aut Jovis* —

(s) *Exeunte Ni-
fan, si descen-
dunt imbres,
signum est ma-
ledictionis. R. R.
Nunquam in
fine mensis Ju-
ni, aut in Ju-
lio, — plu-
vis in Judea
vidimus.*

Hieron. in
Amos 4.

(t) Vid. *Stow*
and *Hollins-
head*, &c. in the
5th. of *K. Henry*
V. the 2d. of
K. Rich. III. the
5th. of *Qu.*
Mary.

(u) *Obduxere
polum nubila
caeli*

*Abconduntq;
diem fugato
sole.*

*Amb. Hymn.
pro seren.*

(w) *Secundum
mensum vermi-
esse temporis
non ambigi-
tur — Tunc
ergo fecit Di-
luvium. Amb.
in Gen. vii. 11.*

(x) *Flentes Agricola Culta relinquunt; Spectant nan-fragium triste laboris; Messis lecta natant semina.* Amb.

Cattel, and the Food of his Family, his pains and his care, his cost and expectations, all swept away at once (x), and himself no way able to retrieve them. And the whole Nation ought to be concerned, lest this prove like that *sweeping Rain* (which *Solomon* speaks of) *that leaveth no Food*, Prov. xxviii. 3. To this may be added the infinite Losses occasioned by the violence of this raging Element, when once broke loose, tearing down Banks and Ramparts, Walls and Bridges; yea, overwhelming Houses and Towns, to the ruine of many poor Families in divers places; and also how it drowns many Sheep and Oxen, with such like helpless and profitable Creatures, as can make no resistance against the fury thereof. *Lastly*, It occasions the Death of many Men also; for while the Floods prevail, they besiege those whose Habitations are more depressed, whereby some of them are cut off from all possibility of succour, and reduced to the sad choice, either to Drown or Starve: And many poor Travellers whose urgent affairs make them bold to assay the untryed Floods, are swallowed up in the Waves, and end their journeys and their lives together. Nor is all the danger over when the Waters cease, for after much Rain and great Inundation, corrupted Air, and great Mortality frequently doth ensue, and those who escaped the Waters may fall by this unseen Dart.

II. Therefore having well weighed all these aggravating circumstances, let us consider what Remedy there is in this case. Certain it is, that no humane Power can stay the Clouds. It is God alone can make the Rain to cease, as he only makes it to begin, for he is the great Creator of this vast unruly Element, and he is the Lord of it. In vain do we call upon the Clouds to drop no more, or upon the Waves to stop their course, they are deaf to us, but they know their Makers and their Masters voice (y). The Father made the Red Sea divide it self, and caused *Jordan* to run back and review its own Fountain: The Son walked upon the Waters, and made the Winds and the Sea obey him: The Spirit of God brought the primitive Waters into their several Receptacles; and when in the general Deluge they had broken loose, it was not a *Wind* (as we read) but the *Spirit of God* (as the Original often signifies) which brought the Waters again into their own place (z), as *S. Ambrose* doth declare: It is God alone can help us, for *he sitteth as King above the Water-flood*, Psal. xxxix. 10. On him *Moses* called, when the Land of *Egypt* was in distress, *Exod.* ix. 33. To him *Samuel* made his Prayer, when the *Israelites* were terrified by this Judgment, 1 *Sam.* xii. 19. and they both prevailed with Almighty God to stay his Hand. Wherefore when we want fair weather, and suffer by long and violent Showers, we must apply our selves to God also, and beseech him with great importunity, because he only can relieve us; and if he do not hear us, our case is very sad. Our only care is to bring a devout heart, for we have an excellent Form made ready to our hands, as will appear by the subsequent Table.

(y) *Οὐδὲ τὰ ὑδάτων ἢ οὐ-
ρανὸς, τὸν αὐτὸς
ποιῶντων ἐπι-
ταλάσκει τὸν
ἐαυτοῦ Δε-
σπότην.* Eu-
chol.
(z) *Vulg. Lat.*
Spiritum:
Spiritus igitur
virtute invisibi-
li, diluvium
illud repressum
esse non dubium
est; celesti
operatione, non
flatu. S. Amb.
de Noë cap. 16.

continue would reduce us to the same extremities: so that we may very well fear and tremble, when we call to mind, how the very Heavens seemed to dissolve into Water, and pour themselves out from above, and the vast Ocean scorned its old limits, and with irresistible violence broke in upon them, until all the fruits of the Earth were destroyed, and its beauties lost under the foldings of this watry Mantle, till all the Towns and Cities were overwhelmed, their loftiest Pinnacles being scarce able to witness where their place had been; no Tree so high, no Mountain so lofty, no Fort so strong, as to secure those who in vain fled unto them. In vain both Men and Beasts do strive, which longest should avoid their unavoidable ruine: for the rolling Waves pursue them, and at last devour those who were almost slain with their own Fears before. All which ought to bring us to a serious Repentance, especially when the same Rod is shaken over us; and to that end it is mentioned here, that we may remember and fear; lest the like befall us. I know it will be alledged, that we are in no danger of such a Destruction, because God hath promised *never to destroy the Earth so again*, Gen. viii. 21. and hath made the *Rain-bow* a Sacramental Token of this Covenant, Gen. xi. 15, 16. I answer, This is most true, and therefore also it is recorded in this Prayer, that as the Judgment doth humble us, which was shewed on the old World, the Mercy which is promised to this, may revive us; but this is mentioned not to make us presume, but to keep us from despair. Nor must we so mistake our selves, or misconstrue the Divine Promise, as if no part of the World should ever be destroyed with a Flood afterward: for *Greece* alone hath been twice since almost wholly overwhelmed in those Floods of *Ogyges* and *Dencalion*. And if those be doubted of, as related by the Poets, *Paulus Diaconus* tells us, that in the days of *Mauritius* the Emperour, *There was a Flood in the borders of the Venetians and Ligurians, and other Regions of Italy, such as it was believed had not been seen since the days of Noah, Houses and Villages were turned into Lakes, very many both Men and Beasts were destroyed, and High-ways were obliterated, &c.* Hist. lib. 18. And many other Histories do assure us, that Islands, Towns and Cities, and part of several Countries have been drowned by Floods, or swallowed by the Sea; so that no particular place or person can plead an Exemption from this Judgment upon the account of this Promise, which was made with reference to the whole World; and therefore we ought to remember the sad Deluge with serious thoughts, and trusting alone in Gods great Mercy, let us beseech him to spare us from the like, and desire him not to make our Country, nor our Vicinage to be a sad instance of his Justice, but to give us our Summer and Winter, our Seed-time and Harvest in their due season.

s. IV. We humbly beseech thee, that (although we for our Iniquities have worthily deserved a Plague of Rain and Waters, yet) upon our true Repentance, thou wilt send us such weather, that we may receive the fruits of the Earth in due Season.]

When these Considerations have made us sensible of the Evil, and desirous of Deliverance, we are then rightly disposed to pray for a Cessation of this Plague of waters, and a return of better weather: These Meditations of the Flood will make us desire, as *S. Ambrose* his Hymn saith, *That God will send the Holy Dove, bearing the Branch of peaceful Olive, to signify by its gracious flight, that these Floods shall be abated from off the Earth*, pro Iren. p. 355. And when we would petition for this mercy, our own Form is so excellently contrived, that besides the desire of Fair-weather, there is expressed, I. A Confession of Sin, and II. A Declaration of our Repentance; which two, if they be as sincerely performed, as they are plainly prescribed, will be as the Wings to this Petition, enabling it to fly as high as the Throne of Grace, and there is no question but it will prevail. First then, let us confess, **That we have justly deserved this Plague of Rain and Waters for our Iniquities**: for otherwise our Complaints of our misery would be Accusations of his Justice, and seem to asperse him with too great severity: but when we confess we have deserved all that we suffer, we do clear him, and take all the blame upon our selves. He is merciful, and would spare us, but we are wicked and force him to punish us. We do so often abuse the

the fruits of the Earth by Luxury and Excess, that we constrain him sometimes to destroy them or withhold them, meerly to let us smart for our former Riot. Sin was the Cause of the great Flood in *Noah's* time (c), and is the Cause of this we now fear or feel. But the Sins of this Generation are greater than those of the old World, and yet the Punishment is far less; so that we may very truly say, that our Iniquities have deserved much more. The *Jews* in *Jeremiab's* time were to confess, that their Sins had withheld the appointed weeks of Harvest, *Jer.v.25*. And the *Israelites* in *Samuel's* days did acknowledge (to God and to *Samuel*,) that they had sinned, before the Holy Man could pray acceptably for them, *1 Sam.xii.19*. These Judgments are many times sent on purpose to bring us to see our Sins, and therefore we cannot expect they will be recalled, till they have done their Errand, and brought us to confess our Iniquities and Evil-deservings. But some will say, If we suffer justly, why then do we complain? or how can we ask Deliverance? I answer, we do not murmur, only (as Nature teacheth) we desire Relief, yet withal we beg it with such Circumstances as cannot displease him, of whom we ask it. We beseech him indeed earnestly to send us better Weather, yet withal we do it humbly, and acknowledge we deserve that which we now suffer. We crave redress, but it is upon those Terms on which God hath promised this and all Blessings, even upon our true Repentance, which is the second particular. II. The Declaration of our Repentance: It is a very proper season for Repentance, when God is chastising us for our Sins; if our own Sufferings and the Calamities of all round about us will not make us relent, what can melt us? We are desperately in Love with our Sins, when we will not part with them, whatsoever we endure for their sakes; Almighty God is correcting us for our offences, and can we think he will cease his correction, if we go on in our Evil-doings, and sin under the very Rod? Yet so it is sometimes (d). The Country-man complains of unseasonable Weather, and yet is as frequent in his Drunkenness, as profane in his Oaths, as notorious in his Cheats and Injustice, as ever he was before. The Court and the City, the Towns and Villages do all joyn in this Petition in a time of general Calamity, and yet there are no signs of Repentance among any sort of Men, and then no wonder if their Prayers be ineffectual; but let us be assured we must all perform as well as promise this Repentance, if we hope to be delivered in Mercy: for we know, that God heareth not sinners, *S.Johnix.31*. And it is the effectual fervent Prayer of a Righteous man that prevaleth, *Jam.v.16*. Yea, if we be so impudently hypocritical as to say we do repent, when we do not so at all, the baseness of that Hypocrisy will provoke God to continue the Judgment and increase our misery. Wherefore the Church hath so ordered this Petition, that unless we repent, we do not, nor cannot expect redress; that so our worldly Interest which works more sensibly upon us, may put us upon that which will be for our Spiritual and Eternal good. And truly if we do not repent, it will not be a Mercy to remove the Plague, of Waters: for alas! the better Weather and the greater Plenty impenitent Sinners do enjoy, the faster they run to destruction; whereas if God give us a respite upon our Repentance, so that we may receive the fruits of the Earth in due season, we shall then be bettered by his Mercy, and make that right use of it which is mentioned in the next place.

s.V. And learn both by thy Punishment to amend our Lives, and for thy Clemency to give thee praise and glory, through Jesus Christ our Lord, Amen.]

Mercy is well bestowed on a true Penitent, for it will produce these happy effects which are mentioned in the conclusion of this excellent Form. I. When they that repent reflect upon the misery of the Punishment, which they have suffered, it will teach them to sin no more, lest some worse thing happen unto them, *John.v.v.14*. Those Temporal Plagues are but little fore-runners of that dreadful and eternal Vengeance, that will shortly fall upon those who will not be amended by these warnings; and those whom these Floods cannot cleanse, shall be drenched in the lake of Fire and Brimstone. Let us therefore pray, that we may take warning, and that these floods

(c) Prior Diluvium pertulit Aetas, Ut mundaret aqua crimina Terrae. Amb.hymn.ut sup.

(d) Scelera plagis crescebant, ut putares poenam ipsorum criminum matrem esse vitiorum. S.Salv. de gab.l.6.

and excessive Rains, which have done so much damage to our outward Estate, may turn to the good of our Souls, and teach us to be afraid to offend so great a God. *Make, O Lord, (saith the Roman Office) the Scourge of this Element to serve the purposes of thy Mercy, that as we rejoyce in regard we were once regenerated by Waters, so we may have cause to give thanks, that we are reformed by the means of Waters also.* Miss. sec. us. Ebor. II. As the smart of the Punishment teacheth us amendment, so the Mercy of the Deliverance obligeth us to praise him that did relieve us, and if ever we did truly feel the weight of the Judgment, we shall easily and heartily give Praise to him, who took the load off from us. The Judgment hath taught us to fear God, and the Mercy will engage us to love him, and both will work together to make us his faithful Servants for ever hereafter; and then it will be happy for us we were corrected, when our Chastisement brings forth such blessed Fruit.

The Paraphrase of the Prayer for Fair-weather.

O Almighty and most dreadful Lord God, who being justly angry for the Sin of Man in an evil Generation [didst once] with an Universal Deluge destroy all that grew on the Earth, and [drown all] the Inhabitants of [the World, except] only Noah and his Family, being but [eight Persons,] whom thy Pity rescued from the common ruine; [And afterward] having made these Sinners an Example, thou, O Lord, [of thy great Mercy] to the succeeding Ages [didst promise, never to destroy it so] totally and miserably [again] by a general Inundation: Yet now these violent and lasting Rains would drive us into the like sad Expectations, but that we hope in thy Mercy: In confidence whereof [we humbly beseech thee] to restrain these immoderate Showers and furious Waters; and grant [that although we] wretched Creatures [for our Iniquities have] justly and [worthily deserved] to be thus punished by [a Plague of Rain] from Heaven above, and excessive floods [and waters] on the Earth beneath; [yet upon our true Repentance,] which we here unfeignedly promise, we hope [thou wilt send us] a blessed Cessation, and give us [such weather, as that] all things may come to their maturity, and that [we may receive] all sorts of [the fruits of the Earth] in large quantities, and [in due Season:] Which Mercy if thou please to grant us, we resolve to improve it to our Souls good, for we will be wiser hereafter; [and learn both by thy Punishments,] which are inflicted for our Sins [to amend our Lives,] and forsake our Iniquities: [And] upon our Deliverance we will further learn [for thy Clemency] and pity [to give thee praise and glory] by acknowledging all thy favours to us [through Jesus Christ our Lord,] and only Mediator, [Amen.]

SECTION IV.

Of the Prayers in time of Dearth and Famine.

s. I. **T**Hese Prayers are very properly placed next after those concerning Want and Excess of Rain, because Famine usually follows one of these two, and the fear of this is that which makes those to be so dismal; it may proceed also from other Causes, but it is most certain, that God is the Appointer of it, whatsoever be the means to bring it. Whatsoever be the second Cause, he is the first: For he makes Bread to grow out of the Earth, and he can hinder it when he pleaseth. He it is therefore, who threatens it to obstinate Sinners (e), and he is said, to call for a Dearth upon the Land (f), to intimate that Famine is one of his Servants, which cometh when he calleth for it; but this is so evident, that it needs no further proof: wherefore our general Considerations upon this Subject shall be these three.

(e) Lev. xxvi.
19, 20, 29.
Deut. xxviii. 38,
&c. 51.
(f) Psal. cv. 16.

I. We will set down some remarkable Instances of grievous Famines, which God hath inflicted upon several Nations. Thus he chastised the Land of *Ægypt*, anciently esteemed the most fertile Region in the World, and afterwards accounted the Granary of the *Roman Empire*. *Joseph. Bel. Jud. l. 5. cap. 11*. Yet there we read of a grievous Famine, *Gen. xli. 30*. continuing seven years together. Nor could the Fruitfulness of *Canaan* free the Jews from this Plague, when their Sins deserved it, as we see *2 Sam. xxi. 1*. *1 Kings xviii. 1*. *Lament. iv. 4, 5*. The *Heathen World* also hath in divers places suffered the like Calamity. Out of many Instances we shall select that Famine, which happened in the *Roman Empire*, under the cruel Persecutor *Maximinus*; which impious Prince had boasted, that since he had banished and destroyed the Christians, the Air was more temperate, the Earth more fruitful, and Corn more plentiful than before; whereupon immediately God sent a continuing Drought, which caused so intolerable a Famine, that the living scarcely were sufficient to bury the Dead (g). Yea, the Christians also have frequently been scourged with this Rod for their Impieties. In the Reign of *Justinian* there was a general Famine, which was so great, that Mothers were forced to eat their own Children. (h) *Sigebert* also mentions another in his own time as grievous as the former (i): But we need not look so far off for Instances, our own Nation affording us very many and very sad Examples thereof. For though this our native Country be the glory of all Lands, the Garden of God, and a Region which outvies all the Kingdoms of the Earth for plenty of all necessary things, yet be that maketh a fruitful Land barren for the wickedness of them that dwell therein, *Psal. cxvii. 34*. hath severely punished the Sins of this Nation by want of food. In the 20th year of King *William the Conqueror* (to look no further back) there was an extreme Dearth of all provisions: And in the reign of King *Richard I.* there was a Famine which continued for three or four years together: In the 17th of King *Henry III.* Men were forced through scarcity to eat Horse flesh, and the Barks of Trees; and in the City of *London* alone, there were 2000 starved to death at that time: In the 8th of King *Edward II.* a miserable Famine continued for three years, in which it is remarked, that the Prisoners eat up those for very Hunger, who were newly brought in amongst them. It would be too long to mention those of later times, and these may suffice to let us see we are not secure from those Calamities, which our Ancestors have smarted under, this will convince us that Famine may come.

(g) Eusebius
Ecclef. Hist.
lib. 9. cap. 17,
18.
(h) Paulus Diac.
lib. xvii.
(i) Sigebert
Chr. An. 1095.

II. And when it doth fall upon us, it is one of the most terrible of all Judgments (k). If we want our food but a few hours, we are strangely impatient; but what then do we think they endure, who dye by the torturing of this most cruel kind of Death (l)? They that be slain with the Sword, are better than they that

(k) Λιμὴς
μέγιστον ἀλγὸς
ἀνθρώποις ἐστίν.
Menand.

(l) Λιμὴν γὰρ
οὐκ ἴσμεν σώζειν.
Prov. Græc.
be

be slain with Hunger, for these pine away stricken through for want of the fruits of the field, Lament. iv. 9. No sort of Death more painful, nor more lingering than this, wherein Nature is made a Tormentor, and an Executioner to it self: No kind of Life more grievous than to be racked with an impatient Appetite, and to have nothing to allay it. The Life of such is worse than Death, for alas, how greedily do they desire and devour those loathsome things, the very Imagination whereof is enough to make us nauseate! yet to the hungry Soul every bitter thing is sweet, Prov. xxvii. 7. For Famine, as Antiphanes observes, makes all things sweet, but it self. Oh how sad a spectacle is it to behold hundreds of trembling, pale, famished Creatures, like so many walking Ghosts, or some of the Inhabitants of the Grave set loose, the Images of Death, and the Copies of that Picture of

(m) With rugged Hair, pale Face, and hollow Eyes,
Pin'd Lips, black Teeth; and every man espies
Her empty Bowels through her close clapt Skin,
And Ribs, which to the Back were bended in;
No Belly did appear, but a deformed Breast
Did seem to hang over her hollow Chest;
The wasted Fleish did make her feeble Joyns
Stem strangely great, and ugly in all poynts.
Ovid. Met.

(n) Λιμὴν γὰρ ὡς εἴδον ἢ ἀπειρὴ σωματικὴ δαίμων.
Procop. 4. Goth.

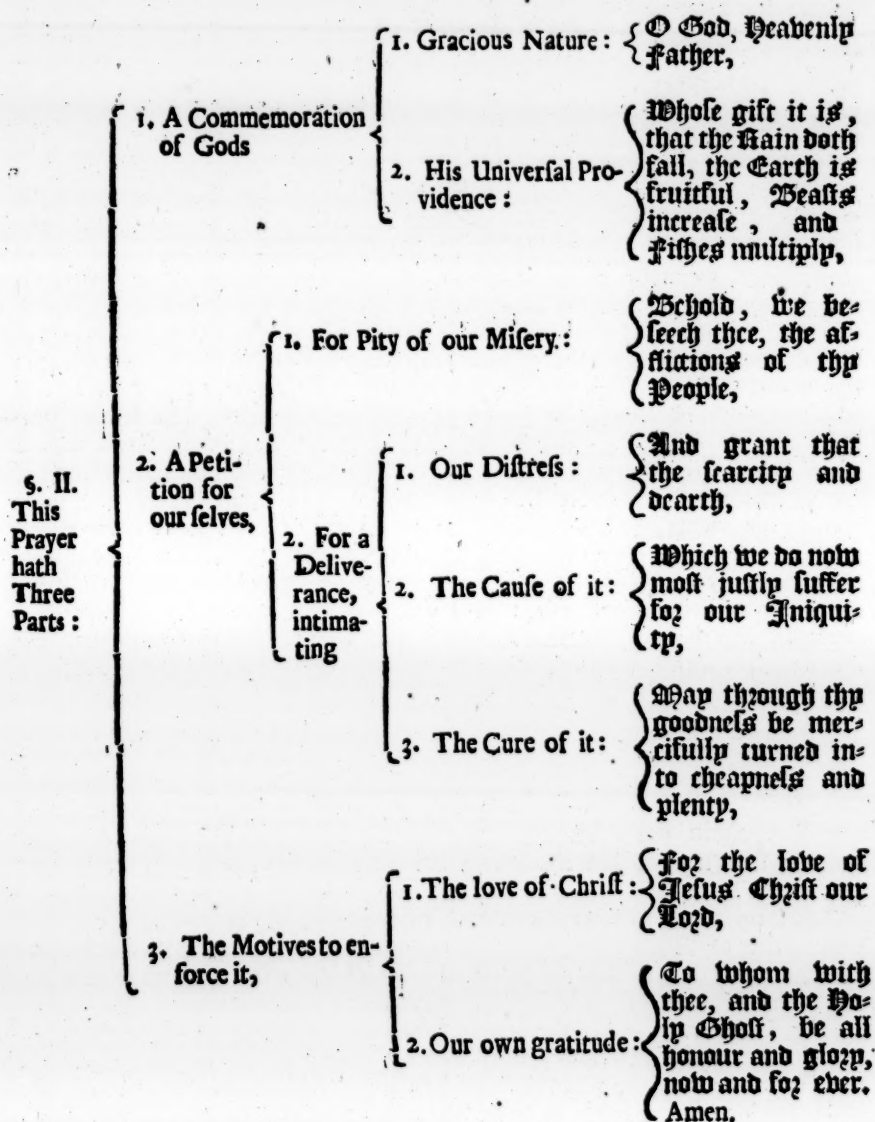
(o) Prov. xii. 8.
Item Menander.
Λιμὴν γὰρ ὡς
εἴδον ἢ ἀπειρὴ
σωματικὴ δαίμων.

Hunger, which the Poet of old did draw (m): For Famine spoils the beauty of Youth, and the comeliness of Old Age, it weakens the force of the Mighty, and employs all the wit of the most Prudent to procure a small relief. And if it do leave either Policy or Strength, they are by this dreadful fury made to become Instruments of violence (n): For this will turn a City into a Wilderness, and make a man prey upon those of his own kind with a Cruelty unknown to the most salvage Creatures. It spoils the management of Trade, and makes the rich a Prey to the poor, who are often by the necessity of Hunger put upon the most desperate designs; which made the wife *Caro* so unwilling to undertake to speak to the multitude, who were enraged for lack of Corn, and threatned the ruine of the City, saying, *It was very difficult to persuade the Belly, which wanted Ears*: And Solomon also informs us, that in this Case, the Poor beareth not rebuke (o). And if any thing be yet wanting to express the Misery of this Judgment, we have a full Description of the aforesaid Famine in the days of Maximinus from the Pen of Eusebius, who might himself remember it, Anno 314. In the Cities so many daily dyed, that there was no room for their Graves; In the Country and Villages many Houses remained utterly desolate. Those who brought their Children to the Market to sell for money to relieve their Hunger, dyed in the place before a Chapman came. Many searching for Herbs and Roots, meeting with those that were poisonous, eat them to their destruction. Ladies of good quality were forced to beg their Bread: And those who walked the Streets, were more like Images than Men, their Visages black, their Eyes sunk into their heads, trembling and ready to fall as they went; some so feeble, that they were not able to ask an Alms; others stretching out their hands to receive it, dropped down dead, ere they could take hold of it; and if any of the richer were disposed to bestow his Charity, he was forced to desist, or be in danger to be prest to death with the multitudes and violence of the Neccessitous: Finally, all the Streets were full of dead Corpses, nor was there any to bury them, since the living expected every moment to dye themselves. Euseb. Eccl. Hist. lib. 9. cap. 8. It may be it is not yet come to this extremity among us, but how easie is it for the same God to bring the same Evils on us, since he hath either the same or greater Provocations by the Iniquities of this evil Generation?

III. Therefore let us fear, and fly to him with early and earnest Importunities; for none but God can relieve us, and Prayer is the only means to obtain his help. The Famine of *Israel* could not be averted but by the Prayer of *Elijah*. And that grievous scarcity in the days of *Mauritius*, was at length allayed by the devout Celebration of *St. Gregories* Litany, though in the first recital thereof eighty Persons of the Company fell down dead. *Paul. Diac. l. 18.* And the Oracles of the Heathens advised them to apply themselves to their Gods in this Calamity: for when the *Arcadians* were afflicted with a severe Famine, the Oracle told them it was for neglecting the worship of *Ceres*, whose Rites being restored, the Evil was stayed. *Pausan. in Arcad.* The Eastern Churches put this into their Prayers in time of Drought, the usual Cause of Famine there. The *Latins* have an Office peculiar for it: And that the Protestant Churches make

make use of the same remedy is evident from what is recorded in the life of the famous *Bullinger*, who in a time when the *Tigurine Church* was visited with extreme Famine, prevailed with the Senate to appoint, that there should be solemn Prayers and Processions through the City and the Fields every third day till the Evil were removed. Melch. Adam. vit. Bul. An. 1571. So that our Church hath many Presidents, and great reason to compose these excellent Forms, to which there is nothing wanting but a devout heart to present them; as will more expressly appear by the ensuing Tables and Discourses.

The Analysis of the first Prayer.



A Practical Discourse upon the first Prayer.

s.III. **O** God heavenly Father, whose gift it is that the Grain doth fall, the Earth is fruitful, Beasts increase, and Fishes multiply.

It is our Saviours observation, that if a Child ask bread of its earthly Father, he cannot deny it to him, *Luke xi. 2.* How much more may we be sure to prevail, who in like necessity go not to Man, but to God; not to an Earthly, but to an Heavenly Father? Our mortal Parents sometimes cannot help us, and it may be in this time of scarcity have not enough for themselves; but our Heavenly Father is always provided, for of his gift all the store in the World comes: so that we may justly say with the starved Prodigal, why do we perish with Hunger, when there is Bread enough in our Fathers house? *Luke xvi. 17.* Moreover, as his Relation to us may encourage us, so also may his universal Power and Providence. If the Earth be dry he can command the Clouds to water it, if it be barren he can make it fruitful; if there be want of any other provision, he can supply that defect when he pleaseth. He first replenished both the Earth and the Sea with all sorts of Creatures, and appointed them to be our food, *Gen. ix. 3.* and for our sakes he makes them multiply; wherefore, when we suffer for want of these things, we must go to the first Author and great Dispenser of them, remembering how freely he gave them to us at first, and how able he is to supply our wants of them for ever after. And when we lay the Providence and Mercy of God for our foundation, we may cheerfully build our ensuing Petitions on them: for so the Greek Church prays, *Thou that coverest the Heavens with Clouds, and preparest Rain for the Earth, send thy Mercy to us, &c.* — *Thou that bringest forth fodder for the Cattel, and green herbs for the service of Man, save both Man and Beast which cry unto thee.* *Euchol. in fecit. p. 775.* The Argument is the same as in ours, though the phrase be different. And doubtless we cannot heartily call upon God in our wants, unless we fully believe his Providence; for, as *Cicero* well notes, those Philosophers, who denied Gods peculiar Providence in these things, took the ready way to banish all Religion out of the World, and to withdraw all men from divine Worship (p): In which nothing makes us more serious and constant, than the believing his Providence, and a sense of our own dependance thereupon, which if we can obtain, it will be the best Preparative to the following Petition.

(p) *Sin autem
Dii neque pos-
sunt nos juva-
re, neque vo-
lunt — nec
est quod ab his
ad hominum vitam permanere possit, quid est quod illis Deis immortalibus cultus, honores, preces, adhibeamus, Cicero de nat.
Deor. lib. 1.*

s.IV. Behold, we beseech thee, the afflictions of thy People, and grant that the scarcity and dearth, which we do now most justly suffer for our Iniquity.]

The former Part of this Petition doth represent our Misery, as well under the general title of Afflictions, as by the special Character of Dearth and scarcity; the latter part doth declare the Iniquity, which is the Cause: so that it is not unlike that Prayer of *David*, *Look upon my Adversity and Misery, and forgive me all my Sins, Psal. xxv. 17.* And doubtless want of necessities for our Sustenance, and Famine are very sad afflictions, when men eat their Bread by weight, and drink their Drink by measure, when the Children cry for food and are not satisfied, and many Men die for want, or live a Life worse than Death, yea, the very Beasts of the field mourn and die for Hunger. Surely (if ever) it is then time to cry mightily to God. He seems to turn away his face in anger from us; but we must call so loud, and so earnestly, that he may cast one gracious look upon us: for if he see us in this Distress, his bowels cannot but yearn upon us. We beseech thee, O thou Creator and preserver of all things, Have mercy upon us: O Lord, have mercy upon us — behold the Birds are in distress, the Beasts cry unto thee for hunger.

hunger. Regard the tears of Infants, the complaints of Youth, the miseries of Old men, the helplessness of Orphans, the distress of Widows, and the supplicating voice of all thy People; as the Euchologion doth elegantly describe this Calamity. But we must together with this complaint of our misery also make a Confession of our Sin: For Famine is threatned to a sinful People, and is always a scourge for a wicked Generation; and God expects we should do him so much Justice, as to confess he is not angry without a Cause (q): And if there be some particular Sin at which this punishment aims, we must acknowledge that also, as the Greek Forms do The abuse of plenty (r), which is one of the most usual Causes, and most just occasions of Famine. If we take too much of Gods good Creatures, 'tis but just we should know what the want of them means. If we abuse our plenty to pamper our Lusts, 'tis likely we shall shortly want wherewith to supply our necessity; and they that scorn and trample upon mean, but wholesom fare, shall feel what it is to lack a bit of bread. The Talmud saith there is an Angel of the Crums, whose office it is to punish those with want, who wilfully waste their Bread, Talm. tract. Cholin. cap. 8. Whatsoever the Sin be, I hope the severity and smart of this punishment will make us bewail it, and warn us, that we do not commit such Evils any more.

(q) Hanc peccata famem nostra merentur. Hymn. Ambros.
(r) Τὸν πλεονέκτησιν ὅτι πλεονέκτησιν ἡμῶν ἐδωκεν ἀνθρώποις ἐν ἀπορίᾳ. Euchol. Can. Supplic.

6.V. May through thy goodness be mercifully turned into cheapness and plenty, for the Love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory now and ever. Amen.]

The property of Contraries is, that they become one anothers Cure; whereupon we who have suffered by *Scarcity* and *Dearth*, do pray to be relieved by their contraries, *Cheapness* and *Plenty*. When all sorts of Provisions are scarce, they are also then very dear; and when the Cities are impoverished by the decay of Trade, and the Country by the loss of its expected Harvest, then we are least able to give, and yet then the price of all things is most excessive, to the utter ruine of many poor families: so that we beseech the Lord, that he will send such plenty, that all necessities may be cheap and easie to be purchased by those that stand in need. There are some persons it may be so full of Mony, and so well stored with all sorts of provisions, that they can scarce heartily say this Prayer; because they feel not what the poor endure, and are hardened by the hopes, and the advantage of selling their stores at dearer Rates, and for this Cause, it may be, secretly with the Dearth may continue: But these men are become barbarous by their Covetousness, which hath devestd them of Humanity as well as Christian Charity. What is more inhuman (s) than to desire or delight in the miseries of Mankind for our own private gain? What more impious than to make Merchandise of the Judgments of God and the Calamities of Men? We may be confident such a cruel Avarice shall not go unpunished. Wherefore let us all desire the Common Good, and heartily pray for cheapness and plenty, whatever our Circumstances be, and then we shall gain the love of God, and shew our selves truly Christians. Now we have here some Motives annexed to this Petition, that it may be more likely to prevail. The first is taken from the *goodness* of the Father, of whose power and ability we heard before: We know he can help us, and we beseech him of his *goodness*, that he will *mercifully* do it: His Goodness is communicative, and inwardly moves him to do good to those in necessity, as we are now, so that we hope it will intercede for us: our Famine is caused by his suspending that usual blessing, which of his goodness he is wont to give to all things, and now we entreat him to let his Mercy run into its accustomed Channel. Secondly, We plead also through the *Love* of God the Son, an Argument taken out of St. Ambrose his Hymn on this occasion: *O Christ, favour them whom thou hast bought.* We hope the Father will not cast them off, whom the Son hath redeemed; nor the Son forget those whom he hath purchased so dearly. If Jesus had not loved us, he would not have died for us; and if he love us, the Father will love us for his sake, and pity us as we are his: he will not suffer those to perish for lack of Bread, for whom Jesus hath procured a right to the Kingdom of Heaven. Finally, The whole Prayer is concluded

(s) Inhumanum est ex pauperum calamitatibus sibi ipsi redditus excogitare. Basilin Psal. 5. Nunquam alienis necessitatibus miserum tibi conferatur pecunie augmentum. Jul. Firmic. in Mathes.

(t) *Æterne Genitor, gloria Christo
Semper cum genito sit tibi sancto
Compar Spiritui, qui Deus unus
Pollens perpetuus inclite seclis.*

Hymn. Amb. Tom. V. pag. 360.

with a Doxology taken almost *verbatim* out of the afore-
said *Ambrosian* (t) Hymn, which ends in the same man-
ner. And it is very fit we should glorifie God in the very
fire, to shew our hope in his Mercy, and our Expectations
of Deliverance. We have some Blessings yet to praise
him for, and having now made our Prayers we are in good
hopes of relief; wherefore we must even now begin to

bles the Father who feeds us, the Son who intercedes for us, and the Holy Ghost
who comforts us: And if we do this with Faith and Sincerity, it will be a means
to obtain the Blessings which we desire; for God is not wont to let us praise his
Name in vain.

The Paraphrase of the first Prayer.

O God,] to whom should we fly in this our extreme necessity, but unto
thee, our [heavenly Father,] who hast made us and sustained us hi-
therto, by [whose gift it is that] the Clouds destil their dew, and [the
Rain doth fall] in sweet and pleasant showers; whereby [the Earth is
fruitful,] yielding both Grain and Grass in great abundance? Thou providest
for brute Creatures: by thee the [Beasts] of the Earth are fed, and do [in-
crease;] by thee the Fowls of the Air, [and Fishes] in the Sea do [multiplie]
and all for the food and nourishment of Mankind: Wherefore, O Lord, who
hast such infinite Power to help us, [behold] and pity, [we beseech thee, the
afflictions] which hunger and want hath brought upon so many [of thy
People,] who were wont to be the Objects of thy peculiar love and care; O
help us, [and grant that the scarcity] which punisheth the rich, the intole-
rable prices [and dearth] which pincheth the poor, and this Famine [which
we do now] most sadly complain of, and yet [most justly suffer for our]
former abuse of plenty, and all other kinds of [Iniquity:] Grant, O Lord,
that, since we now repent, our want [may by thy goodness] and Compassion
[be mercifully] and speedily [turned into cheapness and plenty] of all
necessary things. And though we have no merit to deserve so excellent a favour,
yet we beg it [for thy Love] which our Saviour hath to us, and the kindness thou
shewest us upon the account [of Jesus Christ our Lord,] by whom were
redeemed, and therefore [to whom, with thee] O Father, our Creator [and
the Holy Ghost] our Comforter, even in our deepest Distress we desire we may
[be] ascribed [all honour and glory] by us on Earth [now], and by Saints
and Angels in heaven for ever [and for ever.] Amen.

Of the Second Prayer in time of Famine.

s.VI. **A**Lthough both these Prayers relate to the same subject, and aim at the same end: yet there is difference enough between them to secure them from the censure of being either of them needless or Tautology. The former is most proper to be used, when the Judgment is in a lesser degree; this when it is come to the height, as it was in the time of *Elisha*: That Prayer is most agreeable to a Famine coming by unseasonable Weather, and the more immediate hand of God; but this when it is the effect of War, and comes by the hand of Man; for such was the *Samaritan* Famine here instanced in, and this Form supposeth us to be punished with like adversity: so that we shall premise something concerning this kind of Famine here. War is very often an occasion of Dearth and Scarcity; first, in the Country; secondly, in Cities and besieged places. In the Country, which is the seat of War, there is commonly a great want of Provisions, not only by the reason of that which a multitude of Soldiers eat, but because they do destroy or take away the fruits of the ground: so did the *Midianites* in *Canaan*, *Judg.* vi. 3, 4. giving the *Israelites* leave to sow, and coming up at Harvest-time carried away the profits: so did *Alyattes* King of *Lydia* spoil the *Milesians* for eleven years together (u): And this is that of which the Shepherd *Melibœus* complains in *Virgil*, *Eccl.* i. (w): And so that terrible Army which *Joel* threatens, *chap.* ii. 3. was to scourge the Jews, before whom the land was as the Garden of Eden, and behind them a desolate Wilderness. 'Tis true, *Diodorus Siculus* saith, that the *Indians* in all their Wars spared the Husbandmen, and their labours, as being men taking pains for the common Good (x). And such a Law there was among the *Corinthians*, saith *Plutarch*. *Cyrus* also professeth, that he observed this Rule in all his Wars, as *Xenophon* relates (y). And so did the *Gothish* Prince *Totilas* spare the *Italian* Peasants, and encourage them to follow their Husbandry securely (z). But these are rare Instances; and though it be very just, yet it is seldom done by those whose Swords give the Law: these do commonly either kill and spoil the poor Countrymen, or else so affright and discourage them, that they leave the ground untilld; from whence grievous Famine did ensue in *Italy* in *Belisarius* his Wars, *P. Diac.* lib. 17. And the like hath happened in our neighbouring Countries, as well as in our own. But secondly, the severest Famines of all are those which War brings upon besieged places, such as was that in *Samaria* here mentioned, of which we shall speak more on the ensuing Prayer, having first presented a Scheme of the Method thereof.

(u) Herodot. in
Clio.lib.1.17.

(w) Impius hæc
tam culta no-
valia miles
habebit?

Barbarus hæc
segetes

— en queis
conseruimus a-
gros.

(x) Τὸς μετ
τῷ γεωργίᾳ
ὄντας ἐὼς
ἀβλαβεῖς, ὡς
καὶ τοὺς ὄντας
ἀπάντων ἐνερ-
γῆτας. *Diodor.*

Sic. l. 2. de Indis.

(y) *Xenophon.*
Instit. Cyr. l. 5.

(z) *Agricolis*
interim per
omnem Ita.

nam nihil mali intulit, sed iussit eos ita ut soliti erant terram perpetuo securos colere, modo ad ipsum tributa perferrent.
Procop. Goth. l. 3. de *Totila*.

The Analysis of the Second Prayer.

S. II.
This
Prayer
hath
Two
Parts:

1. A Commemoration
of a great Delive-
rance, noting

1. The Author, and the
Time:

{ O God, merciful
Father, who in the
time of Elisha the
Prophet

2. The Place, and
strangeness of it:

{ Didst suddenly in
Samaria turn great
scarcity and dearth
into Plenty and
Cheapness:

2. A
two-
fold
Re-
quest,

1. In order
to the
Time pre-
sent:

1. Supplication for
Mercy:

{ Have Mercy upon
us.

2. Confession of Sin:

{ That we, who are
now for our Sins
punished with like
Adversity,

3. Petition for Delive-
rance.

{ May likewise find
a reasonable relief.

2. As to the
Time to
come,

1. Desiring Plenty:

{ Increase the fruits
of the Earth by thy
heavenly Benedic-
tion,

2. And
Grace
to use
it well
in re-
spect,

1. Of God:

{ And grant that we
receiving thy boun-
teous Liberality,
may use the same
to thy Glory,

2. Our
Neigh-
bour:

{ To the relief of
those that are nec-
essary,

3. Our
selves:

{ And our own com-
fort, through Jesus
Christ, our Lord.
Amen.

A Practical Discourse on this Prayer.

s. VII. **O** God merciful Father, who in the time of Elisha the Prophet, didst suddenly in Samaria turn great scarcity and dearth into Plenty and Cheapness.]

Amongst all the Famines recorded in any History, there have been none so terrible and outrageous as those of besieged Cities. And this which is here mentioned, when Benhadad had blocked up Samaria, *An. Mand.* 3508. in the Reign of Jehoram, the Son of Ahab, was equally remarkable for the fury of it, whilst it remained, and the wonderful removal thereof. The Samaritans were fallen to worship strange and forbidden Gods, and they are forced to eat strange and forbidden food (a); they are constrained to satiate their hunger with the vile flesh of Asses, which the Law prohibited, *Lev. xi. 3.* And it was but few whose purses could extend to this costly fare neither, the very head of this contemptible Creature being sold for eighty shekels, which far exceeds the Rates of the same dish, which *Plutarch* saith was sold once in the Persian Army in a great Famine for sixty Drachma's, that is, above forty shillings of our Money, and this gives credit to *Pliny's* Relation of a Mouse at *Casalinum* (when Hannibal lay before it) sold for 200 pence, *Valer. Max. l. 7. cap. 6.* But the poorer Samaritans were glad to eat the macerated Pulse, which were taken out of the crops of those Doves, which could fly abroad into the fields to feed, about the fourth part of a quart of this sorry chear being the purchase of five shekels. And the Records of all Ages give us divers Parallels: The Athenians besieged by *Sylla* boiled and eat their old shoes; the Souldiers of *Perellina* in Italy eat the Leather off from their shields before they would yield to the Carthaginians: Dogs and Horses, Cats and Vermin have been the best food of many in this Case, and of some of those in our Fathers days, who held out some strong places in the Quarrel of our blessed Martyr King CHARLES. The Famine of *Saguntum* was so intolerable, that the survivors chose to burn themselves in a great fire made on purpose, rather than endure it. But the saddest Circumstance of this Samaritan Famine was the Mothers eating her own Child, *2 King. vi. 29.* which though it were so inhuman that we shrink at the very mention; yet the direful hunger of besieged places hath forced the necessitous thereunto. The Inhabitants of *Calaguria*, shut up by *Cn. Pompey*, began to eat their Wives and Children. *Plut.* And the Roman Ladies themselves devoured their own Children, when besieged by *Vitiges*, the Gothish King, as *S. Darius* Archbishop of *Milain* relates, *P. Diacon. l. 17.* And *S. Augustine* affirms, that he had not only heard of this barbarous eating Children often, but known it in his own time (b); and in the Sermon of his above-cited, he thus sets it forth: *Alas! how hunger makes them devour their Piety, and change their own off-spring into food! the cruellest Parricide must be committed, before they can have this horrid feast—Take, O unhappy Mother, thy wretched Son into thy bowels, that lately sprung from thence, and be the Grave and Monument to thy own Child, &c.* *Serm. de temp. 3.* But I will not enlarge on this sad Subject, only if it be any ease to our Sufferings to hear of others in a more deplorable Condition, we may read the History of that cruel Famine which raged in Jerusalem, when *Titus* did besiege it (c), and God avenged his Sons blood upon them; for there we may see, that whatsoever Calamities of this kind have been endured by all the Cities in the World, were all united and acted at once on that sad Theatre, which was the Epitome of all the miseries under Heaven. This then hath been the Case of others, and may be ours. But God delivered the poor Samaritans as speedily, as abundantly: for *Elisha* prophesied, that within twenty four hours space ten quarters of Wheat-flour should be sold for the late price of one Asses head, and ten bushels of Barley for the same rate which they had given for half a pint of Pulse. And though this seemed incredible, yet it was accomplished, for the next day all the provisions of the Syrian Army (who were fled away affrighted with a divine Terror) being brought into the City, relieved all the people at an easy price, except that disbelieving Noble-man, who

(a) Mutatur religio, mutatur & esca — ut enim alienum est quod colitur, ita alienum est quod contra regulam esuritur. Aug. de temp. serm. 3.

(b) Quod malum aliquoties accidisse & verius testatur historia, & nostrorum temporum infelicia experientia docuerunt. Civ. Dei l. 22. c. 20.
(c) Euseb. hist. Eccl. l. 3. c. 6. Joseph. bell. Judaic. l. 6. c. 11.

fav

saw his Infidelity confuted, but lived not to have his Hunger allayed, thereby to teach us not to despair though our Extremity were as great.

§.IX. Have mercy upon us, that we, who are now for our Sins punished with like Adversity, may likewise find a seasonable relief.]

S. Paul saith, *Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4.* And that is the use we must make of this Example. We have heard how grievously the Samaritans suffered, and that should learn us patience; we perceive how wonderfully they were delivered, and that may give us comfort and hope. It ought to encourage us to pray for Mercy; for our God is the same, as able and as willing to deliver now as then: wherefore we say, **Have mercy upon us.** Are we Sinners? So were they, and perhaps in the same kind; if *Samarita's* Sins were the same with her Sister *Sodom's*, as is intimated *Ezek. xvi. 46. viz. Pride, Idleness, Fulness of Bread, and Uncharitableness*, they were as like us in Sin, as we are now to them in Punishment; for our Famine is either like theirs in the occasion, as being a consequent of War; or else it is like it in the degree, that is, a very grievous one. Yet it pleased God to have mercy upon them, and therefore we may hope he will pity us also. He sent them a speedy and seasonable, a large and plentiful relief, and who knows but he may send us the like? I doubt not but any relief would be welcom, whensoever we can obtain it; but if we be reduced to desperate extremities, we may be allowed to be importunate for speedy Supplies, because if they linger we may perish ere they come, and that would be like a Pardon after the Execution: But our God, who gives so willingly, we hope will give it soon, and that will double the kindness, as our Case now stands. But together with our Importunity we do here also confess our Sin, as the Eastern Church also doth (d), and if we do it sincerely, we may hope for Mercy; but so long as our Sins increase, we cannot fairly expect our Famine should decrease. It was a foolish Custom of the *Pagan Grecians* to make a scourge to whip this Judgment out of their houses, saying, *Go our Famine, come in Plenty.* We must drive Sin out of our hearts and forsake it, and then God will drive away the Famine, which our Sins have brought upon us.

(d) Τὸ ὄρ-
γλὺν παροργίζε-
ται καὶ ἡ-
μῶν σωτηρία
ἐν ἐχθροῖς
διγίγνεται. Eu-
chol. p. 772.
(e) Crescit fa-
mis quotidie
panis, quia
quotidie crescit
et culpa. Aug.
de temp. ser. 3.

§.X. Increase the fruits of the Earth by thy heavenly Benediction, and grant that we receiving thy bounteous Liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.]

If our necessities and circumstances be such, that nothing below a Miracle can relieve us, we must not prescribe a Method to divine Providence, but leave the means to the choice of his Wisdom in this present Exigent; but with respect to the future and the regular means of Supply, we may point out to that, desiring to be better provided against another year: And here we must consider, that we acknowledge **the fruits of the Earth do increase by his Heavenly Benediction**: not the fertility of the Soil, the influence of the Sun, nor the descent of the Showers can make them grow without his blessing; wherefore all that we reap at Harvest is here called **his bounteous Liberality, who openeth his hand, and filleth all things living with plenteousness.** Since then all our plenty is from him, we must pray to him to give us Grace to use it well, lest we should abuse these gifts to the dishonour of the Giver. Famine is grievous, but Plenty is dangerous, for it makes men apt to forget the God which sends it, *Deut. 8. 12, 13, 14.* Nor is there any time more seasonable to learn how to use Plenty, than when we have felt what it is to want it. Therefore we are here admonished, if ever God shall again restore us to our former abundance, that we use all those good things,

I. **To the glory of God**, that is, to make us more frequently mindful of him, and more heartily thankful to him: They must shew us our dependance on him, and excite our gratitude, and engage our Obedience to him; the more he gives us, the more freely and cheerfully we must serve him.

II. We must use them **to the relief of those that are needy**: for what we freely receive, we ought to give freely. Besides, God hath now taught us by sad experience

experience what hunger and thirst are: we now know, what the poor man feels, who in his need begs for a bit of Bread; so that now he expects, we should be more apt to pity them, and more ready to relieve them. Whilst we sat at our full Cups, and overladen Tables, we were strangers to the pangs of an hungry Soul, and he that saw us despise their misery, took away our plenty to discipline us into Compassion: wherefore if ever we enjoy our former varieties, we must beware we be not uncharitable still; and while the scarcity remains, if we give a little out of that little which we have, it will (like the Widows' Cake to *Elisha*) make our little last longer, and cause the Famine to cease sooner. Sure I am *S. Basil* complains, that all the Churches *Litanies* and Prayers in time of Famine were not heard by God, because none did hear the cry of the Poor (f). It was our unmercifulness brought this Scarcity upon us, and before it will be removed, those that have any thing, must begin to shew pity to their Brethren, that God may pity us all. We must have no vanities nor superfluities in such a time especially, nor may we let a poor Creature starve, who might have been kept alive out of our unnecessary expences or store; and if we will begin to practise this compassion now, we shall more easily do it afterwards, and we shall the sooner prevail with God to bestow upon us wherewithal to act according to our desire.

III. The last use we must make of our plenty is to our own Comfort, for God allows this also; we may use it to supply our needs, not to feed our lusts; to refreshment and health, not to debauchery and drunkenness: Now if we resolve thus to use our abundance, when God gives it, it will be for the good of our Souls and Bodies, and at once promote our temporal comfort and our eternal salvation; wherefore upon these terms we may and ought to beg it both earnestly and cheerfully, through *Jesus Christ our Lord*, and God shall hear us. *Amen.*

(f) Φωνὴ τῶν
Λιτανεύοντων
εἰκὴ βοᾷ καὶ
πρὸς τὸν θεόν
διασχεδονν-
ται. εἰδὲ γὰρ
ἡμεῖς τὸν α-
ξίοντων κα-
ταμεν. *Basil.*
Orat. in Fam.
& siccit.

The Paraphrase of the Second Prayer.

O God,] who hast relieved the miserable in all times and places, thou art the same [merciful Father, who in the time,] and according to the Word [of *Elisha the Prophet*,] by making the Enemy fly [didst suddenly] within the space of one night [in Samaria turn] that so [great scarcity,] which made Mothers eat their own Children, [and] that excessive [Dearth,] which made the vilest food of so great price, [into plenty] of all Provisions [and cheapness,] as to the Rates thereof: Thou art the same God; [Have mercy] therefore [upon us] also, and pity our Distress, [that we, who are now for] the likeness of [our Sins] to theirs in number, nature and kinds, sadly but justly [punished with like adversity] of grievous Famine, [may likewise] upon our true Repentance [find a reasonable] and speedy [relief:] And for the time to come, Good Lord, [increase the fruits of the Earth,] the food of Man and Beast, [by thy heavenly Benediction,] which maketh all things to bring forth abundantly: [And grant] we may not abuse our plenty, when thou dost relieve us; but [that we receiving] all our abundance, as from [thy bounteous Liberality may] remember it is our duty to [use the same] in the first place [to thy glory,] even so as to make us more obedient and thankful unto thee, the Giver of them: and also more forward to give [to the relief of those] our poor Brethren, [that are needy] and miserable for want of succour: [And] lastly, that we may learn to be more sober in employing them [to our own Comfort] and health. Lord, if thou please to give us plenty, thus we will use it by the help of thy grace; hear us therefore in our extremity [through] the Merits and Intercession of [*Jesus Christ our Lord*] and only Saviour. *Amen.*

SECTION V.

Of the Prayer in time of War and Tumults.

S. I. **I**T is truly observed by the elegant *Arnobius*, That if all men would listen to the salutary and peaceable decrees of *Jesus*, and not arrogantly prefer their own Opinions before his Admonitions, the whole World ere this, turning their swords into plough-shears, would have lived in a pleasant tranquillity, and combined together in inviolable Leagues of blessed amity. *Arnob. adv. Gent. l. 1.* The Rules of Christianity are inconsistent with all kind of War, but such as is undertaken for our just and necessary defence, and the Church daily prays against it in her Collects and Litanies, and all good men do heartily wish there were no such thing in the World: But alas! offences will come, and our Sins do many times cry louder than our Prayers, which are made to prevent this Evil, and then the Sword is made the Instrument of Gods Vengeance, though managed by the hand of men. Now when we are thus punished, the next remedy is to try if we can by Humiliation and Prayer remove that which we could not prevent. If it be a forreign Enemy, it is called War, if the Opposers be domestick Rebels, it is stiled a Tumult; but in both it is our duty to assist our Prince, and by our Prayers as well as our endeavours seek his and our own Peace and safety; and that we may do this more heartily, let us according to the former Method, consider,

I. The Miseries of War, which are so many and so great, that *David* chose a raging Pestilence rather than to endure the last of this fury, 2 *Sam. xxiv. 14.* The Original thereof, as the Poets say, is from Hell, from whence it is sent abroad into the World, armed with a thousand arts of Mischief and Destruction, *Eras. adag. chil. 4. cent. 1.* But the true Original is from the evil Dispositions of Men, the desire of Hurting, the cruelty of Revenge, the implacableness of Malice, the fierceness of Rebelling, and the thirst of bearing Rule; so *St. Augustin* reckons up the Causes of War. And what are the effects thereof, the Tragical records of all Nations can witness in bloody Characters. Of the miseries of Famine by the destruction of the Country, and besieging of Cities, which are the Consequents of War, we have spoken before; but now we shall add, that Injustice and Oppression do always attend even the most moderate Wars: Commanders are Arbitrary and scorn the Laws, Inferiors are insolent and fear no punishment, and all of them are rapacious (g) and deaf to Complaints. *Caius Marius* told such as petitioned him to do them Justice, that he could not hear the voice of the Law for the clashing of Weapons. And *Pompey* told another, that he could not think of the Laws, being in Armor (h). And military men are so accustomed to violence and rapine, that Custom hath made it seem to be no Crime, and plunder is oftentimes esteemed their priviledge or reward. Hence it is that the Seat of War is always impoverished; and when one told *Antisthenes*, that many poor people were taken away by War, he answered, that War makes more poor, than it takes away. *Stobæus Serm. 48.* Those indeed, who have the largest fortunes, are the most exposed, nor do they enjoy any thing but at the Mercy of a domineering and lawless Martialist; for they must call it their own no longer, but till he shall command it who hath more force. Oh how evident are the foot-steps of this wasting Monster! we may trace it, and find houses without Inhabitants, and Villages in flames, stately Palaces demolished and buried in their own ruines, fair Cities sacked and rifled, holy Temples profaned, and Consecrated things seized by bloody hands; we may hear the shrieks of affrighted Women, the cries of helpless Children, the lamentations of the Fatherless and the Widows; and we may see the tears of those that are spoiled and undone, while the insulting men of Iron are merry and unconcerned, and can make the miseries of others their sport and triumph, and esteem them their Advantage and felicity. To this account we may add the innumerable slaughters of a bloody fight by Sea or Land,

in

(g) Nulla fides
pietasque viris
qui castra se-
quuntur, *Luc. 1.*
(h) Οὐ τὸν
αὐτὸν ὅπλων
καὶ νόμον καὶ
ἐν ἑναι.
Plur. vit. Cæf.

in which, a brutish and barbarous Rage cuts off those in one day; which with infinite cost, pains and care have been many years in bringing up: yet they all fall together without distinction of Age or Sex; quality or endowments; the blood and the fire, the smoke and the noise, the Cries of the wounded, and the groans of dying Persons are terrible to all, but those whom an Ecstasie hath made desperate and insensible. And besides, a pious Man considers the deplorable mischief of those, who are surprized in the midst of their sins, and finds too just cause to fear, that they who commonly live so loosely, and die so suddenly, do die at once a double death, and fall into a sad Eternity. And now who is there, that sees and hears all these miseries, and it may be feels some of them, who can forbear lamenting the Calamities of that place, where this devouring Fury reigns? Who can withhold his tears from quenching these flames? Who will not pray heartily, that his Prince, his Country and his Friends may be freed from this Evil?

II. And this is our wisest course, because God alone can help us in this Case also. Multitude of Souldiers, and store of Ammunition, wealth and policy; conduct and discipline do well; but Solomon had observed, *the battel was not always to the strong*, Ecclef. ix. 11. but *God is the Lord of Hosts, and the God of Battel, He is that Man of War*, Exod. xv. 3. *who getteth the victory alone by himself*: Psal. xcvi. 1. *and whatsoever side he takes doth conquer. He maketh wars to cease in all the world*, Psal. xlv. 1. *and it is all one to him to save by many or by few*, 2 Chron. xiv. 11. *Abraham's three hundred Servants, with a few Associates, conquered four Kings*, Gen. xiv. *Gideon with the like number slew an host that was almost innumerable*, Judg. vii. *Jehoshaphat with an handful of Men triumphed over a very great and puissant Army*, 2 Chron. xx. So that if God be for us, who can be against us? If he be on our side, we shall be victorious, or at least safe; which if we do believe with a confidence equal to the truth of the Proposition, and the frequent Experiments, which have confirmed it, we shall make it our care to gain his Favour in the first and principal Place. For,

III. All Nations have made their Addresses to Heaven for aid in this Case: Moses prayed all the while that Joshua fought with Amalek, and the Victory is ascribed rather to Moses his Devotion than to Joshua's arms, Exod. xvii. 2. Saul durst not set upon his Enemies till he had made his Supplication, and because he might not then pray without a Sacrifice, he chose to be his own Priest rather than to want so necessary a Preparation, 1 Sam. xiii. 12. The holy and fervent Prayers of Asa, 2 Chron. xv. 11. Jehoshaphat, 2 Chron. xx. 6. and Hezekiah, 2 Kings xix. 5. did subdue their Enemies without many strokes. So that it is no wonder, that Solomon supposed the People would always seek to the Lord for his aid in the time of War, 1 Kings viii. 44, 45. For the very Heathens addressed themselves to such Deities as they had, on these occasions, and offered costly Sacrifices to oblige them to give their Cause success: The great Scipio begun no enterprise in War, till he had first gone up to the Capitol to worship; and this made the barbarous Rhadagisus so confident of Victory, because he constantly honoured the Gods with large oblations; but Instances are needless, where Examples are so obvious and so many. To come therefore to the Christians, besides their daily Prayers for the Emperors and their Forces, as well the Eastern as the Western Church had peculiar Offices in time of War, out of which we shall select sometimes that which is most pertinent to our purpose. When Sicily was invaded by a cruel Enemy, St. Gregory gave this Counsel to the Bishops thereof, *I exhort you Brethren, that every week on Wednesdays and Fridays, you appoint the Litany without fail, and that ye implore the help of the Divine Protection, against the incursion of the Barbarians cruelty*. Greg. Epist. lib. 9. Ep. 45. Eusebius also remarks, that Constantine the Great was wont to spend some time in private Prayer in his Tent, before any fight began (i). Yea, he himself did teach all his Souldiers an excellent Form of Prayer in Latin (their native Tongue,) making them say it every Lords Day, and causing it to be repeated in Divine

(i) Σωτηριῶς
ἐφ' ἑαυτῷ
πρὸς τῆς ἐκ-
κλησίας οὐλοῦ-
σας ποιῶμεν.

ταῖς πρὸς διδὸν θυγατρὶς τῷ σχολῳ ἀνετίθει. Vit. Const. l. 2. c. 14.

(k) *Contra
eius robustis-
simum Exer-
citum, magis
orando quam
feriendo pug-
navit.* Aug.
Civ. Dei l. 2.
c. 26.

(l) *O nimium
dilecte Deo, cui
militat æther.*
Claudian.

(m) *Præquam
pugnam manu
capesseret, sup-
plicatione pug-
navit.* Salv. de
gub. Dei
lib. 7.

(n) *Plangenda
sunt hæc, non
miranda, & exclamandum ad Deum, ut non secundum merita nostra, sed secundum misericordiam suam liberet nos.* Aug.
Epist. 122.

Service: In imitation of which pious Precedent the religious *Theodosius* in his Expedition against the Tyrant *Eugenius* spent much time in most fervent Prayers to God, and as *S. Augustine* (k) saith, *He overcame that very strong Army rather by Praying than fighting*; for a vehement Wind rose, which blew back the Enemies darts upon their faces, and made them unable to sustain the charge (l). The Emperour *Mauritius* also spent a whole night in private Prayer before he went to battel, and the next day he and all his People made Prayers and Litanies, and armed themselves with the Sacrament. *Simocatta*, lib. 5. cap. ult. Yea, *Salvian* assures us, that the King of the barbarous *Huns* also spent the night, before he joyned Battel against the *Romans*, in Devotions (m), and thereby got the Victory. When *Victorinus*, a certain Priest, complained to *St. Augustine* of the prevailing of the *Barbarians*, he adviseth him, and all pious People, to pray to God for Deliverance (n): And when Count *Bonifacius* went to the Wars, he desired the Prayers of the same *St. Augustine*, and by his Prayers he returned a Conquerour, *Epist.* 193, 194. I am the larger in these Instances to confute this Atheistical Age, which usually makes to flight of this kind of Religious Preparation, which hath been found as useful as the greatest Forces in order to a Victory: so that I hope this will help us to say this Prayer with more Devotion, whose more particular Explication follows.

The Analysis of the Prayer in time of War.

§. II. This Prayer hath Four Parts :	1. The Reasons why we ask these things of God, because of	1. His supreme Authority :	{ Almighty God, King of all things, and Governour of all things,
		2. His infinite Power :	{ Whole Power no Creature is able to resist,
		3. His righte- ous Dis- pensati- ons, as to	{ 1. Sin- ners : { To whom it be- longeth justly to punish Sinners, 2. Peni- tents : { And to be merciful to them that truly repent ;
	2. The Petitions which we make to him, <i>viz.</i>	1. That we may be delivered :	{ Save and deliver us, we humbly be- seech thee, from the hands of our En- emies,
		2. And our Enemies defeated :	{ Abate their Pride, allwage their ma- lice, and confound their devices :
	3. The Ends for which we ask these things,	1. Less principal, <i>viz.</i> Our safety :	{ That we being armed with thy defense, may be preserved evermore from all perils,
		2. Principal, <i>viz.</i> God's glory :	{ To glorifie thee the only Giver of all Victory,
	4. The Name by which we ask them :		{ Through the Me- rits of thy only Son, Jesus Christ our Lord. Amen.

A Practical Discourse on this Prayer.

§.III. **A** Almighty God, King of all things, and Governour of all things, whose Power no Creature is able to resist, to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent.]

The Entrance into this Prayer is not unlike that of *Jehoshaphat*, 2 *Chron.* xx. 6. who when he was afraid of that formidable Army, that came against him, did as we here do, called upon his God for help, saying, *Art not thou God in Heaven? and dost thou not rule over all the Kingdoms of the Heathen? and is there not Power and Might in thy hand, so that no man is able to withstand thee?* And doubtless it is a great comfort, when we are surrounded with Legions of our Foes, to look up to Heaven, and call to mind, that we have a God there, who is higher in Dignity, greater in Dominion and mightier in Power, than the best of those who come against us; and therefore this Commemoration is a very proper Introduction to this Prayer in time of War. And generally all Forms on this occasion have somewhat of this kind in their Preface: *Hezekiah's* Prayer begins, *Thou art the God, even thou alone of all the Kingdoms of the Earth*; 2 *Kings* xix. 15. The Roman Office hath, *O God the Governour of all Kings and Kingdoms, &c.* And the forementioned Form of *Constantine's* composing, *We acknowledge thee to be God alone, we profess thee to be our King, we call upon thee to be our helper, for by thee we obtain Victory, by thee we overcome our Enemies, &c.* *Enchol.* 827. But amongst all the Forms extant, none is so full and methodical as this; wherein we do remember,

I. The Supreme and unlimited Authority of our God, who is truly called the King of Kings, 1 *Tim.* vi. 15. *Revel.* xvii. 14. and xix. 16. because he reigneth over all, 1 *Chron.* xxix. 12. and the greatest Emperors are his Subjects. He that comes against us is King perhaps but of one Country, or Governour of some small part of the World; but alas, that is nothing in respect of him, whom we call upon: Nor ought they to affright us with their lofty stiles, and proud enumeration of all the petty Provinces over which they command; for all they can reckon up are but a small portion of the Empire of the Lord of Hosts. But if it be a Rebel, who disturbs our Peace, to whom should we pray for our lawful Prince, but to him that hath set him over us, even to the King of Kings, against whose Ordinance Traitors do fight, and therefore by whose hand we hope they shall fall? Whosoever it be that molests us, our comfort is, that our God doth govern all things, even the events of this present War, and therefore he can give the Victory to whom he pleaseth.

II. We commemorate his irresistible Power, we tremble to hear of so many thousands as are brought into the Field against us; and yet all these, and as many more, can do nothing against the power of Heaven: For one Souldier of the Celestial Host can in one night destroy 185000 of *Assyrians*, 2 *Kings* xix. 35. We confess a forreign Prince may be too strong for our King, and a Rebel of his own Nation may get Partners enow to make him capable of resisting; but if God be on our Sovereigns side, they cannot stand out against his force: under his Protection we are invincible, and if he assist we shall conquer.

III. We call to mind his Providence, and all his righteous Dispensations; for he is the Judge of all, and he is employed in suppressing proud Sinners, and exalting those that are humble and repentant, as *Aesop* observed of old. It is now the Custom of both Parties to publish to the World their Declarations, Remonstrances, and Manifestos, wherein by many politick Arts, and fair Speeches, Invasion and Rebellion are veiled under the specious Titles of Religion and Liberty, Justice and Necessity; but Almighty God cannot be imposed upon, he knows which side hath the juster Cause, and commonly he gives the victory to them, especially if they appeal to him for decision, as the *Lombards* did before their battel with the *Heruli*, *We call, say they, God to witness—* who doubtless looking upon the merit of each Cause, will give a just end to this Fight: And the Historian

Historian notes the Victory fell to the juster side. Yet we must not always rely on a just Cause; for many times when evil Men manage a good Cause, God may punish the juster side: Thus *Joshua* was smitten before the *Canaanites* for a Sin among his own People, *Josh. vii. 11*. And *Abijah* tells the *Israelites*, *Ye be a great multitude, but there be with you golden Calves*, *2 Chron. xiii. 8*. And the Christians fell before the barbarous People, whose Swords were whet by the Iniquity of the Christians, as *S. Gregory* saith (o). It is the part of God to punish Sinners, even by the loss of a just Cause, and the permitting unjust Enemies to triumph over them, who have been unjust to him; and therefore though we have a good Cause, we must repent of our Sin before we go out to battel; *Deut. xxiii. 9*. Which was signified by all those Lustrations and expiatory Rites used by the Heathens in their Armies, before they would encounter their Enemies (p), and was really practised by the pious Christian Emperors of old, and ought to be done by us in all time of War and Tumults: we should then repent of all our Sins, lest God make use of this War, as a scourge to punish us for all our other Iniquities unrepented of. Whilst we have Sin remaining we have a Foe within, which will make God our Enemy, and do us more mischief than all our Enemies skill or force could be able to do besides; let us therefore repent and God will be for us, and none can then have any power to hurt us.

§. IV. *Save and deliver us we humbly beseech thee, from the hands of our Enemies, abate their Pride, allwage their Malice, and confound their devices.*]

It was a Custom among the Heathen, not only to pray for their own safety, but also to devote their Enemies, and with the bitterest Execrations to curse them. And it was particularly decreed at *Athens*, that whenever the Priest prayed for the Prosperity of that City, he should also curse *Philip* of *Macedon*, his family, his forces, and his whole Country, *Al. ab Alex. lib. 5. c. 27*. But this is not agreeable to the Rules of the Gospel, by which we are commanded to love, and to pray for our Enemies, *Mat. v. 44, 45*. And our Saviour checks his Disciples for wishing Fire from Heaven on the inhospitable *Samaritans*, though their Zeal was shewed in his own quarrel, *Luke ix. 55, 56*. From whence we may observe, how excellently this Prayer is indited, breathing nothing but meekness, and the Spirit of Christianity; for here is nothing of malice nor revenge, no Petitions against the Lives of our Enemies, only a Request for the preservation of our own: we pray to God to change their minds, and confound their plots and devices; but not to cut off, or destroy their Persons: and if we can be safe, we should not wish them any harm at all. *It is not the part of a good Physician, or of a wise Governour to take blood without extreme necessity (q)*; much less is it the part of a good Christian to wish it, who must so manage his very Wars, that it may appear he seeks nothing, but Peace (r). Good *Hezekiah* only prayed as we do, *O Lord, I beseech thee save us out of his hand*, *2 Kings xix. 21*. And Holy *Constantine* going to War against *Maxentius* prayed, *That his right hand, which was hallowed with the sign of Christ, might not be stained with Roman blood*, as *Eusebius* relates, *hist. Eccl. lib. 9. c. 9*. We can do no less than seek to preserve our selves out of their hands and power, who desire and endeavour our destruction, and this safety is all we pray for. *Pride* stirred up our Enemies against us, *Malice* spurs them on, and their *Devices* manage the design: *Pride* makes them scorn us, *Malice* causeth them to hate us, and to resolve on cruel things, and their Policy is at work for our ruine: Now it is not only Care of our selves, but Charity to them to pray, that their *Pride* may be abated, their *Malice* allwaged, and their Plots and *Devices* discovered and disappointed; that so they may be inclined to Peace, and cease their Hostilities against us, that they may return to a better mind, when they discern that we are kept by the divine Providence. And in the very same manner doth the *Greek Church* pray in time of War, *Let their (s) strength be broken, and their Grandeur let it not stand—from all their Devices, Stratagems and Snares be pleased to set us free*. Our God hath power to subdue their *Pride*, for *He brings down the high looks of the Proud*, *Psal. xviii. 27*. And those who boast with *Benhadad* when they put on their Armour, are usually humbled before they

(o) *Peccata nostra barbaricis viribus sociamus, & culpa nostra hostium gladiis excutit.* *S. Greg. Ep. 1.4. 32.* *Mauritio August.*
(p) *Alexander ab Alex. Gen. Dier. 1.5. c. 27.*

(q) *Τὸ ἀνδρὶ τῆς ἐσχάτης ἀνδρίας ἐπιφέρειν οὐδὲν ἔτε ἰατεῖαν ἔτε πολίτην.*
Plut. de Gracch.
(r) *Bellum autem ita suscipiatur, ut nihil aliud nisi pax quaerita videatur.*
Cic. Offic. lib. 1.
(s) *Συνελεῖσθω ἡ ἰσχύς αὐτῶν καὶ ἡ δυνάμεις αὐτῶν μὴ ὑπαρξάντων ἐκ τῶν μεθ' αὐτῶν καὶ μηχανημάτων καὶ παγίδων αὐτῶν ἐλθόντων ἡμῶν.* *Euchol.*

put

put it off, *1 Kings xx. 10, 11. Sifera's Mother and her wife Ladies did divide the spoils of Israel ere the Battel was fought, Judg. v. 30. And so did the Spaniards the Honours and Offices of England in 88; but God disappointed them both, and chastised their insulting Pride, by a base defeat as well of their forces as their vains hopes. Again, He breaks the power of the ungodly and malicious, Psal. x. 17. He changed the bloody purposes of Laban, of Esau, and Saul, and he can make our very Enemies to be at Peace with us. Lastly, our God is He that disappointeth the Devices of the crafty, so that their hands cannot perform their Enterprize, Job v. 12. For he discerns the most secret designs, and can so order it that the most ingenious plots in the world shall by some mislaid Circumstance or other miscarry and come to nothing; for there is no Wisdom, nor Understanding, nor Counsel against the Lord, Prov. xxi. 30. Let us therefore with all possible fervency seek to obtain his favor to our side, and then we need not be disheartened by their boasting, nor dejected at their threats, nor be discouraged at their secret Machinations, for he is able to blast all their Attempts against us.*

s. V. *That we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee the only giver of all Victory through the Merits of thy only Son Jesus Christ our Lord. Amen.]*

When Almighty God is pleased by manifest disappointing the designs and expectations of our Enemies to shew he is for us, it is to be hoped they will at last come to see that we are kept of God, and that all their Opposition is in vain, and accordingly will cease from troubling themselves and us any farther. And this is the end why we desire him to assist us, and defeat them, even that we may be quiet and safe: We do not desire opportunities to be revenged on them, nor do we wish advantages to do them Mischief; but our End is, that both they and we may live quietly and peaceably in all Godliness and Honesty. There are many perils to which we are exposed, many in this War, and many upon other accounts: now it is not our policy or strength, it is not our Armies nor fenced Cities, that can secure us; the best Armor in the World is God's defence, Psal. xviii. 1, 2. If he please but to arm us with that impenetrable Armor of his Providence, we shall not fear, though thousands set themselves against us round about: *We can lye down in Peace, and take our rest, because God makes us to dwell in safety, Psal. iii. 6, 7. and iv. 8. King Philip was wont to say, he could sleep securely even in his Camp, if he knew his friend Antipater was awake; Plus. But oh how much safer are they, who are armed with God's Providence, guarded by Angels, and watched by a never sleeping Centinel? But this outward safety is not all which we aim at in this request; for we desire to be preserved from all perils, that we may the more freely and more undisturbedly glorifie our God. Whilst we are invaded and harraled, pursued and spoiled by our Enemies, we have no leisure nor right Dispositions to sing the divine Praises, we cannot bless him so vigorously, till the hurry and danger be a little over: We are hindered of many opportunities to praise God, while we are defending our selves against the violence of our Foes; but if it please our blessed Lord to give us Victory or Peace, we resolve more fully to praise him, that bestowed our quiet on us. The Greek Office on this occasion made by the Patriarch Calisthus is concluded in the same manner: — that wars and tumults being dispersed, we may with one heart, and one mouth glorifie thee the wonder-working God (t). It was the Custome of all Nations in time of War to make Vows unto their Gods, and upon the obtaining of Peace to offer gifts and sacrifices to the Deity, which they did believe had given them the happy quiet (u): And here we vow a Sacrifice of Praise, if the Lord be pleased to deliver us; we promise we will not abuse our Peace to Luxury and evil Purposes, nor spend it in Sin and Vainity, but in the Service and the Praises of our Deliverer. This we must promise seriously now, and perform punctually when we have obtained our desire through Jesus Christ our Lord, and then we shall find God ready to help us again the next time we are in like Distress.*

(t) ἵνα τὰς
ἐπηρεαζόμενας
μαχὰς καὶ δι-
στροφὰς ἀποστει-
νομεν, ἐν
εἰρήνῃ καὶ
ἀσφάλειᾳ
ἀσπασθῶμεν αὐ-
τὸν τὸν σω-
τήριον θεόν.
Euchol.

(u) — Deus
nobis hæc otia
fecit.

Namque erit ille mihi semper Deus, illius aram

sepetener nostris ab ovilibus imbuet agnus. Virg. Ecl. 1.

The Paraphrase of this Prayer.

O Almighty Lord of Hosts, and God of Battel, we fly unto thy Aid, who art above the highest of our Enemies in dignity, being the King of all things, and larger in thy Dominions, being Lord and Governour of all things: Thou art stronger than they in might, for thou art a God whose power is so infinite, that no Creature in Heaven or Earth is able to resist thee, or stand against thee: Do thou therefore take our part. And though thou art that great Judge of the World to whom it belongeth strictly to try, and justly to punish such miserable Sinners as we have been, by the scourge of War as well as by other Judgments: Yet since we lament these Sins, we remember it is thy Prerogative also to spare and to be merciful to them that unfeignedly and truly repent of their misdoings, as we do in this our great Calamity: O Lord, save us while the War continues, and deliver us our Friends and our Country, out of it as soon as may be: We humbly beseech thee, that we may be preserved from the hands and kept out of the power of our cruel Enemies; do thou disappoint them so frequently, that it may abate their Pride; and do thou so keep us, that they may see their endeavours are ineffectual, which will allwage their Malice; and, when they have laid their Plots most secretly and cunningly, do thou discover and confound their devices, so that they may be brought to make Peace with us: For we do not pray for these things, that they may be ruined, but only that we being armed with thy Providence (which is a never failing defence and security) may be preserved in this War, and hereafter for evermore from all perils and dangers whatsoever; so shall we have strong Obligations and a happy opportunity to glorifie thee in our Peace, and to declare we were not saved by our own Arms, but by thee and thy Mercy, who art the only giver of this, and all Victory to that side which thou pleasest to assist: Grant us therefore these Mercies, which we beg through the merits and Intercession of thy only Son, and our only Mediator Jesus Christ our Lord, to whose Prayers in Heaven for us let these be joyned, that thou maist say unto them Amen, so be it.

SECTION VI.

Of the Prayer in time of any common Plague or Sickness.

s. I. **T**He Plague is set to bring up the rere of these common Calamities, because it hath the last place usually assigned to it in Scripture, when it is reckoned up with the preceeding Judgments, 2 Sam. xxiv. 13. Ezek. xiv. 19. Mat. xxiv. 7. And also because it is very frequently a sad Consequent of unseasonable Weather of Famine or of War. Sometimes the Air is corrupted by excessive Drought, which caused that Plague in France, Italy and Greece, Anno 1242. which as *Natalis Comes* saith, destroyed the greatest part of men where it came, *Nat. Com. Mytholog. l. 6. c. 1.* Sometimes Rain and Inundations in excess breed infectious Vapors which are followed by the Plague; as it was in Italy in *S. Gregories* time, when he made the seven-fold Litany, *Paul. Diacon. l. 18.* Again the necessity of Famine compels the poor to eat such loathsome and unwholesome food (w), that it turns to poison, and often ends in sad Mortality: so did that Famine in the days of *Maximinus* (x), and that in the Reign of *Edward II.* mentioned in our own Chronicles. Finally the Plague is sometimes the Consequent of War, not only in besieged Cities, but in great Armies: so that the mighty Host of *Artaxerxes* was almost wholly consumed by the Pestilence; on which occasion the Emperor writ that memorable Letter to *Hippocrates* to come and cure them: So that upon all these accounts it is very properly placed after all the former Calamities: And yet we must not esteem it the least of them, though it be the last; for though *David* chose it rather than Famine or Invasion, 2 Sam. xxiv. 14. yet his choice was not made, because the Plague was a less Judgment, but because it was more immediately inflicted by the hand of God; for that very History confirms it to be the greatest of the three, since three days of Pestilence are there reputed to be equal to three months of War, and seven years of Famine, ver. 13. So that if this grievous Judgment do at any time fall upon us, that we may behave our selves aright under it, let us consider, 1. The greatness of the Evil. 2. The Remedy thereof.

I. The Plague is a dreadful Judgment, which will appear by considering more particularly these four things.

1. How great destruction it makes. It is called in Scripture by the name of Death (a), as being the cause of general Mortality; and one of the Names of it in Hebrew is derived from a word signifying a Desert (b), because it turns a populous Land into a desolate Wilderness; whereforever it comes it lays heaps upon heaps, and sends multitudes to their long home, scarce leaving enow alive sometimes to bury the dead: of which we might give many sad Instances, besides those mentioned in holy Writ, of which hereafter. *S. Augustine* writes that in the time, and within the Kingdom of *Masiniassa*, 800000 dyed of the Plague, *Aug. de Civ. Dei l. 3. c. 31.* And *Eutropius* adds, that at the same time, and of the same Disease there fell 200000 in one City of *Carthage*, whereof 30000 were Roman Souldiers left for the Guard of the Country. *Valueran* mentions a Plague in *Constantinople* in the days of *Leo Isaurus*, which took away 300000 persons. But we need not go so far from home, since our own Nation hath been the Scene of many Tragical Examples of this destroying Judgment: And the Principal City of *London* hath many times been almost dispeopled thereby; in which City alone in the 22. of *Edward III.* in six Months time dyed 57574. of the Plague, of which it was not fully cleared for nine years after. In the sixth year of *Q. Elizabeth*, there was numbred in the same City 21500 Funerals by the Plague, and Anno 1625. the Account there was 35418. But the saddest Example of all is yet fresh in our Memories in the year 1665, when besides many concealed and omitted, there was

in

(w) *Quid est autem quo vesci non cogeret fame?* Aug. Civ. Deil. 15. c. 27.
(x) *Euseb. hist. l. 9. cap. 8.*

(a) Jer. ix. 21.
Levit. xxvi. 25.
Chal. Par. &
Heb. *Mortem mittam*. i. e. lxx.
Ezek. vii. 15.
(b) *דבר*
pestis, a דבר
desertum.

in a few Months registred 68596. Persons dying of this Disease there; the Remembrance of which I hope will make us tremble at the first approaches of this great Destroyer, and put us upon using this Prayer with all possible Devotion to prevent this so deadly a Calamity from ever rising to the like amazing height.

2. Consider the Universality of the Evil, and the spreading Nature thereof. If it once grow Epidemical it is very difficult to escape it, and none can think themselves safe; for it destroys in Cities; and pursues men into the Country, it finds them out by Sea or Land: No Age nor Sex, no Degrees or Conditions of men are free: The rich who fare well in Famine, have no defence against the Plague; so that in the days of *Maximinus*, *Eusebius* notes, that the Pestilence destroyed the Rich, while the Famine consumed the Poor. O how many Men of highest dignity, and greatest quality, have fallen by this fatal stroke? The noble *L. Camillus* having been five times Dictator, aged 80 years, dyed of the Plague at last; as also did *Hof. Perenna*, one of the Roman Emperors, *Lucius* the second Pope of Rome; *Alfonso* the second King of Spain, and many others. No learning can secure against it; for the greatest Scholars in all Sciences have dyed by this Disease, viz. *Thucydides* the Historian, *Oppianus* the Poet, *Hermolaus Barbarus* the Philosopher, &c. No courage can resist it; for the brave *Pericles* was snatcht away thus, and many of the most famous Generals in the World have followed him in the same Path: Nay Piety it self cannot secure any Man from dying temporally by this Disease. A Holy Life indeed prevents Eternal Death, and those who have lived so, do go more speedily into everlasting Joy, when they fall by this sudden stroke; but good men may, and often do, dye by this kind of Death. *S. Dionysius* of Alexandria writes of the Plague in his time, That though the Pagans were most infected, yet neither were the Christians wholly free; for many Holy men out of an Excellent Charity, going to attend others, dyed together with them, supposing this to be a voluntary kind of Martyrdom, *Euseb.* hist. 7. c. 20. And *Volaterran* saith, that the Plague cut off *St. Lewis* of France with his Son, in their return from an Expedition against the *Sarazens*, the Enemies of the Christian Faith. And now who can think themselves secure? or why do any flatter themselves into a neglect of preparing, upon Presumption they shall escape? When so many fall, why may not we be some of the number? When some of all Conditions go, why do we exempt our selves? Young and old, Male and Female, rich and poor, good and bad, do all suffer the outward part alike (c): so that we may every one expect the fatal stroke. And this is the reason, which *Josephus* gives, why King *David* chose the Pestilence rather than either Famine or the Sword, because Kings may be secured against the necessities of Famine, and the violence of War; but the blessed Prince would have a Judgment common to great and small, since he himself was as likely to fall by the Plague as any of his Subjects. *Joseph. Antiq. Jud. lib. 7. cap. 10.* So that this common danger should make a general Repentance and universal preparation: especially considering

3. The suddenness of the stroke, which gives no warning before it comes, but seizes upon the youngest and strongest in a moment; nor is there any shelter from it or security against it; for whither can we fly to avoid it? unless we can run where God cannot find us. There may be some probable Antidotes, but none certain, since some of the Masters of Physick, who invented them, have attested the insufficiency of their prescription by the sad Experiment of their own Death. And yet it is admirable how stupid many thousands are, while this Arrow flies round about them; for though they have many warnings, and no security that their own Lot shall not be the next, yet they put off their Repentance and Preparation: So that I doubt it finds very many unprepared, and so carries many Souls to Hell, as well as Bodies to the Grave. Thus the Greek Church complains, This horrid and unexpected Calamity, not only corrupts and kills the Body; but alas! utterly destroys many Souls also, finding us in Rebellion against thee, and void of Repentance. *Euchol. pag. 824.* When God sent a Plague on *Aegypt*, he is said, To have made a way to his Indignation, *Psal. lxxviii. 51.* that is, to have taken those Sinners away from the Earth, and so laid open a way for his Eternal Vengeance to be executed on them in Hell-fire. I pray God it prove not so to us, for then to dye by this Death is but the way to a second and a worse kind of Death; for prevention

Y y

whereof

(c) Ἀνὴρ
ἐν τῇ συμφορᾷ
πάντων ὁμοῦ
καὶ τῶν ἀνέ-
μων, καὶ τῶν
μέσων, καὶ τῶν
ἐσχατῶν, πρὸς
ὡς ὅπως ἀρ-
παζόμενον ἐξ-
αίρει. *Euch.*

whereof we must repent just now; for otherwise we shall have no time, no ability to do it, when it hath taken hold of us, and we know not how soon that may be.

(d) *O dira novifacies Lethi*
Gravior Letho
Senec. Oedip.

4. Consider the sadness of the Disease, when it is upon us, after which there remains little hopes of life, since very few escape. And in the mean time Death is never more terrible, than when it appears in this horrid shape (d), making Life it self to be worse than Death, being called *the Sickness*, as being the worst of all Diseases; for it kindles a poisonous flame in the blood, and is accompanied with so much pain and anguish, that it often turns into the height of Distraction; and yet in this sad distress, when we have most need of relief, this Disease banisheth all those who should succour us, making us to be forsaken and abhorred of our nearest and dearest friends, *Psal.* xxxviii. 6. 11. And causing us to be exposed to the extremities thereof, without any to comfort us. S. *Dionysius* in *Eusebius* relates, how the Pagans forsook their nearest friends once beginning to be infected, Parents their Children, Wives their Husbands, and Children their Parents; so soon as they saw their Limbs tremble, and their faces grow pale and wan, they turned them out of the house, and let them lye in the streets half dead, lib. 7. c. 20. I know the Laws and Practices of Christians permit no such Inhumanity, and whosoever should so barbarously desert their infected friends among us, if men did not, God would punish them for their Cruelty; yet notwithstanding we see few have the courage to stay in infected places, and those who labour under this Disease are either crouded into common Pest-houses, or else shut up in their own, and abandoned to the Care of mercenary Attendants, so that they live without comfort, languish without pity, die without observation, and are buried almost with the burial of an Ass: so that their doors justly bear the Title of, *Lord have mercy upon us*; and all that have a Courage and Charity great enough cannot do a nobler Office than to visit them and assist them, and those who dare not, are obliged to furnish them with all possible relief; for certainly their Case is the most deplorable of any in the world.

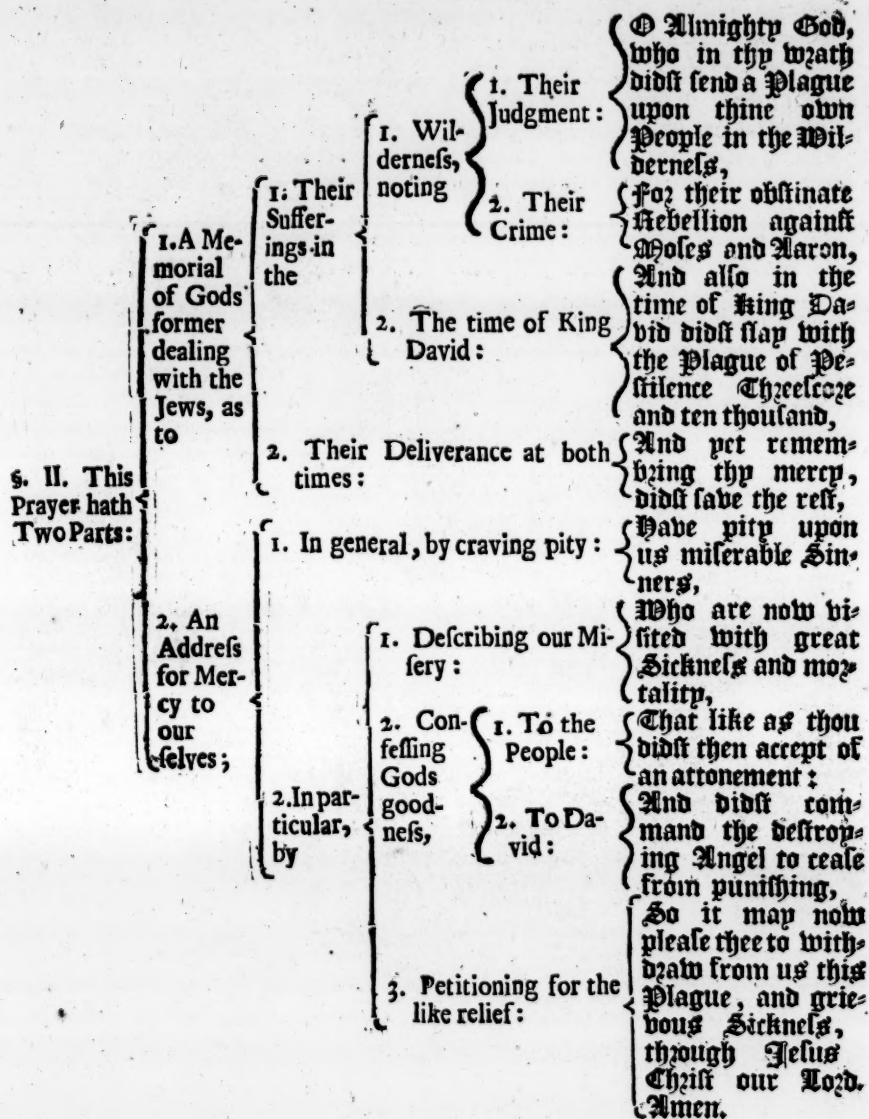
(e) *Δοιμὰς ἡ-
λασθέν ἀλ-
λασθέν ἢ ἀπὸ
Θεοῦ παντὸς*
Thoph. in Mat.
24.

(f) *Morbis gra-
fantibus vel pro-
digia nunciatis,
pacem Deum ex-
posci omnibus*
Gentibus moris
er. u. Briffon. de
Formul.
(g) Alex. ab A-
lex. l. 5. c. 27.
(h) *Τὸ πᾶς-
ἴκοντι Θεῷ*
Diog. Laert.
vita Epimen. &
Lud. Viv. in
Pausaniā,

II. Having thus viewed the Misery of the Plague, let us next enquire after the remedy thereof. I mean not the Cure of single Persons, which is the Physicians part; but the means to remove it from the whole Nation; And that is by making our application to God for help. Famine sometimes, and War alwayes is inflicted by the hands of men, but Pestilence is only from the hand of God immediately (e), so that when *David* chose this, he said, he would fall into the hand of the Lord, 2 *Sam.* xxiv. 14. from him therefore we must alone expect the deliverance. When *Aaron* hath attoned the Divine Anger, then the Plague stayed, *Num.* xvi. 46. And likewise *Phineas* by executing Justice, *Numb.* xxv. 7. and praying for the People, *Psal.* cvii. 30. pleased God, and caused a Cessation of this Infection: To him *Solomon* saith the people will address themselves in time of Pestilence, 1 *Kings* viii. 37. To him *Hezekiah* made his moan, when he had that infectious sore, *Isa.* xxxviii. 2, 3. Yea the very *Gentiles* were taught by the light of Nature in time of Pestilence to seek the favor of their Gods (f), and they had several kinds of Lustrations, and Sacrifices on this occasion (g). The most memorable Example whereof is in that Pestilence at *Athens*, which was to be removed by offering Sacrifices to a God, whose name the Oracle had not expressed: whereupon *Epimenides* being consulted, ordered the *Athenians* to let the Sacrifices loose, and where they should lye down, to kill, and offer them to the uncertain God (h), and so they were delivered by the true and living (though to them) the unknown God, to whom it is like they afterwards built that Altar, which St. *Paul* found at *Athens*, *Acts* xvii. 23. As for the Christians it is so well known, that they had Litanies and Forms of Prayer, with the Solemnities of Fasting and Processions for removing the Plague, that it were impertinent to go about to prove it. Wherefore since this is the course, which all the world hath taken, and whereby they have obtained their desire, come and let us also return unto the Lord, for he hath smitten and he will heal us, *Hof.* vi. 1. The Rod is so sharp we cannot endure it, the Corrector is so infinite, that we cannot avoid the stroke, so that we have no way but to turn to him that striketh us, with sincere Humiliation and devout Prayers. The Merchant may fetch in Provision to relieve us in Famine, Auxiliaries may beat off our Enemies in time of War; but in time of Plague none but God can help us, and

and we have an incomparable Form provided for this purpose, which, if we use it devoutly, will doubtless procure our Relief in Gods due time.

The Analysis of the Prayer in time of Plague.



O Almighty God,
 who in thy wrath
 didst send a Plague
 upon thine own
 People in the Wil-
 derness,
 For their obstinate
 Rebellion against
 Moses and Aaron,
 And also in the
 time of King Da-
 vid didst slay with
 the Plague of Pe-
 stilence Threescore
 and ten thousand,
 And yet remem-
 bering thy mercy,
 didst save the rest,
 Have pity upon
 us miserable Sin-
 ners,
 Who are now vi-
 sited with great
 Sicknels and mor-
 tality,
 That like as thou
 didst then accept of
 an attonement:
 And didst com-
 mand the destroy-
 ing Angel to cease
 from punishing,
 So it may now
 please thee to with-
 draw from us this
 Plague, and grie-
 vous Sicknels,
 through Jesus
 Christ our Lord.
 Amen.

A Practical Discourse upon this Prayer.

§.III. **O** Almighty God, who in thy wrath didst send a Plague upon thine own People in the Wilderness for their obstinate rebellion against Moses and Aaron.]

When we see so many Instances of Gods mighty Power in his cutting off the Lives of our poor Brethren, we may very properly call upon him by the name of Almighty; and we ought to tremble before him, since he can as easily destroy us, as any of those numbers that have already taken possession of the Grave: And that our affections may be the more effectually wrought upon, we do here commemorate a Calamity parallel to our own, which is described by all its Circumstances, every one of which deserves our Consideration.

I. The Author, viz. Almighty God: he was the Inflicter of that Plague, and he is of this; for this Judgment (as was noted before) comes immediately from the hand of God.

II. The Punishment was the same with ours, a grievous Pestilence, whereof there died 14700 in a very few hours space, so that our misery is not without a Parallel, we have had many Fellow-sufferers in all Ages.

III. The Persons who suffered by this Plague were Gods own People, yea, the only People in the world at that time, that he had chosen to be his inheritance, a Nation that he had delivered by Miracle, and separated from all the People in the world, taking them into his especial Protection; yet when they provoked him by their Sin, he did not spare them for their priviledges, but punished them more severely for their ingratitude: So that we must not flatter our selves, that we shall be free from these grievous Judgments, because we profess the true Religion, and are most eminently the People of God: for Judgment very often begins at the house of God, 1 Pet. iv. 7. And the spurious are dismissed, when the lawful Children are corrected, Heb. xii. 8. Our being the true Church may aggravate our Sin, but will not avert our punishment; for God himself saith to Israel: *You only have I known of all the Families of the Earth, therefore will I punish you for your Iniquities,* Amos iii. 2.

IV. The Scene whereon this Tragedy was acted, was in the Wilderness, where the Air is usually the most pure, and furthest removed from the danger of infection. But no Place can secure us, if God resolve to punish us; he can poison the purest Air, and turn the healthful Wilderness into Infection, to bring about the destruction of Sinners; and surely we have less cause to wonder, if we fall in Cities, where we breath in a Croud, since we see the Wilderness it self was not free from a dreadful Plague.

V. The Causes only remain to be considered, the first is the internal Cause, which did inwardly move the glorious Author to send this Curse, viz. his Wrath: He was highly incensed against them, and therefore he did thus chastise them; hence Moses here says, *There is wrath gone out from the Lord, for the Plague is begun,* Numb. xvi. 46. And afterwards in the Case of Baal-Peor, *They provoked him to Anger with their own inventions, and then the Plague broke in upon them,* Psal. cvi. 29. And the sending of a Pestilence is called, Gods pouring out his fury upon a Land, Ezek. xiv. 19. From whence we may infer, that God is now angry with us, and in great Wrath against us, or else he had not corrected us with this Rod, which he never makes use of, but when he is in wrath, and hath been highly provoked. Secondly, Therefore let us enquire what was the external Cause, which did stir up the wrath of the Almighty, and that was in the general, Sin. Whatever be the natural Cause, Sin is the moral Cause of every Plague, *Dent. xxviii. 15. 21.* Sometimes one kind of Iniquity, sometimes another: Thus the Lust of the Israelites was avenged on the borders of Moab, *Numb. xxv.* And thus was the irreverence of the Bethshemites punished, *1 Sam. vi. 19.* and perhaps of the Corinthians also, *1 Cor. xi. 30.* The blasphemy of Sennacherib was thus requited, *Isai. xxxviii. 36.* and the Idolatry of the ten Tribes was repaid by this direful Judgment, *Amos iv. 10.* But in the present Case, the Plague

was

was sent for their obstinate Rebellion against Moses and Aaron. There is usually some peculiar Sin, which doth provoke the Almighty, and is the Cause of the Mortality; and we shall do well to enquire, what it is that hath occasioned our Misery, that we may especially repent of that Sin. Let us enquire, if it be not (as this was) for Rebellion and Schism? Moses had the Legislative and Royal Power, Aaron had the Pontifical and Spiritual Dignity and Honours. Now Corah, a Levite, thought Aaron, the High Priest, to be proud and covetous, and censured him for engrossing the Profits, and the Jurisdiction of the Priesthood to himself, when there were many Levites, yea, Lay-brothers (in his Opinion) as well gifted as he. And Dathan and Abiram gave it out that Moses was too absolute in his Monarchy, and ought to behave himself only as the Trustee of the People, without whose consent he ought to do nothing (the lively Emblem of our late Schismatics and Rebels.) Now 'tis very likely, that Corah believed he only aimed at a just equality among the Church Officers: And Dathan and Abiram fancied they stood for the Liberty of the Subject, they imagine that they oppose nothing but an Arbitrary Government in Church and State, and who would not take this to be a Holy Cause, sufficient to enroll them Saints and Martyrs, that died in so good a quarrel? But alas! God seeth not as we see: He accounts it Sedition, Schism and Rebellion; yea, an impious resisting his own Authority in those whom he had given the Government unto: Wherefore, first he causeth the Earth to swallow up the Heads of this accursed Faction. Secondly, he sends Fire from Heaven to consume the pert aspiring Levites, that their angry heats against their lawful Governours might be suitably punished by a devouring fire (i). Lastly, for the rebellious and giddy rabble, they were cut off by a sudden and severe Plague; which, I hope, will be a warning to us hereafter, not to rebel or move Sedition; lest we follow them in their Punishments, whom we imitate in their Sins; yea, and I wish it may warn us to take heed of all Sin; for all sorts of Iniquities conspire to bring this dismal evil upon us: And this is the use we may make of the first Example.

(i) Ut qui contra justos Fructus iracundiae igne intus exarserant, foris justissima vindictae flamma conflagrarent. August. de mirab. Script.

§. IV. And also in the time of King David, didst slay with the Plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest.]

The second instance out of holy Scripture is in that Plague in the Reign of King David, 2 Sam. xxiv. wherein a greater number died (though perhaps in a longer time:) an Example so eminent and so proper, that in the Roman Office it is read for the first Lesson in time of Plague, and it is mentioned also by the Greek Church in the Prayers on this occasion, *Enchol. pag. 809.* The former was a manifestation of Gods anger for the Sins of the People; this for the Sins of the Prince, who though he was otherwise a Holy King, and an excellent Man, yet was excited by Satan to pride himself in the multitude of his Subjects, so that he was curious to know the number of those, whom God had promised to make innumerable; and so intent he was upon taking this account, that he had forgot to pay the half shekel, which was to be Gods Tribute for every head, when such a muster should be made, the omission whereof God had expressly threatened with a Plague, *Exod. xxx. 12, 13.* And thereupon he was fitly punished with a Pestilence, that, whereas he was puffed up with the number of his People, this raging Disease might abate his confidence as well as the number of his Subjects, and teach him, that the power he gloried in was an arm of flesh, which was soon withered and weakned when God should blast it. Nor is it any wonder, that the People should be punished for the Princes Crime, since the very *Gentiles* have observed, that it hath been usual for Providence to lay Famine and Pestilence upon the Commons, for the faults of Kings (k): The Prince and People are one Body, and therefore the Divine Justice sometimes punisheth a wicked Nation by taking away a good King, as in the Case of *Josiah*: Sometimes he corrects an offending King by the loss of his innocent Subjects, as here.

(k) Πολλὰκις καὶ ἐν μισοῦ τοῦ πονηροῦ καὶ ἀνδρὶς καὶ ἀνδρὶς ἐπαινεῖται &c pp. Λιμὴν ὁμοῦ καὶ λοιμὸν ἀπο- Ηθιοδ. ἐργ. καὶ ἡμέρ.

ἐθνοῦς καὶ λαοῦ

ὅφρ' ἀποτίσῃ

Δῖμ' ἀταλαστίας βασιλέων

Ηθιοδ. ἐργ. καὶ ἡμέρ.

The

The equity of which proceeding an ancient Author thus vindicates: *As man consists of Soul and Body, so a Kingdom is made up of the Ruler and the Ruled: Now as when a man commits a fault with his hands, though he be lashed on the back for it, the punisher is not unjust; so neither is God unrighteous in punishing the Prince's faults by the Peoples fall.* Respons. ad Orthod. Quæst. 138. To which we may add, that though the Kings fault should be the immediate Cause of the Plague; yet none of his Subjects, who suffer by it, are so innocent, but that they may justly suffer death for their own Offences; so that both Rulers and People ought to fear and to repent, lest both do feel what they have deserved by this most dreadful stroke. Yet lest the terrible face of our own guilt and misery together, with these dire Examples should too much deject us; behold here is *Mercy* in the close; and if the former prospects have duly humbled us, and allayed our confidence, here is somewhat which may revive our hopes, and prevent despair, viz. That after all this Wrath, *God remembered Mercy, and spared the rest*, and possibly he may please to do so now, and relieve us, who yet survive. In the first Example, the Mortality reached no farther than the Sin, and none died by the Plague, but such as were first infected with Schism and Rebellion: For *Aaron* interposed, and God spared the rest, *Numb. xvi. 48.* which was a great Mercy. In the second Case the Pestilence was threatened for three days, but we have great Authority and Reason to prove, that it continued only six hours: for whereas we read, *God sent a Pestilence from the Morning, even to the time appointed, 2 Sam. xxiv. 15.* it is probably conceived, that this time appointed was the time appointed for eating, that is, the time of Noon or Dinner-time (1); not the time of three days, because the History seems to imply, that time was shortned upon *David's* importunity and humiliation: Which shews how very apt our heavenly Father is to have mercy, and to hear our penitential Supplications, and may encourage us to put up the following Petition with humility and a vigorous Devotion.

(1) Sam. xxiv.
15. *Ex usque
die. LXX.
a matutinâ
horâ usque ad
prandium.*
Joseph. Antiq.
l. 7. c.

— usque
ad horam se-
xtam. Syr. &
Arab.

§. V. Have pity upon us miserable Sinners, who are now visited with great Sickness and Mortality.

There is no greater Comfort to a miserable Petitioner, than to behold the Person to whom he is to make his address, doing acts of favour to others, who come upon the like Errand; and we have now seen Instances of some whose Miseries equalled, if not exceeded ours, yet God was entreated to deliver them at last. We are now saying this Prayer, and so are of the number of those whom the Lord hath as yet spared, he hath as yet given us an opportunity to Repent and crave Mercy; wherefore let us first acknowledge our Sins, and then represent our Misery, and it is to be hoped, he will pardon the one, and remove the other. I. We must confess with a hearty sorrow, that we are *miserable Sinners*; we are in a sad Condition, but not without just Cause, we must not judge those that die to be the greatest, or the only Sinners, *Luke xiii. 2, 3.* For we that are spared are as really, and perhaps as grievous Offenders as they, and *except we repent, we shall all likewise perish*: some of them it may be were taken, because God saw them fitter to die, and we are reprieved as having more need of Repentance: our righteous Judge hath matter enough against the very best to justify him, if he should cut them off; and if any of us be so proud or obstinate as not to acknowledge their guilt, such arrogance will provoke him to strike us sooner; sure I am, none is more likely to escape the fatal blow, than they who confess their Sins with the truest contrition. There is no time in this brief Prayer to enumerate particulars, and every man best knows the Plague of his own heart, and so is best able to enlarge upon this short Confession, as to his own Case; but if we look upon the whole Nation, we shall find there is no kind of Wickedness, for which God hath sent the Plague into other Lands, but they have all been done among us; and therefore since we desire a Mercy for the whole Kingdom, we ought to reflect with much Penitence upon the publick Debauchery and Profaneness, the Wantonness and Lust, the Hypocrisy and deceit of this evil Generation: so the Eastern Church most elegantly confesseth in times of Mortality, that these Evils are the reward of their wickedness, the due recompence of their unclean practices, their dreadful punishment of the Intemperance, Injustice, and Perjury

Perjury (m); which if we do but well observe, we shall never accuse Providence of too much severity, but blame our selves as the cause of our own Sufferings. II. Having thus acknowledged our sin, we may be allowed in the next place to represent our Misery, and to declare how sadly we are visited with great Sickness and mortality, which doth in few words express our lamentable Estate: and if we be duly affected with it, our grief will easily comment upon it. But in the aforesaid Prayer of the Greek Church, we have a fuller description of our Distress, for thus they there complain. *Alas, our Cities are forsaken, our Courts are desolate, the Holy Assemblies fail, the Sacred Hymns are not heard, fair Houses are empty, and without Inhabitant, fear and trembling are come upon us—we lament not our dead, as nature requires, because Death stands at our own doors, and we are concerned for some to lament us, while we are all thrown into one common Grave—and every man is so perswaded, that he hath sucked in his own destruction, that we all lose the comfort of our Life with the dismal expectations of a sudden death.* It were easie to be copious on so sad a Subject, the misery whereof is such, that none but those who have dwelt in the midst of infected Places, can sufficiently either express or apprehend it. Lord, how doleful is it to hear the fatal Knell continually proclaiming Funerals and Death, and to think that the strokes scarce do count the number of those that are dead! How uncomfortable it is to see the most populous Places silent and empty, and those few that remain full, of suspicion and amazement, every one afraid to converse with his nearest Friend! How dismal it is to behold the poor, pale and wan, sick and trembling, like walking Images of Death, seeking some relief! How terrible it is to view heaps of poor Carcasses hurried to an ignoble Grave, and thronging each other for a miserable room there, till there be no place to receive them (n), nor persons to bury them! Behold how many doors are shut up with *Domine miserere*, whose sad Inscriptions crave pity both from God and Man! How many dwellings are void of all noise, but the sad accents of dying Persons, and the Cries of the Fatherless and Widows, bereaved of their comfort and support, having nothing left to cheer them but their hopes to die beside them. Those who are within are not suffered to come out to avoid their approaching ruine; and those without, scarce daring to venture to come so near as to furnish them with necessary supplies, who are like Sacrifices bound fast to Destruction. Oh! we have hearts of flint, and are destitute of humanity, if we do not with a mighty compassion bewail the distressed Sufferers; if we do not pray for them, and relieve them with a Charity great as their sad necessities, we deserve to be in their place; and that God, who sees the barbarous cruelty of such unconcerned Wretches, will make them feel upon their own Persons, what they would not pity in their Brethren. Let us therefore strive to be truly sensible of their Calamities, and then most affectionately beseech Almighty God for them, for this is the only means to procure our own safety, as well as their Deliverance.

(m) Ταῦτα τῆς κακίας ἡμῶν τὰ ὀνόματι χρεῖς, τὸ πᾶν πονηρῶν καὶ ἀκαθάρτων ἡμῶν πρὸς τὸ κατὰ ληλον ἀποτέλεσμα ταῦτα τῆς ἀσθενίας καὶ ἀδυναμίας καὶ ἐμπορίας ἡμῶν τὰ δεινὰ κατὰ τὸν δόμα. Euchol. p. 797.

(n) —part
quora in cineres
abii? Deest ter-
ra tumulis, jam
rogos sylvæ ne-
gat. Senec.
Oedip.

s. VI. That like as thou didst then accept of an attonement, and didst command the destroying Angel to cease from punishing; so it may please thee to withdraw from us this Plague and grievous Sickness, through Jesus Christ our Lord.]

The Mercy which we ask is indeed a very great one; but our Request is not without a Precedent; we are not the first who have been thus miserable, nor the only Persons who have been so happy as to obtain deliverance; God hath done the like for others, notwithstanding his fierce anger, and we may hope he will pity and help us. In the first Example of the Plague in the Wilderness, Aaron the High Priest prayed for the People, and offered incense, and God was appeased, Numb. xvi. 47, 48. The foolish Zeal of the ambitious Levites, and the furious Rebellion of the seditious Rabble had provoked God, but the holy Prayers and Charity of his own injured Servant did make their Peace, who owed their Lives to his Piety, whom they lately thought unworthy of his Office. In the latter instance of the Pestilence in David's time, the King humbled himself, and offered his own life, for the Expiation of his Offence, and the preservation of his People, and it pleased

God

God to spare both him and them, for *He said to the destroying Angel, It is enough, stay now shine hand,* 2 Sam.xxiv.16. The Jews believed, and the Scripture affirms, that the Plague is inflicted by the Ministry of an Angel, *Exod.xii.13. 2 Kings xix.35.* And as this divine Executioner receives his Commission from God, so at his command alone he will cease; no human Power can restrain his force, but only He that sent him; so that we must intreat the great Lord of Angels and Men for relief in this Case, as *David* did, and we may hope also with him to prevail: *Trusting in thy Mercies* (saith the *Greek Church*) *and bowing the knees of our hearts, we intreat and beseech thee to remove the scourge of thy wrath, as thou of old didst spare thy People for David's sake: And though we can scarce equal his Repentance, yet, O thou, who art infinitely gracious, stay thine hand, and let thy just fury be appeased; give health to the infected, strength to the weak, safety to the sound, and take away all Sickness and Disease from thy People.* *Euchol.* p.809. Thus they urge and apply this Example, as we do here also. Now since God hath by these means relieved others, let us not despair; for he is the same God, and we have the same means still: Did *Aaron's* Incense make Attonement then? We have the Incense of holy Prayers offered by Gods own Ministers also, who with Tears and hearty Supplications cry, *Spare thy People, O Lord, spare them.* Did the Almighty spare the Jews for *David's* sake? we beseech him to spare us for *Jesus's* sake, and his Interest in Heaven is far greater. We need no Saints to supplicate for us, we do not call upon *S. Sebastian*, or *S. Roch*, as the *Roman Church* doth, to help us, lest we should seem to doubt the Power or the Love of our great Creator, and all-sufficient Mediator; in his Name alone we pray to the Father to withdraw this grievous Sickness from us: We know not whether the Saints do know our Miseries, or whether they can hear or help us; wherefore we go to God by him that understandeth our Condition, and is acquainted with our Sorrows, that hears our Requests, and is able to obtain Mercy for us, so that I hope we shall have our desire, for we take the right Method, if our affections be but right also.

The Paraphrase of the Prayer in time of Plague.

O Almighty and most dreadful Lord [God, who in thy wrath didst send a] most sudden and terrible [Plague upon] the *Israelites*, though they were [thine own People,] and that also [in the Wilderness,] after thou hadst so miraculously brought them thither, and kept them there. whereby many thousands of them were destroyed [for their obstinate Rebellion] and seditious Schism [against Moses] their Governour, [and Aaron] their Priest, who were thy Vice-gerents. [And also in the time,] and for the Sin [of King David] in the numbring of the People, [didst slay] by the Ministry of an Angel [with the Plague,] and grievous Judgment [of Pestilence] in a very little space [threescore and ten thousand,] It had been as easie to thy infinite Power to have cut off the whole Nation as those. [And yet remembering thy] own accustomed [mercy,] and not looking at their deserts, thou [didst spare the rest] from the fatal stroke. We see thou art merciful as well as mighty: wherefore we pray thee [Have pity upon us] also, for we confess we are [miserable Sinners,] who have grievously offended, and [who now are visited] for those offences in a very sad manner [with great Sickness,] and a devouring Plague, causing continual death [and mortality,] and threatening our particular Destruction. O thou who hast relieved others in like Case, deliver us also, [that like as] when the Plague raged in the Desert, [thou didst then] spare thy People, and [accept of an attonement] from *Aaron*, thy holy Priest: [And] also upon *David's* Repentance and Prayer, as thou [didst command the destroying Angel,] thy Executioner to stay his hand, and [to cease from punishing] that wretched People: Dear Lord, we pray, that even [so it may now please thee,] who didst send this Pestilence among us, [to withdraw] and take away [from us,] and the whole Nation [this Plague and grievous Sickness,] which hath so affrighted and destroyed us. And this

this we beg not in the name of any Saint or Angel, but [through] the attornment and intercession of [Jesus Christ,] thy dear Son, and [our Lord,] and only Saviour, to whose Prayers for us we hope thou wilt say, as we do to these [Amen,] be it so.

SECTION VII.

Of the Prayers in Ember-weeks.

S. I. **T**He Ordination of Ministers is a matter of so great Concernment to all degrees of men, that it hath ever been done with great Solemnity, and by the 31 Canon of the Church it is appointed, *That Deacons and Ministers be ordained or made but only upon the Sundays immediately following jejunia quatuor temporum, commonly called Ember weeks, &c.* And since the whole Nation is obliged to extraordinary Prayer and Fasting at these times, the Church hath provided these two excellent Forms to be used by all upon this occasion. But before we come to the Prayers themselves, it is requisite, we should first give a brief Account of the Original, the Antiquity, and the reason of these four Ember-Fasts, and the fixing the Ordination of Ministers thereunto.

I. The Ember-weeks are not only observed in the Church of England, but have been solemnly kept by all the Western World for many Ages; and the Usage is so antient, that it is not easie to find out it's first Original. St. Leo positively affirms, they were appointed by the Apostles, *Ser. S. de jejun. 10. Mens.* And Calixtus, who was Bishop of Rome anno 221. takes notice, that three of the four were long before his time observed in the Roman Church (the fourth or Spring-fast being swallowed up before in the Lent-fast) but he judges it more convenient to distinguish the Spring-fast, and observe four in the year (o). Afterwards there is frequent mention of these four Fasts in many ancient Councils, as well of the *Britannick*, as of other Churches: and in the Laws of K. Canutus, all men are commanded to observe the *Ember-fast*—with all earnest care. Notwithstanding there was some variety about the exact time of keeping them, so that the first Council of *Mentz* appointed them to be fixed unto the first week in *March*, the second week in *June*, the third week in *September*, and the fourth week in *December* (p). And sometime after another *German* Council ordered the Fast should be made to depend upon the Kalends of the month (q): Which variety was reduced to one certain time by *Gregory* the 7th 1073. (r). And finally in the Council of *Placentia*, an. 1095. it was publicly agreed to fix the times by a Canon, which determines them unto the first *Wednesday* after *Ashtuesday*, the *Wednesday* in *Whitsun-week*, the *Wednesday* after *Septemb. 14.* and the *Wednesday* after *December 13. with the Fridays and Saturdays, which follow these.* And thus they have continued almost 600 years, and are still observed at these times in the Church of England. The Reasons given by the Canonists for these four Fasts are such as these. 1. That Christians might not be less devout than the Jews, who had four Fasts in the year, in the 4th, 5th, 7th, and the 10th Months, *Zach. viii. 19.* 2. That every season of the year, Spring, Summer, Autumn, and Winter, might be begun with devout Prayer and Fasting, in order to the obtaining a blessing, upon that which is sown in Spring, grows in Summer, is reaped in Autumn, and enjoyed in Winter. 3. That every part of time might have it's proper Fasting days: For Lent is the Fast for the year, Friday for the Week, and the 12 Ember days are Fasts proper to the 12 Months, three days at once, answering to the three Months in each quarter of the year. 4. And principally that a Blessing might be solemnly craved upon the Ordinations performed at these times, of which I am next to treat.

Z z

II. Although

(o) *Jejunium quod ter in anno, apud nos celebrare didicisti, convenientius nunc per quatuor tempora fieri decernimus.* Calixt. Epist. 1. Benedicto. Episcopi & Gratian. Distin. 76. cap. 1
(p) Concil. I. Mogunt. can. 34 anno 813.
(q) Concil. Saleguntstad. an. Dom. 1022. ap. Grat. distinct. 76. cap. 3.
(r) *Microlog. c. 24. and 25.*

(s) *Ordinationes Presbyterorum & Diaconorum nisi certis temporibus & diebus exerceri non debent, i. e. in quatuor temporibus jejunii*, &c. Gelasius 1. Epist. 9. ad Episc. Lucan. &c.
 (t) Gratian. decret. p. 1. distin. 75. c. 7.
 (u) Concil. Claramont can. 24. anno 1095.
 & Concil. Later. cap. 1. an. 1179.
 (w) Concil. Wintonenf. cap. 4. anno 1076. Spelman tom. 2. p. 12.
 (x) Concil. Lambeth. Temp. Ed. III. per Simon. Mepharn. Cant.
 (y) *Sacerdotes, qui extra legitima tempora ordines susceperint, officium non exequantur*. Concil. an. 1237.
 Spelman. tom. 2. p. 233.
 (z) *Sacramentum ordinis conferendum certis temporibus, & jejuniis non solummodo ab ordinandis, sed ab universa plebe*. Concil. Lamb. ut supr.

II. Although the Apostles did ordain in every Church, when they came thither in their travels, and the times immediately after (by reason of the small number of the faithful, and the paucity of Ecclesiastical persons) had no need to have fixed or frequent times of Ordination; yet it was very early agreed upon to have set times for conferring Holy Orders, in some places upon Whitsunday, when the Apostles received the Spirit: at Rome they ordained only about Christmas, until the time of *Simplicius*, who first ordained in the Spring, saith *Amalarius*, lib. 2. cap. 1. anno 484. And his next Successor but one doth order, that all Priests and Deacons should be ordained at the four set times now observed (s), which decree was after made a part of the Canon Law (t), and for many Ages observed very punctually by all the Western Church; and when it began to be neglected, it was re-inforced by divers Canons of foreign Councils (u), and also, which ought to have more force with us, it was decreed by our own Bishops in English Councils (w), and determined by our own Patriarch (x), yea and all Priests were suspended from the Execution of their Office, who had been ordained at other times (y): For long before, the Bishop of Hereford having enquired, if the Custom of some Scotch and French Bishops of Ordaining at the Dedication of Altars or Churches were allowable; *Alexander* the third, answered, that the Custom was not to be allowed, being contrary to the Practice of the whole Church. *Alex. 3. Epist. ad Heref. cap. 24, 25*. And these times for Ordination were not more strictly determined than devoutly observed, it being enjoined by the Canons of one of our antient Patriarchs, *that these times should be observed as a solemn Fast, not only by those, who were to be ordained, but by all the People* (z): And the Statute Law of this Kingdom doth enjoin, *That no person shall eat any manner of flesh upon the Embring days, upon pain of forfeiting ten shillings, and ten days imprisonment, for the first Offence. An. 30 Edward 6. cap. 19*. And the famous Cardinal *Borromeo*, Archbishop of Milan, in the second Provincial Council there did order that every Priest should give solemn notice of these Ember-weeks the Sunday before, and observe them with very solemn Litanies, and great Devotion; both for the Bishop, that he might chuse fit Persons, and for the ordained, that they might be exemplary in their Lives, and pure as to their Doctrine. *Concil. Mediol. 2. Decret. 22. anno 1573*. And afterwards it was decreed a Sermon should be preached on the Wednesday to excite the people to due humiliation and devotion upon this Occasion. *Concil. 4. Mediol. cap. 5*. This may suffice for the antiquity and manner of observing these times for Ordination. But if we require further Reasons for this Custom, although it be in the Power of this Church to appoint what time she pleaseth for Ordination, since none is determined in Scripture: Yet I. It is very fit, that Fasting should accompany our Ordinations, and if we consider the Apostolick Practice, and the constant use of the Church, almost necessary. The Apostles were Fasting, when the Holy Ghost descended on them, and confirmed their Ordination, *Acts ii. 15*. And St. *Luke* expressly notes, that there were solemn Prayers and Fasting at the Ordaining of *Barnabas* and *Paul*, *Acts xiii. 2, 3*. From whence the Custom first did begin, that hath since been every where observed, *Leo 1. Epist. ad Dioscor. Alexandr.* Now since there must be days of Fasting, these four set times of Ember-weeks are the most proper.

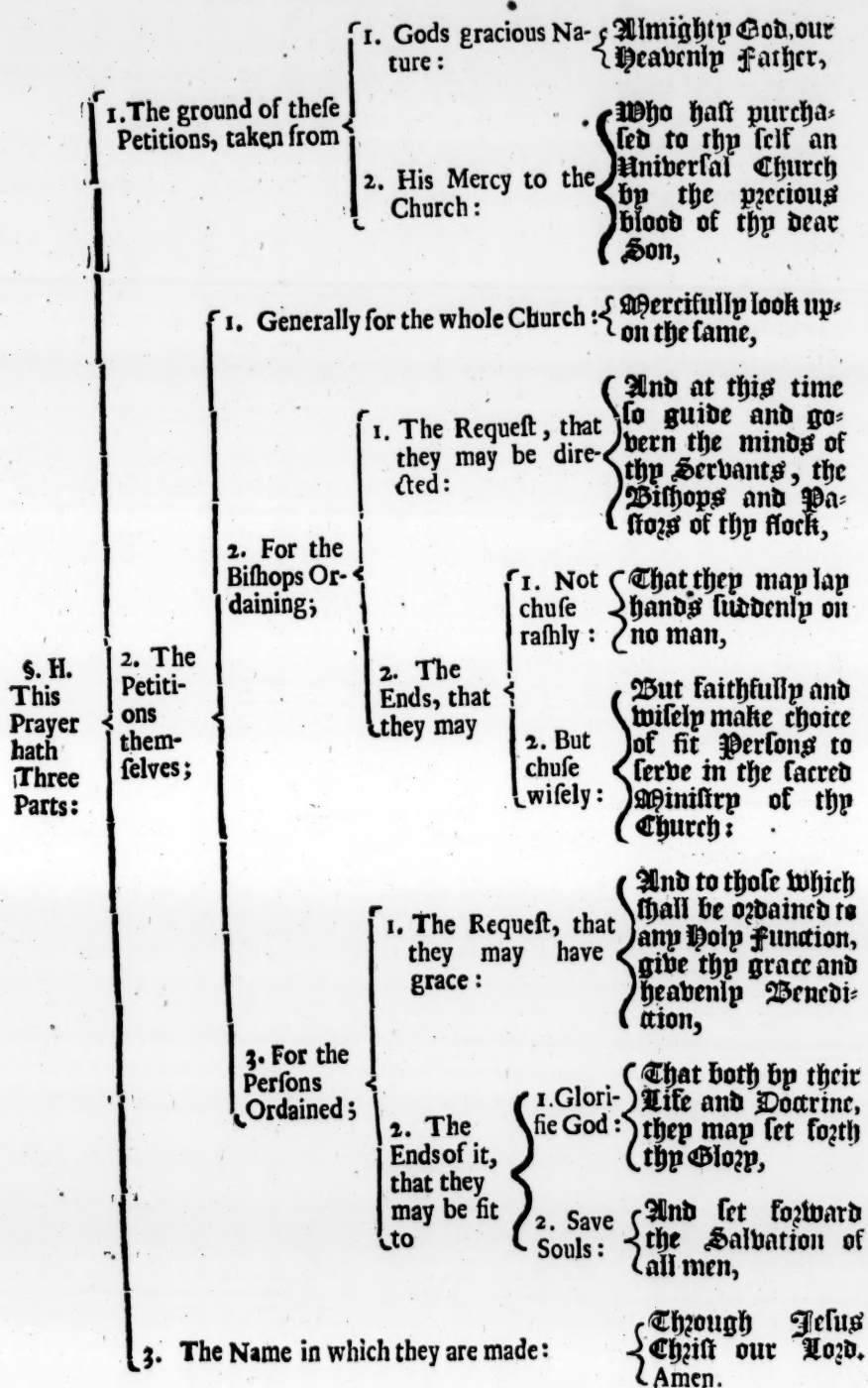
I. For the Convenience of the Clergy, as well the reverend Bishops, as the Candidates for Holy Orders, that knowing the time before, they may both duely prepare themselves, the one for conferring, the other for receiving them, according as the Dignity of so sacred a thing requires.

II. For the due supplying of Vacancies, and that none, who is qualified, and hath opportunity, may want a Power to exercise his Gifts, and supply the place for which he is designed.

III. For

III. For the satisfaction of the People, who by Clandestine Ordinations, or such as were arbitrary and uncertain, would neither have the opportunity to pray to God for a blessing on that, in which their Souls welfare is so much concerned; nor yet would they have the advantage and liberty of making their Objections, against such as are to be Ordained, a Priviledge which the Primitive Church always allowed to the Faithful, as appears by the present Custom of the *Greeks*, where the People cry, *Worthy*, to the ordained Person (a). And also by the Questions proposed to the Congregation by the Ordainers, whether they judged the person meet and unexceptionable (b), mentioned by the ancient Author of the Constitutions; and punctually observed to this day in the Church of *England*, where every man hath leave to come and prevent the Ordination of an unworthy person, and is called upon to come forth and shew the Crimes alledged; all which cannot be so well done, if there were not stated times of Ordination. I have been the larger upon this particular, because I perceive the Duty of Fasting and Prayer is at this time most notoriously neglected; and though the thing be so rational and so pious, so ancient and so unexceptionable, yet those who have nothing to say against it, do never regard these times, nor use either Abstinence or any extraordinary Devotion on them, which is as well a shame as a sin; and I hope this may move us to amend for the future, especially when we have considered what excellent Forms are provided for our use at these Holy Seasons, which the following Tables and Discourses will shew.

(a) *AEG in
Ordinat. Dia-
con. vel Pref-
byt. Euch.
Ita Populus
Hipponenf. de
Eradio, *Olim*
dignus, olim
dignus, clamat.
August. Epist.
110.
(b) Clem. Con-
stit. l. 8. c. 2.

The Analysis of the First Prayer.

A Practical Discourse upon this Prayer.

s. III. **A** Almighty God, our Heavenly Father, who hast purchased to thy self an Universal Church by the precious blood of thy Dear Son, mercifully look upon the same.]

We have a double encouragement to make this Prayer: *First*, if we consider the Person of whom we ask: *Secondly*, the thing which we ask for. I. He that we ask of is all-sufficient, and able to help us, because he is an **Almighty God**, and he is very likely to hear us, because he is **our heavenly Father**; especially, II. Because that which we Petition for, is his **Universal Church**, which he loved from all eternity: and because by *Adam's* fall it was likely to become the Possession of *Satan*; rather than lose it, he was pleased (as is here noted from *St. Paul*) to purchase it to himself with the blood of his own dear Son, *Acts* xx. 28. *Ephes.* v. 25. We were Gods by Creation before, but since Mankind had universally lost that happiness of belonging to God, he made an universal Purchase, that we might be his by a second Title of Redemption. Now the whole body of Mankind, which do own and believe God to be their God, and Jesus their Redeemer, make up this universal Church, and for these we pray, who no doubt are very precious in the sight of God; for can we imagine, God would purchase a Church so dearly, and not prize it highly after he hath gotten it (c)? *When he hath given his own Son for us, will he not with him also freely give us all things*, *Rom.* viii. 32. Especially such things without which all that was given before would be in vain? We pray, that the Church may have a worthy Ministry, without the which the very Death of Christ will not profit Men, *for how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?* *Rom.* x. 14. The Reconciliation was made by the *Death of Christ*, but the Ministry of this Reconciliation is committed to the Ecclesiasticks, they are to apply it, and by their Endeavours men are actually reconciled, *2 Cor.* v. 19. It was *S. Paul's* Argument to the *Asian* Clergy to be diligent in their Office, because they were set over that flock, which Christ had bought with his own blood, *Acts* xx. 28. And it is the motive, which we use to Almighty God, to move him to **look mercifully upon his Church** at this time, when Ministers are to be chosen into it, because he purchased his Church so dearly, and the price will be lost to very many particulars, if there be not fit Ministers to shew the people their need of Jesus, and his willingness and power to help them; unless there be such ordained, as may pray for them and instruct them, reprove and exhort them, alas! they will be but little the better for all that Jesus has done for them. God once looked upon this Church, when it was likely to be lost for ever, he looked then with so much Mercy as to send a Saviour to redeem it; wherefore we hope he will look upon it now with so much compassion, as to send able Ministers to make that great Salvation effectual. When he hath bought and brought home his straying sheep to the great Bishop of their Souls, doubtless he will appoint proper Shepherds and Pastors to feed them with all things needful to Salvation.

(c) *Solemus enim magni facere ea, quæ nobis magni constant.* *Groz.* in *Ephes.* 1. 14.

s. IV. And at this time to guide and govern the minds of thy Servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man; but faithfully and wisely make choice of fit Persons to serve in the sacred ministry of thy Church.]

The first Petition of this Prayer is in behalf of those that choose and do ordain, and that is the Bishops and Pastors of Christ's flock; The Bishops by their own Right, the Pastors only as Assistants, and by the permission of the Bishops. The Church of *England* indeed admits of the Order of Presbyters by licence from the Bishop to examine Candidates, and allows the Arch-deacon to present them, and gives the Priests which are present, leave to lay their hands upon the head of the Persons ordained; which was decreed in the fourth Council

of

(d) Οὐ μετὰ
πρεσβυτέρων
ἐστὶν ἐνταύ-
θα, ἀλλὰ μετὰ
ἐπισκόπων.
S. Chrys. in loc.
& versio Æ-
thiop. habet

— im-
positione manuum
Episcoporum.

(e) Πρεσβύτε-
ρος ὁ πρὸ ἐπι-
σκοπῆς χειρο-
τονεῖται, &c.
Can. Apostol. 2.

(f) Quid facit
(excepta Or-
dinatione) E-
piscopus, quod
Presbyter non
facit? Hieron.
ad Evagr.

(g) Μήτε τις
παρ' αὐτῆς
χειροτονηθή-
ταις ἐν ὁμοθυ-
μας βαθμῶν
κλήρε. Concil.
2. Const. can. 4.

(h)—Ne facile
aliquis accipiat
Ecclesiasticam
dignitatem,
nisi prius de
vita ejus ac
moribus fuerit
disputatum. S.
Amb. in loc.
ira Chrys. &
Theoph.

(i) Prohem ego
de Ordinatione
accipi. Grot. in
loc.

of Carthage, can. 3. And which some would gather to have been an Apostolical Custom from 1 Tim. iv. 14. though St. Chrysostom believes by the Presbytery there is meant the Colledge of Bishops (d). However it is most certain, neither this Church doth, nor the ancient Church did think, that the Pastors had any Right to the Power of Ordination: For the second Canon of the Apostles affirms, that the Bishops alone had that Power (e), and all the Writings of the Fathers confirm it. Yea St. Hierom himself, where his anger was hottest against the Bishops, confesseth them above Presbyters however in this power of Ordination (f). Epiphanius makes this the difference between Bishops and Priests, that Bishops make Fathers of the Church by Ordination; whereas Priests can only make Sons of the Church by Baptism: and whereas Aetius being denied a Bishoprick, did in revenge assert that the Presbyters had equal power with them to ordain, &c. he tells us he was censured as an Heretick for this opinion. Epiphanius contra her. 75. l. 3. 10m. 1. Moreover, whereas one Maximus pretending to be a Bishop, had ordained divers, and afterwards was found and declared to be no Bishop, the general Council at Constantinople degraded all that had taken Orders from him, not allowing them to be reckoned in any degree of the Clergy (g) anno D. 333. And a Council at Hispalis did decree, that certain Priests and Deacons, who (in the Bishops weakness had received their Benediction only from the hands of certain Presbyters) should be utterly degraded and reputed merely as Lay-persons. Concil. Hispal. 2. Can. 5. 6. More Authority and Instances might be produced, but this may suffice to vindicate the right of Bishops, and to shew that we pray for them principally and in the first place, and for the Pastors only as their Assistants, and as the Bishop doth ordain with their concurrence. Now the thing asked in behalf of these, is in the general, that God would direct and assist them in their choice. In the primitive times Bishops and Ministers were often chosen by miraculous Indications, which being now ceased, the divine care of his Church is still the same; wherefore we hope those who are by him intrusted with the Government thereof, shall be guided so as to judge rightly of the Gifts and Qualifications of those they do admit: We hope God will prevent them from choosing ill, and help them to choose well; and then, I. They will observe the Apostolick Canon given by S. Paul to Timothy, 1 Tim. 5. 22. And lay hands suddenly on no man, which place although some later Criticks interpret of Absolution, yet it is evident our Church here applies it to Ordination, and so did most of the Fathers also (h), and Grotius of late approves that sense (i), That a Bishop must take heed he do not rashly admit any to Holy Orders, till he have first examined his fitness for the Office; and hence the Apostle adds, neither be thou partaker of other mens Sins, To intimate, that the Bishop, who unadvisedly admits an unworthy Person into Holy Orders, is a Partaker of the Sins, which this unworthy Person commits in this place: like as Isocrates notes, That Rulers must choose no wicked men into their inferiour Offices; for if they do, whatsoever wickedness they commit, it will be imputed to those who did advance them, ad Demonic. Wherefore we pray for their own sakes, and for the Churches sake that they may take time, and act deliberately in a matter of such moment as this is; and if God guide their minds, they will not be too hasty, but,

II. They will faithfully and wisely choose fit Persons: The Bishops are God's Stewards, they ought therefore to have these two Qualifications, viz. 1. Fidelity, 2. Wisdom: if they be faithful, they cannot consent to an unworthy choice; and if they be prudent, they cannot easily be imposed on. A faithful Bishop will not for fear or favour, for gain or any evil ends, admit any that are unfit, neither will he out of Anger or Partiality reject any that are deserving. Again the Bishop's prudence and wisdom will enable him to discover the ignorance of such as are illiterate, and the evil actions of such as are scandalous; so that if Fidelity and Wisdom be his guide, he cannot make an ill choice. And doubtless we have great reason to pray they may choose well; for the Ministry is sacred, which these Candidates undertake; the Master they serve is very great, even Almighty God; the place they are to serve in, is very near him, to wait at his Altar; the matters committed to their charge are very precious, even immortal Souls, purchased with the blood of Christ: And this for the Persons choosing.

S. V. And

s. V. And to those which shall be ordained to any Holy Function give thy grace and heavenly Benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all men, through Jesus Christ our Lord. Amen.

In the next place, we pray for the Persons who are chosen; for although they be outwardly admitted to the Office by the Bishops, yet they must be inwardly fitted for, and assisted in it, by God; they confer the Honour, but he only can give the Grace: which is fully expressed in the Forms of the *Greek* Ordination, where the Bishop professeth it is not the Imposition of his hands, but the riches of Gods Mercy, which gives Grace to those that are chosen (k): and the same is implied in this Prayer, wherein we beseech Almighty God, even for those who have the honour to be approved by men. Now we beg two things for them: I. That God will give them his Grace; and II. His heavenly Benediction. His Grace will fit them for their Office, and his Blessing will prosper them in the discharge of it; the divine Grace will enable them to plant, and his Benediction will give the increase to all their labours: So that these two comprehend all that can be desired on their account; for if they be inwardly gracious, and continually blessed, then they will effectually set forth Gods glory, and also set forward the Salvation of men. And these two are the great ends of their Office; they are to declare the Wisdom and Power, the Mercy and Goodness of God, and also to praise him themselves, and to engage others to join with them; and then further, they are to promote the Salvation of all, especially of those under their charge, by Instruction and Exhortation, Comfort and Reproof, or as is here expressed, by their Life and Doctrine; for if they live wickedly they dishonour God, and harden Evil men, they are a scandal to Religion and a hindrance to mens Salvation; and if they preach not at all, or not right Doctrine, they promote Ignorance or propagate Errors, and so neither glorifie God, nor shew their people the right way to Heaven; which is very sad when the Lights of the World are Darknes, and those which should guide others, do either let them go wrong, or lead them out of the right way: Wherefore whosoever loves God, or wishes well to his Neighbours Souls, whosoever desires the honour of Religion, and the good of the Church, is obliged to pray at these solemn times with great Devotion for those who are to be ordained; for if by Gods Grace their Principles be right, and their Practices agreeable, oh how great glory shall God have by them? and how infinite a Blessing may they prove to the Church? How many Souls may hereafter receive advantage by the zealous Prayers, affectionate Sermons, prudent Advice, and pious Examples of those Ministers? Let us therefore beg this Mercy for them with a Passion as great as the excellency thereof doth require, through Jesus Christ our Lord, that God may grant it to our exceeding benefit. Amen.

(k) Οὐ γὰρ ἐν
τῇ ἐπιθέσει
τῶν ἡμῶν χει-
ρῶν, ἀλλ' ἐν τῇ
ἐπισκοπῇ τῶν
πλυσίων σε
οὐκ ἠρημῶν δι-
δοται χάρις
τοῖς ἀξιόις σε.
Euchol. p. 251.

The Paraphrase of the first Prayer.

O [Almighty God,] to whom we resort in all our need, as to [our Heavenly Father, who hast] pitied poor perishing Mankind, and out of them [purchased] for an Inheritance [to thy self] that Society of Believers, which makes up [an Universal Church,] redeeming it from eternal Damnation [by the precious blood of thy dear Son] Jesus Christ, we hope thou wilt not let them want any thing, whom thou hast so dearly bought; wherefore Lord, do thou [mercifully look upon the same,] and take care of it at all times: [and at this time] especially, when a new supply of Ministers are to be chosen into it, do thou [to guide and govern the minds of] those, whom thou hast intrusted to make this choice, even of [the Bishops and] their Assistants, the [Pastors of thy flock, that they] according to St. Paul's Rule [may lay hands] for the conferring these holy Orders rashly or [suddenly on no man,] which shall be offered to them. Let them admit none without a strict Enquiry into their Learning and Manners, [but faithfully] without any partiality, [and wisely] with great discretion, let them [make choice of] such as for their parts and piety shall be judged [fit Persons to] discharge so great a Trust, as it is to [serve in] all those Divine Ordinances and Offices, which belong to [the sacred Ministry of thy Church:] Direct them in their choice. [And] as [to those who shall be] chosen at this solemn time, and [ordained to any] Degree or Office in this [Holy Function,] We pray, that it may please thee [to give] large measures of [thy Grace] to sanctifie their hearts, [and] to send great success by thy [heavenly Benediction] on their endeavours, [that both by] the Holiness of [their Life, and] the Truth of their [Doctrine,] many may be drawn to imitate their Example, and believe thy Gospel, that thereby [they may] answer the great end of their Calling, which is to [set forth thy Glory,] and shew thy mercy towards poor Sinners: [and] withal to [set forward] Souls in their way to Heaven in order to [the Salvation of all men,] which thou desirest, and these may effect, if thou please thus to bless them: [through Jesus Christ,] who bought thy Church; we therefore beg it, and we hope thou wilt grant it, since he is [our Lord] and our Redeemer. [Amen.]

The

The Second Prayer in Ember-week.

§. VI. **T**Hese Ember-weeks do return so frequently, that it is thought fit to add another Collect, for the help of those whose Devotions are apt to be assisted by variety. Yet since the Request is the same, the Sense is little different from the other, unless this may be thought most proper to be used after the Candidates have passed Examination, as the other is fittest to be used before. In other things they both agree, the Method being almost the same, as the *Analysis* will declare: so that when we have considered that, our Discourse on this shall be very brief.

The Analysis of the Second Prayer.

§. VII. This Prayer hath Three Parts :	1. The ground of these Petitions, taken from	{	1. Gods all-sufficient bounty :	{	Almighty God, the giver of all good Gifts, Who of thy divine Providence hast ap- pointed divers Or- ders in thy Church, Give thy Grace, we humbly beseech thee, To all those, who are to be called to any Office or Ad- ministration in the same, And so replenish them with the truth of thy Do- ctrine, And endue them with Innocency of life, That they may faithfully serve be- fore thee, To the Glory of thy great Name, And the benefit of thy Holy Church, Through Jesus Christ our Lord, Amen.					
			2. His peculiar Provi- dence concerning his Church :							
	2. The Petiti- ons them- selves,	{	1. General- ly, intima- ting	{	1. The thing desired :	{				
			2. Particu- larly, ex- pressing		2. The Persons for whom it is desired :					
					1. How they should be qua- lified,		1. Inward- ly,	{		
							2. Why they should be so qualifi- ed :		2. Out- wardly,	
										1. For the discharge of their Office :
	3. The Name in which they are made :	{		{	2. For Gods Glory :	{				
					3. For the Churches good :					

A Practical Discourse upon the second Prayer.

s.VIII. **A** Almighty God, the giver of all good Gifts, who of thy divine Providence hast appointed divers Orders in thy Church.]

The foundation of this Prayer is very firm, being laid upon two Places of Holy Scripture, for first S. James i. 17. assureth us, that every good Gift is from above, and cometh down from the Father of Lights; and then S. Paul teacheth us, that he is the Author of those distinct Orders and Offices in his Church; He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, Ephes. iv. 2. No human Policy did invent these different places; but God himself foresaw it would be necessary in the Church, as well as in all other Societies, That some should be superiors, as the Apostles and Bishops, some inferiors, as Priests and Deacons. Some in this Body were to act as the Head, some as the Hands, some as the Feet; yet every one doth serve as well to the beauty as the conveniency of the whole: So that we have good ground to hope, that God will hear this request, for he appointed the Offices, and he gives different gifts to fit men for the discharge of them; for to one is given the word of wisdom, to another the Word of Knowledge by the same Spirit, &c. 1 Cor. xii. 8. The gifts of Learning and Elocution, of prudence and courage, of devotion and piety do all come from the hand of God; whatever place any man hath in the Church, it is of God's appointing, and whatever abilities any man hath to discharge his duty therein, it is by the Gift of God: But by gifts in this place, we may understand not only the Qualifications, but the very Orders themselves; for Ecclesiastical Offices are called Gifts by S. Paul, where he saith, that Christ at his Ascension, gave gifts unto men, to some Apostles, &c. Ephes. iv. 8. 11. And Justinian calls the Priesthood one of the greatest Gifts, which ever God gave unto men. in *Authentic*. However we interpret, this is sure, that the Church is the House of the living God, 1 Tim. iii. 15. And as every man expects the power to appoint to all in his own Family their several places, so we may well allow God to do in his; and when he hath set them in their proper place, we may justly intreat him to bless those who are his gift to us; and it is very likely he will hear us in behalf of those whom he hath constituted, and as he hath called them, he will fit them.

s.IX. Give thy grace, we humbly beseech thee, to all those, who are to be called to any Office, or Administration in the same, and so replenish them with the Truth of thy Doctrine, and endue them with innocency of Life:]

Amongst all the Gifts of God, the best and noblest is his Grace, without which all other gifts are abused to pride or other evil purposes: Grace is requisite for all, but chiefly necessary for those, who are to instill grace into others: S. Paul saith he was made a Minister by the Gift of the grace of God, Eph. iii. 7. And in the Greek Forms the Bishop saith when he ordaineth any, the divine Grace promoteth thee; yea they do particularly pray for the Ordained, that the Grace of the most holy Spirit might come upon them (l). And we beg the same for all Orders among us, and for every person in those Orders, because none of them can please God or profit others without it. Whether therefore they be called to be Priests, which is here understood by an Office, or to be Deacons, here intimated by the word Administration (m), whether they be chosen to consecrate or distribute, to officiate in the higher, or minister in the lower places of the Church, Grace is necessary for them all: and that first, to replenish them with truth of Doctrine, secondly to endue them with Holiness of Life: To fill their minds with right Principles, and to adorn their Lives with a Conversation suitable thereunto. Now this is the exact Paraphrase of Moses his Prayer for Levi, That God would let his Urim and Thummim be with his Holy one (o); for Urim signifies the Light of true Doctrine, and Thummim the Perfection of

(l) Εὐχόμεθα
ἐν ὑπὲρ αὐτοῦ,
ἵνα ἔλθῃ ἐπ'
αὐτὸν ἡ χά-
ρις τῆς πανα-
γίας πνεύμα-
τος. Euch.
(m) Πᾶσι τοῖς
εἰς λειτουργίαν
πνῶ καὶ διακο-
νίαν ἐν αὐτῇ
κληθεσμένοι-
νοις. Dup.
verf.

(o) Exod. 28. *Illuminationes & perfectiones*. Samar. *Charitatem & integritatem*. Castal. *Item Deut. xxxiii. 2. Perfection tua & Doctrina tua*. Vulg.

an innocent Life; both which are the necessary qualifications of every good Clergy-man, whose Understanding must be inlightned with Learning and a comprehensive Knowledge, that he may discern what is Truth, and be able to defend it against all Opposers; and then his Actions must agree to his Profession, and be the Ornament of his Principles, and the Guide to those belonging to his Charge; but alas! if they want both of these, and are ignorant or erroneous in their Judgments, and debauched and wicked in their Lives, they are a Plague to the Church, and every way to be lamented: yea, if a Minister want but one of these, he can do but little good; Truth without Learning is weak, and without Holiness it is scandalous: And Holiness without Truth is Hypocrisie, without Learning it is contemptible. Wherefore let us pray, that both the Qualities may meet in such as are now ordained: For when they are both joyned in a Clergy-man, they are very lovely and very powerful; and such persons will be both able and likely to do good: But of this before.

s.X. *That they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy Holy Church, through Jesus Christ our Lord. Amen.*

A Minister is one chosen to draw near to God, to serve in the noblest Employment, that any mortal can have about the King of Heaven; for they are to serve before him, to officiate daily in the Church, the place of his especial presence: They are to be Stewards of Heavenly Mysteries, and therefore it is fit they should be faithful, 1 Cor. iv. 2. especially since their Master's eye is always over them, and that they are to give so great an Account at last. Now if it please God to set up Orthodox and learned, pious and sober Men in these Holy places, we do not doubt but they will be faithful Servants, and discharge their Duty as well to the Honour of the great Master, as the good of all the Family; The Name of God will be glorified by all the people for setting such prudent and pious Shepherds over them, and all Christian People will be instructed by their Doctrine, and encouraged by their Example; so that the Church shall have abundant benefit from their Endeavours. And oh, how great a blessing and desirable a happiness is this, to have such Clergy and such People! it will be a powerful Motive to God to give his Grace to these now to be Ordained; and I hope it will also move us to beg it heartily for them: If we desire the Honour of the Master, or the good of the Family, let us pray for faithful and wise Stewards, and let the Lord say thereunto *Amen.*

The Paraphrase of the Second Prayer.

O [Almighty] and most bountiful [God, the Giver of all good gifts,] which the Sons of Men do enjoy, [who] amongst other acts of Grace towards us, out [of thy divine] Care and [Providence hast] for the prevention of Schism and Confusion [appointed divers Orders] and Degrees, some higher and some lower, [in thy Church] for the Government and Edification thereof, We hope thou wilt bless that which is of thine own appointing: [Give thy Grace] therefore at this time, [we humbly beseech thee,] O Lord, and communicate thy Spirit [to all those who] by the Bishops, thy Substitutes [are to be called] and admitted, either [to any Office,] as Priests; or as Deacons to fulfil any inferiour charge [and Administration in the same] Holy Society of the Church: And let this Grace of thine bestowed on them inlighten their Minds, [and so replenish them with] a right Judgment and compleat Understanding, that they may teach and defend [the truth of thy Doctrine,] Let it also sanctifie their Conversation, [and endue them with] all Holiness and [Innocency of life:] We pray they may be wise and pious to the end, [that they may] as good Stewards, [faithfully serve] in thy House, where they appear immediately [before thee,] and that their sacred Ministrations may tend [to the] setting forth of the [glory of thy great

great Name,] which deserves to be praised by all, [and] also to [the benefit of] all men, that belong unto [the Holy Church,] who will be brought to eternal Salvation by the Doctrine and Example of such gracious Pastors. Grant this mercy therefore for the effecting so happy an end [through Jesus Christ our Lord,] in whose Name we ask it, and by whose Mediation we hope to obtain it, [Amen.]

SECTION VIII.

Of the Prayer for the High Court of Parliament.

S. I. **I**T is the peculiar felicity of this Realm of *England*, that though it be an absolute Monarchy, as well by Conquest as Inheritance, yet such have been the gracious Condescensions of the Kings thereof, that they have voluntarily circumscribed their own Power in some particulars, and granted their Subjects the Privilege to choose a great Council from among themselves to be advised with in matters of greatest moment, that so what is for the common good, may pass by common consent: So that we may say of our Princes, as *Pliny* of the good Emperor *Trajan*; *They have freely yielded to rule by those Laws, to which nothing but their own goodness could oblige them* (a). And doubtless the People of *England* ought to take it as an Act of Grace, that their Kings have consented to govern them in this manner: For it is certain, that before the Conquest, the *Saxon* and the *Danish* Kings had no such formal Parliaments; but arbitrarily summoned such of the Temporal and Spiritual Nobility, as they pleased, upon some occasions; and none but Bishops and Barons were admitted to this great Council for many years after the Conquest: the first Grant that ever was made to the Commons, was in the last year of *K. John*, who by his Charter saith, he will cause a common Council of the Nation to be assembled, and cause not only the Nobility to be summoned, but all that held of him *in capite*. *Chart. R. Johan. an. 17. ap. Spelman. Glossar. fol. 452.* And yet it was near 50 years after ere this Grant was put in Execution; for the first Writ issued out to summon the Commons to Parliament bears date but the 49 *Hen. 3.* about 1265. But ever since our gracious Kings have upon all grand occasions duly called these Parliaments, as well the Lords Spiritual and Temporal, as the principal of the Commoners chosen by the People; and they have conferred many great Privileges and Immunities on this noble Assembly, and advised with them concerning Peace and War, concerning the making or repealing of Laws, the imposing Levies and Taxes for the publick defence; they have given them leave to represent all common grievances, and to impeach notorious Offenders, even of the greatest Quality: all which Rights and Powers being derived from the Royal favor, ought to oblige them to the Service of their great Master; who hath so far reserved the Supremacy in his own hands, that they cannot meet but by his Summons, and are dissolved again at his pleasure; they may contrive, but cannot compleat any Law to bind the Subject without the Royal assent: and yet our excellent Princes have promised they will impose no universal Taxes, nor confirm or repeal any Statute-Law without their advice, following herein the Example of the noble Emperor *M. Antoninus*, of whom it is said, *That he did no great thing in Civil or Military affairs without the advice of his best Subjects*; being wont to say, *It was safer for him to follow the counsel of so many of his friends, than that they all should act by his single Judgment.* *Jul. Capitol. in M. Anton.* And *Solomon's* Observation confirms the prudence of this Course, who saith, *In the multitude of counsellors there is safety*, *Prov. xi. 14.* And doubtless so many judicious eyes, drawn together from the several parts of the Nation, cannot but discern things tending to the common good,

(a) *Ipse te legibus subiecit—quas nemo Principi scripsit.* *Plin. Paneg. in Trajan.*

good, and discover all publick Inconveniences, and foresee all probable evil Accidents, and prevent many mischievous Designs: So that they may be a very great happiness, as well to the King as the whole Nation, if they act prudently and piously, and aim at God's glory, and the publick good; to which purpose we make this Prayer for them. And as we have great Reason, so we have good Authority for so doing. The primitive Christians always prayed, that the Emperour might have a *faithful Senate*. *Tertul. Apol.* And the Light of Nature taught the *Gentiles* to begin all their grand Consultations with Sacrifices and Prayers, *neither did the Senators meet in a prophane place, but in a solemn and sacred one, where there were Temples of the Gods,——and that they might have an auspicious beginning, they ought at their entrance to offer Sacrifice on the Altar of that Deity in whose Temple they assembled——or, as Augustus decreed, they were to supplicate with Incense and Wine, that every Act might be valid, agreeable to the custom of Athens, where the Priests were wont to sacrifice in all publick Consultations, and after the Example of the Spartans, whose Councils were always attended by an Augur.* *Alex. ab Alexand. gen. dier. l. 4. cap. 11.* Now it would be an abominable shame, that we should express less sense of our dependance on God, and shew a slighter regard toward the common Good, than Heathens; wherefore we also in the Session of our great Senate, do beg a blessing on them in that admirable Form, whose rare and comprehensive Method is presented in this Table.

The

The Analysis of the Prayer for the Parliament.

s. II. This Prayer contain- eth Four Particu- lars :	1. For whom we pray,	1. In general for the whole King- dom :	{ Most gracious God, we humbly beseech thee as for this Kingdom in gene- ral, So especially for the High-Court of Par- liament, under our most religious and gracious King at this time assembled, That thou wouldst be pleased to direct and prosper all their Consultations, To the advancement of thy Glory, The good of thy Church, The safety, honour, and welfare of our Soveraign, and his Kingdoms :	
	2. For what we pray,	2. In special, for its Representatives in the Parliament :	{	
		1. That their Counsels may be happily carried on :	{	
		2. And aim at the right ends,	1. God's glory :	{
			2. The Churches good :	{
			3. The welfare of Prince and People :	{
	3. Why we thus pray,	1. Generally for bringing all things into good Order :	{ That all things may be so ordered and settled by their endeavours upon the best and surest foundations, That Peace and Happinels, Truth and Justice, Religion and Piety, may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg In the name and mediation of Jesus Christ our most ble- sed Lord and Savi- our. Amen.	
		2. For keep- ing them so, by the Con- tinuance of our	1. Prosperity :	{
			2. Properties :	{
			3. And Religion :	{
	4. The Sum of all, both	1. Enlarging these Requests, as to	1. Things :	{
			2. Persons :	{
		2. Concluding them in the Name of Jesus Christ :	{	

A Practical Discourse upon the Prayer for the High Court of Parliament.

§. III. **M**ost gracious God, we humbly beseech thee, as for this Kingdom in general; so especially for the High Court of Parliament under our most Religious and gracious King at this time assembled.]

The Jews were enjoined both to seek, and pray for the Peace of that Kingdom wherein they lived as Captives; because in the Peace thereof they should have Peace also, *Jer. xxix. 7.* And it appears by innumerable Testimonies, that the ancient Christians daily prayed for the welfare of the Roman Empire; though they were miserably persecuted under it. How much more reason and greater Obligations then have we to pray for this Kingdom, in which we were born and brought up, of which we are natural Subjects, and under which we enjoy our Lives and Liberties, our Estates and our Consciences upon better Terms, and with greater security, than any People in the World? We may think it is a great matter for so inconsiderable Persons, as to our quality and number, to intercede for a whole Kingdom, and so it is; but therefore we ask humbly, and our comfort is, that we address to a most gracious God, who will not easily deny us, when we ask with a publick Spirit and a large Charity. It is an Argument of a base and narrow Soul to pray only for our own private welfare; and as *Iamblichus* notes, the publick and private Interest are not distinct things, for in the common Good of the whole, the peculiar advantage of private persons is contained: So that it is a pruder and nobler course to wish the Prosperity of the whole Nation, that many may be happy together, than to desire felicity alone (b); and the Persians had a Law, That no man which sacrificed should confine his Supplications to such things as were only good for himself, but that he must pray for good things to the King, and to all the Persians, because in that number he himself is included, *Herodot. l. i.* How much more are we Christians obliged to pray daily for the whole Kingdom in general? but more especially, we must pray for it in times of Parliament, because then there are very weighty affairs in hand, and, as the Writ of Summons intimates, they are called to advise *de arduis regni negotiis*, viz. to make Laws, redress Grievances, to contrive things tending to the publick safety, and to raise Levies for making War; Now while these things are in agitation, that are of so grand Importance to the whole Kingdom, it is fit we should pray most affectionately for it then: And the devout Christian, whose fervent Prayers do obtain God's blessing on their Counsels, contributes as much to the Common good by his Petitions, as the most eminent Patriot by his advice. We do suppose, that they are now assembled under our most gracious King; for he did convene them by his Authority, they sit by his Permission, they do nothing without his Approbation, so that they are, and ought to look upon themselves, as Subjects still, and under, not equal to their Royal Master. And verily when the late long Parliament would be no more under the King, but above him and against him, no good Subject could or ought to pray for any thing, but that they might see their Error and submit; but now when we have Loyal Parliaments, who love and honour the King, and do humbly advise, not arrogantly compel him, we can pray heartily and cheerfully for them, and in our praying for them, we pray for the whole Kingdom; for if they be blessed, the whole Nation will flourish: And if we consider that a Loyal Parliament under a good King are the Compendium of the whole Realm, and the Nation representative, it will be a praying for the whole Kingdom at once, to pray for them; for here are present, the King, and the Nobility in Person, the Clergy by their Bishops and Procurators, the Commons by their Knights and Burgesses; so that if we do distinguish the Nation from the Parliament in our minds, yet we ought not to separate them in our Prayers, for they are the Nation virtually: Whereupon it was a Law at Rome, That whenever they prayed for the People, they should pray for the Senate and Nobility also, and that it should not be lawful to name the one without the other (c). And hence we may learn finally, how great intention and ho-

(b) Tam publicè quam privatim utilis est, ut publica magis quam privata curentur. Plutarch.

(c) Mansuetudine diu mos, ut in omni precatione, quam pro populo facerent, pro Senatu quoque & Quiritibus precarentur, neque fas esset in solenni prece alterum sine altero nominare. Al. ab Alex. l. 5. cap. 27.

ly fervour is requisite for so noble a Prayer as this is, wherein we petition for the King, and all his Subjects at once; let us be ashamed to make such a Prayer with a slight or ordinary Devotion.

s. IV. That it may please thee to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and this Kingdoms.]

There are two things required to make any Counsel happy, *first*, that it be directed to a good end by those that give it: *secondly*, that it produce as good effects for the benefit of those for whom it is given: the *first* is the subject of this Petition, and is so fully and clearly expressed, that it is not possible in so few words to give a better description of those great Ends, at which such Assemblies should aim; for it doth not only instruct the People what to ask, but admonish the Members of this great Council, what they are to endeavour in all their Consultations, being as well a Scheme of their Duty, as a Rule for our Devotions. In the consulted Assembly at *Ephesus*, it is said, that *the greater part knew not wherefore they were come together*, Acts xix. 32. But it cannot be suspected, that those who are admitted into so Honourable a Council, should be wholly ignorant of these ends, however they may be liable to forget them; and therefore the Church hath made this daily Prayer to be as a constant Monitor to them, that they may remember their duty as well as know it, and daily propose these things as the mark, at which they may aim in all their deliberations. To which purpose we do in the general, *first*, desire of God to direct them to the right Ends, which are mentioned here; and then to prosper the Counsels so directed, that they may bring forth the happy effects mentioned in the next Paragraph: If he do not guide they will not aim right, and if he do not prosper them they cannot hit the mark; without his Grace to direct their Hearts, the Counsellors will advise with evil designs; and without his Blessing upon their Resolutions and Decrees, the Counsels will miscarry and come to nothing: so that we must first effectually engage God to be with them, and then their ends will be these three

I. The Advancement of God's own Glory. It is an evil thing for any Members of this Honourable Assembly, to act and speak merely for applause, to move or comply with things, which will make them most grateful, without considering, whether they be pleasing to God, or agreeable to his Laws, whether they will bring honour to the divine Majesty or no. It is the duty of every Man in all his Actions to aim at the glory of God, 1 Cor. x. 31. but it is much more expected from so eminent Persons in matters of so great and general concernment: They that are so high must remember him that is highest of all, at whose Bar they must all answer, if they make unrighteous decrees, Isa. x. 1. So that they ought to consider, what Laws and Counsels will give the clearest Testimony of their Obedience to God, what will best agree with his Will, what is most just and pious, and what may be the most likely to engage the whole Nation to praise God for their meeting together: And these things they must advance with all possible vigour, neither courting the favour, nor fearing the displeasure of any Party, so they may but glorify and please their heavenly Father, and have the Testimony of a good Conscience.

II. The next End is to promote the Good of the Church, that is, to make such Laws and Constitutions as may secure our most holy Faith, and preserve our antient and right ways of worshipping God. They must not suffer the prophane to scoff at these Sacred things, nor the factious to revile them; they must not allow Seducers to draw men from the true Faith, nor permit men of contrary Principles openly to use other Forms of Worship, to the amusing and dividing of the People, and the exposing the Laws, and the worship by them established, to censure and contempt; they must defend the Priviledges, and keep the maintenance inviolable of that sacred Order, which prays for them, and serves to the Salvation of Souls. And these things they must do for their own, and the Nations sake, as well as for the sake of God's Ministers; for it is a great mistake to think, that it is only the Interest of the Clergy to promote these things, since

since the Laity are as much concerned herein as they; for if Religion be despised, and the Church divided, if Ecclesiasticks be made contemptible, and either Idolatry or Fanaticism tolerated, the whole Kingdom will suffer by it; we shall soon find, that it will let in such a Flood of contention and strife, such a Torrent of Injustice, Debauchery and Mischief, as will involve us all in one common ruine. Religion is the bond of Peace, the foundation of Government, the security of Magistrates, the defence of Laws, and the bridle of the People, and doubtless the Church and State do now stand and will fall together; but I hope our prudent and honourable Senators will shew their care of their Country by their maintaining of Religion, and declare themselves good Patriots by promoting the good of the Church.

III. And *lastly*, They are to aim at the welfare of the whole Nation, as well of the King, as of all his Subjects, whose *safety, honour and welfare*, are so linked together in their own nature, that we have them put into own Sentence and signified in one Word. For the Interest of the Prince and People, if rightly understood, is but one, and the same thing. It is the security, honour and happiness of the People to have their King safe from danger, honourable in esteem, and prosperous in his affairs (d). And on the other side, it is the safety and the credit, the advantage and comfort of the King, that his People be numerous and quiet, honoured abroad and abounding in plenty at home (e), their happiness and miseries are reciprocal; and we ought not to make any difference between the Prerogative of the King, and the liberty of the Subject. The good Senator knows how to advance both at once: as to the Prince, he will aim at his *safety, his honour and welfare*, by giving him prudent and honest advice, by affording him liberal and necessary supplies, by prosecuting his Enemies, and complying with all designs for the general good: Again, he will also aim at the Peoples safety and prosperity, by devising wholesome Laws, and moving the repealing of such as are found inconvenient, by encouraging Trade, Impeaching Criminals, redressing grievances, and the like; whereby all may receive benefit. Let us all therefore earnestly beg of God to give us such Counsellors, and to bless them so long as they design these, and no other ends: the good Lord grant that the Members of this High Court may not aim at their private ends, and design to make themselves great or rich, lest they who have such bad ends, use as ill means to accomplish them; for those who come into this Council, or act there only to advance their fortunes or encrease their Offices and Honours, will be apt to oppose any good thing, or promote any bad thing, so it will but help them to what they desire; may all such partial, selfish and corrupt Persons be kept from thence, and then God will *direct and prosper* them, He will make us happy in them, and oblige us to praise him for them, and that from time to time.

(d) — *Ab hac anima populum vita salusque pendat* —
Lucan.
Ἀπὸ τῆς ψυχῆς τοῦ ἔθνους σωτηρία τὸν ἅπαντα ἄλλα σώζοντα.
Plut in Pelopid. vid. 2 Sam. xviii. 3.
(e) Prov. xiv. 28.
Nec magis sine te nos esse felices, quam tu sine nobis esse potes.
Plin. Paneg.

s. V. *That all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, Religion and Piety, may be established among us for all generations:]*

When the Counsels of our Senators are directed to a right end, it is to be hoped they will be *prospered*, and blessed by God so as to have most happy effects: And when they aim sincerely at the glory of God, the good of the Church, the welfare of the King and the Kingdom, it is great pity they should miscarry; wherefore we pray, that he who directed them to these noble ends, will grant them to be as successful as they are pious. Now the effects which we wish and pray may follow upon their *Consultations and Endeavours* are, I. That *all things* may be brought into good Order. II. And that they may remain so for many Generations. There are always some things in disorder, the State being like some Clock or curious *Machina*, wherein there are so many Motions, and such variety of Wheels, that some will be wrong without a daily care; some old Laws may grow inconvenient by the alteration of Circumstances, and these are to be repealed; others very profitable may become neglected and forgotten, these are to be revived: Some faults and grievances may be discovered in several matters. Now all these are to be rectified, and put into *Order*; and when

B b b

they

(f) Τὸ ἐστὶν
 εὐχρηστικὸν λέγειν
 τὰς νόμους
 φανερὸν.
 Arist. Polit.
 (g) Ipsa mutatio
 consuetudinis,
 etiam quæ ad-
 iuvat utilitate,
 perturbat novi-
 tate.
 Aug. Epist. 118.
 In rebus novis
 constituendis
 evidens esse
 debet utilitas,
 ut recedatur
 ab eo iure, quod
 diu æquum
 visum est.
 Ulpian.
 Cavendum
 ne
 graviora in-
 feramus
 vulnera, dum
 minoribus me-
 deri desidera-
 mus.
 Amb. off. l. 2.
 cap. 2.
 (h) Prov. xx. 18.
 Consilia rerum
 agendarum
 fundamenta
 sunt.
 (i) Prov. iv. 25.
 25.
 Vulg. Latin.
 Palpebre præ-
 cedant gressus
 tuos, cum
 operationem
 consilia recta
 præveniunt.
 Greg. de past.
 l. 3.
 (k) Saliens
 antequam vi-
 deat casurus
 est antequam
 debeat. D.
 Eern.

they are rightly **ordered**, then they are by the Royal assent to be **settled**, and turned into fixed Laws. But besides, there are some things which are very good and profitable, and are well ordered already, which yet some sorts of men (who like nothing but what is of their own devising) do find fault with, and would have either wholly taken away, or altered agreeably to their own fancies, and the way which is taken by some to make themselves eminent, is to complain of things that are well enough already; but doubtless it is not for the Interest of any Kingdom to answer the Pride, and innovating humour of these, who are never to be satisfied, and who by compliance with their complaints do only grow more apt to complain. The *Lycians* agreed, that whosoever propounded a New Law in their Senate should come in with a Rope about his neck, and submit to death, if his Motion were not thought convenient: and the great Master of Politicks adviseth against the change of Laws and Customs (f). *Hippodamus* is blamed for proposing a Reward to those who found out any new thing profitable to the *Milesian* State; and all the wise (g) men in the World have thought it better to keep old things with some inconvenience, than to have the trouble and hazard of Novelty, and daily Change: Wherefore in these Cases, we pray, that they may rather **settle** the good old ways, and confirm them by repeated Sanctions, than go about to **order** and establish new ones. 'Tis true, we desire that before they do **settle** any thing, they may take care it have a good **founda- tion**; we would not they should fix any thing rashly, till they have well con- sidered of all the inconveniences that may attend it. Counsel is the foundation of every Action, and by it (saith *Solomon*) every purpose is established (b). Our eyes ought to ponder the path of our feet, because we cannot walk surely, unless we look before we step forwards (i), and our **Actions** have no **sure foundation** unless we do them after a mature deliberation (k); so that in the weighty affairs of a whole Kingdom, we pray they may decree nothing till they have laid the foundation in serious and prudent debates and consultations; and withal there is another foundation, *viz.* The foundation of Honesty and Integrity, that is, when our Patriots do not confirm any thing, but what is just and pious, for we may observe that the most politic Counsels, which have been founded on impiety, cruelty or injustice, have never stood long, but been brought down, and many times on the guilty heads of their *Machiavilian Contrivers*; whereas holy and honest Counsels have endured for many Ages and Generations, whence we may con- clude, that Prudence and Justice are **the best and surest foundations**. And when once all things are well ordered and settled on such a *basis*, there is no- thing more to be desired, but that all things may **continue** in that happy State; for then private and publick Persons are as blessed as a good Government can make them: Then we shall have Peace abroad, and happiness at home; Truth shall right the innocent, and Justice punish evil-doers; The Church shall hold fast her purity in Religion, and every private person be encouraged to practise true Piety; Those who disturb our Peace shall then be suppressed, and all that hinder our happiness punished; there shall be no hiding of Truth nor evading of Justice, no Encouragements to those, who undermine Religion and oppose Piety, but an universal felicity: if we have no War with foreign Nation, nor want of any good things in our Land, if Laws and Justice be well and rightly dispensed, if the Church and Religion be protected, and Piety encouraged by the Counsels of this noble Senate, the whole Kingdom will rise up and call them blessed: May the wonderful Counsellor, and all-wise God, who is the Presi- dent of this great Assembly, *Psal. lxxxii. ver. 1.* while they aim at these blessed ends, may he please so to direct and prosper them, that we may be happy in their Constitutions at present, and our Children after us in the next Generation: May they propose such prudent Methods, that *Peace* and *Happiness* may continue for many Ages; and constitute such excellent Laws for Church and State, as may secure the Administration of *Justice*, and the Exercise of *Religion* unto our Childrens Children: Finally may they lay the foundation of an universal and lasting Happiness, such as may not be dissolved at their breaking up, nor dye together with them, but descend upon their Heirs, and remain for an eternal Monument of their Wisdom and Goodness. This is the substance of this most comprehensive

comprehensive wish, and is all, that any true *English* man and good Christian can desire, to make his Native Country happy : and would to God we were all so affected with it, that such as are Members of Parliament might lend their sincere Endeavours, and all the People contribute their most ardent Prayers, towards the attainment of this felicity. *Amen.*

s. VI. **These and all other necessities, for them, for us, and the whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.**

Rab. Simeon adviseth, that we should not fix our Prayers upon one thing, nor confine them within too narrow bounds, *Pirk. Ab. cap. 2. s. 13.* Which Counsel we here follow in this large Conclusion of the preceding Requests; wherein we do extend our desires to all things necessary for the Parliament and the Nation, for our selves and our Fellow-Subjects, yea, for the whole Church of God. We have asked somewhat for the general good of all these already; but where so many are concerned, there are many necessities, and yet all very fit to be prayed for: We cannot reckon up all necessities, and yet we would not leave out any; and though we do not mention every thing, yet we comprehend all, and leave it to an All-seeing God, who knows the needs of all, to give to every one according as they wish, and he shall judge fit. *First*, We do review all our former Requests in the word [*these*,] which gives us opportunity to press for these things, which we have now prayed for, with a renewed importunity. **These** we beg especially, and with great earnestness at this time; yet not only **these**, but **all other things**, which Almighty God sees necessary, *First*, **for them**, who are assembled in Parliament, *Secondly*; **for us**, who are the Persons in whose behalf they advise; *Thirdly*, Or for this, or any part of his Holy Church; we desire he will grant it. Whatsoever will make their Counsels prosperous, our Condition happy, and the Churches Interests secure, we pray for these things. As **for them**, we desire they may be Loyal to the King, and united among themselves, diligent in finding out, and happy in removing Evils, fortunate in discovering, and successful in accomplishing all that is for the common good. As **for our selves**, that we may live quiet and free in Obedience to their good Laws, and submission to all just Penalties, loving their Persons, and reverencing their Dignity, who take such care of us and ours. As to the whole Church, that its Doctrine may be free from Heresie, its Discipline undisturbed by Schism, and its manners uncorrupted by Vice and Wickedness. *Finally*, If there be any other thing, which we do not remember, or cannot express, we pray for that also, if it tend to the common Good. And that we may obtain all the more effectually, we do **beg** them most **humbly**; not as if we were worthy to ask, or as if the Nation had deserved to receive these; not in our own Names, or relying on our own Merits, but in the Name of Jesus Christ, our Mediator, who is daily blessed by us for former good things, which he hath procured us by his prevalent Intercession, and who alone hath saved us from all Evils; so that we have a good hope by him to obtain all these things also to our exceeding comfort. *Amen.*

The Paraphrase of the Prayer for the High Court of Parliament.

O [Most gracious God,] who art apt to hear us, and ready to give us the greatest blessings, [we humbly beseech thee,] and intreat thy favour, [as] at all times [for this Kingdom in general,] of which we are Members, and natural Subjects, [so especially for the] Representatives and great Council thereof, even the [High-Court of Parliament] summoned by the Royal Authority, and [under our most religious and gracious King] in a right manner [at this time assembled] to advise of the great Affairs of Church and State. And that their Session may be prosperous, we pray [that thou wouldest be pleased,] from whom all good Counsels do proceed [to direct] by thy Wisdom, [and prosper] with thy Blessing [all their Consultations,] Transactions and Decrees, that they may tend [to the advancement of thy Glor]y by encouraging Piety, and engaging us all to bless thy Name for them; as also to [the good of thy Church] by defending the Faith, maintaining the Worship, and securing the Provisions thereof, and finally to [the safety, honour, and welfare] both [of our Sovereign] the King's Majesty, [and] also of all his Subjects, that belong unto [his Kingdoms,] for both Prince and People are happy, and must be miserable together. O Lord, help them therefore to deliberate prudently, [that all things] which are amiss [may be so ordered] and rectified, and those things which are rectified or well-ordered may be so established [and settled by their endeavours,] that they may stand [upon the best and surest foundations] of prudence, and the fear of God. Let such wise, holy and happy Proceedings be among them, and such Laws and Acts be devised by them, [that Peace] abroad [and Happiness] at home, [Truth] in all Causes, [and Justice] in all punishments, [Religion] in our Principles, [and Piety] in our private Conversations, may flourish at present, and [may be established] so firmly [among us,] as to continue all our days, and [for all generations] of our Posterity, which shall come after us. [These] great and desirable blessings, which we have mentioned, [and all other necessities,] which we have omitted, we pray thee to grant, if thou seest they be fit and good, either [for them,] who are in Parliament, [for us] that are here, [and thy whole Church] in any part of the World; because we ask them not in our own Name, but [we humbly beg] them all of thy Majesty [in the name, and] by virtue of the [Mediation of Jesus Christ,] who loveth us, and intercedes for us, being [our most blessed Lord,] our only Redeemer [and Saviour,] to whom with thee, and the Holy Spirit, be Glory for ever, [Amen.]

SECTION IX.

Of the Prayer for all Conditions of Men.

S.I. **A**lmighty God commands us by his holy Apostle to pray for all men, 1 Tim. ii. 1. and the ancient Christians did so in their daily Offices: But our Church before the addition of this Collect, had no such universal Supplication, except on Litany-days, and when the Communion-Office was read; wherefore this Prayer was appointed to supply the Part of the Litany on ordinary days, and is by some called *the lesser Litany*. And because we ought never to pray for our selves, but we should at the same time express our Charity towards all men, and our pity to the afflicted; therefore this Prayer ought not to be omitted, when the Litany is not used. Of the Duty we have spoken before, so that now we shall only explain this Form.

The

The Analysis of this Prayer.

§. II. This Prayer containeth Three Particulars :		1. The Preface, shewing of whom we ask :	O God, the Creator and Preserver of all Mankind, We humbly beseech thee for all sorts and Conditions of Men, That thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations.
		1. Generally for the whole World ;	More especially we pray for the good Estate of the Catholick Church, That it may be so guided and governed by thy good Spirit,
2. The three Petitions, which are made		2. More especially for the Church, as to	That all who profess and call themselves Christians, may be led into the way of Truth, And hold the faith in Unity of Spirit, In the Bond of Peace,
		1. The whole body thereof together, that it may be	And in Righteousness of life.
		2. The several Members of it, that they may be	Finally we commend to thy fatherly goodness all those, who are any ways Afflicted in mind, body or estate,
		1. In Judgment Orthodox :	Especially those for whom our Prayers are desired,
		2. In Practice,	That it may please thee to comfort and relieve them according to their several necessities,
		1. United :	Giving them patience under their sufferings,
		2. Sick :	And a happy issue out of all their Afflictions ;
		3. Poor :	And this we beg for Jesus Christ his sake, Amen.
		1. Who they are :	
		2. Strictly, such as now desire our Prayers :	
3. Most especially for the Afflicted, mentioning		1. At large, all the	
		1. Sorrowful :	
		2. At the present,	
		1. Relief :	
		2. What we would have for them,	
		2. Patience :	
		2. For the future, a happy Deliverance :	
3. The conclusion of the whole :			

A Practical Discourse upon the Prayer for all Conditions of Men.

s. III. **O** God the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of Men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all Nations.]

That the Church hath introduced every Prayer with those divine Attributes, which are fittest to direct and encourage the Petitions thereof, hath been noted before: And the Observation may be renewed and confirmed from the Preface to this Collect, which being a Request for all men is begun with a Commemoration, that our God is the Creator, Rev. iv. 11. and the Preserver of all Mankind, Job vii. 20. From the Consideration whereof we learn two things. 1. That he is fit to be addressed to in behalf of all men. 2. That we are obliged to make the Address to him.

I. To whom should we pray for all men, but to him whose Power created them at first, and whose mercy preserves them ever since? Man is one of the noblest of his Works, and a principal part of his care, so that we commend unto him the work of his hands, and those that are the objects of his daily Providence, and dear to him above all the rest of the Creation; for his Spirit rejoiceth in the habitable parts of the Earth, and its delights are with the Sons of men, Prov. viii. 31. And we may be assured he is able to do whatsoever we shall desire for them, or any of them, for he hath made, and doth preserve them all. Mankind is indeed of several sorts, inhabiting in several Countries, speaking different Languages, distinguished by various Names, Complexions, Humors, Customs and Laws. And in the same Nation, some are Princes, others Subjects; there are rich and poor, young and old, males and females, bond and free; but in this they all agree, that God is the maker and the keeper of them all, Prov. xxii. 2. and all of them need his help; He also understands their several wants, and he only is able to relieve them; He therefore alone is fit to be addressed unto for all mankind.

II. And we are obliged to make this Address, for he is our Maker and Preserver also, and all men are our Brethren; we are all inspired with the same breath of life (l); All made by the same hand, of the same matter, Acts xvii. 26. and all sprung from the same common Parents: So that we are obliged by nature to pray for all sorts of men. And when we do make such an universal Request, what is more necessary or more desirable to be asked for them, than for their Conversion? And where can we have a better form to ask this by, than in the holy Scripture? from whence we have taken David's words, Psal. lxxvii. 2. *That thy ways may be known upon Earth, and thy saving health among all Nations*: The next Petition is made for the Church, to whom God's ways are known already, but this is to be understood of the poor Heathens and all Infidels, who are Strangers to their Maker and Preserver; for these therefore we pray that God who only can, may also please to make his ways known unto them; understanding by his ways, either the methods of his Providence in the wise disposal of all things, and the course which his Mercy takes to save poor Sinners, as Psal. xxv. 4. Isa. lv. 8. which are so lovely and admirable, that if the World did see them they would be converted by such a prospect: Or else by his ways, may be meant his Commandments and Laws, as Psal. cxix. 13, 15, &c. which are the path that he hath marked out to lead us to eternal happiness (m). We desire these Paths may be made known to the Heathen World: And not only his Laws, but his Gospel also, which is the meaning of Gods saving health, and is so called, because it is the blessed way of saving Souls by Jesus Christ, Rom. i. 16. and chap. xi. 11. We indeed are already happy in the Knowledge of both the Law and the Gospel, and we have abundant comfort and infinite benefit thereby, which

(l) Si ab uno
Deo inspirati
omnes & ani-
mati, quid a-
liud quam fra-
tres sumus?
Lact. l. 6.
Omnes homines
—velut
jure quodam
germanitatis
connexi, ab uno
patre conditi,
& una matre
tanquam fra-
tres uterini
editi.
Amb. de Abra-
ham. l. 2.
(m) Quæ est
via tua? quæ
ducit ad te.
Agnoscamus
quod esamus, ag-
noscamus quæ
esamus. Aug.
in Psal. 67.

which may teach us to pity and pray for those millions of poor Men and Women, that are as yet Pagan, and worship stocks and stones, and serve the infernal Spirits instead of God; and those that are *Mahumetan*, who believe in an Impostor, and take an infamous cheat for their grand Prophet; as also those obstinate Jews, who yet reject their promised *Messiah*. All these have rational and immortal Souls as well as we; and oh! what pity is it they should live and dye in this miserable Delusion, and run such a desperate hazard of their eternal Damnation! If we have any compassion for our own flesh and blood, any value for their poor Souls, or any sense of their miseries, let us shew it in our most hearty Prayers for their Conversion, which will advance the glory of God, enlarge the Kingdom of Jesus, and rescue innumerable poor Souls from a sad and intolerable ruine.

s. IV. More especially we pray for the good Estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess, and call themselves Christians, may be led into the way of truth.]

We are commanded to do good to all men, especially to such as are of the household of Faith, Gal. vi. 10. which precept may serve for the Rule of our Prayers, as well as the Direction of our Charity, and teach us, when we pray for all men, especially to pray for the **Catholick Church**. *S. Augustine* saith, that in his time they prayed for the Improvement of good men, as well as the Conversion of the evil (n); In like manner, when we have expressed our Charity abroad, in desiring that Heathens may be converted, we must not forget to take care nearer home, but must *Pray for the Peace of Jerusalem*, Psal. cxxii. 6. that is, for the good Estate of the Catholick Church, that it may be in a prosperous and safe Condition in every part of the World, free from Violence and Persecution, that it may be honoured and defended, fair and flourishing, quiet and abounding in all good things. This we may account the good Estate of the Church; although we may observe this Prayer seems not to look so much at the external Prosperity of the Church, nor doth it reckon its good Estate to consist so much in outward good things; for it follows, **that it may be so guided**, &c. The Inspiration of the Spirit and the Profession of the Truth, the Unity and Piety of the Members thereof, are more really the good Estate of the Church, than riches or any worldly splendor, as is evidenced from the first ages, wherein it was more glorious in its poverty and Persecution, than it was afterwards in its Peace and Plenty (o). We wish therefore, that the Church may flourish as well outwardly as inwardly, but especially we pray for the internal happiness thereof, viz. That the whole body thereof may be animated by God's good Spirit, which is, as it were, the Soul of the Church, by which Jesus our Head quickens the whole Body, and orders every part. Now we have a gracious Promise from our Lord, that his Spirit shall be with his Church to the end of the World, *John* xiv. 16. And shall guide it into all Truth; *chap.* xvi. 13. So that as to the whole Church we are sure it shall never be forsaken by God, nor suffered to fall into any notorious Errors: But we know, that particular persons may fall into Errors and Impieties. There are many who profess the Religion of **Christians** in general, and call themselves by that Name, and are called so by others, which are but dead Limbs and withered branches, being in a worse condition than the Heathens, because these think themselves safe, and imagine their bare Profession will save them, when in Truth it will more surely and sadly condemn all such as dishonour it, and live contrary to it (p). Such as these therefore we ought to pity and pray for, wishing if it were possible, that Heresies and Schisms, impiety and injustice might never be masked under the holy Name of Christian; But first, that every Christian in Profession may by the good Spirit be led into the way of Truth, that none among us may revive any old Heresies, or invent any new ones, That none may deny ancient and fundamental Articles, nor yet introduce new and uncertain Fancies in their stead. As for those who now hold any wild or false Opinions, we pray, they may be convinced; for those who are untainted, we pray, they may not be deluded by cunning Deceivers; that so we may all come to a blessed unity in our Faith, and agree in that Truth which is but one; and Lord, how happy

were

(n) *Orantes ut qui boni sunt meliores fiant & opere bono permanent, qui mali sunt cito se corrigant.* Aug. Homil. 6. tom. x. p. 92.

(o) *Tacta est quidem opibus major, sed virtutibus minor.* Hieron. in vit. Malch.

(p) *Atrocius enim sub sancti nominis professione peccamus, ubi sublimior est prerogativa, major est culpa.* Salv. gub. l. 4.

were it for the Christian World, yea for any one part of it, if this Petition might prevail, and that there were no wicked and false Doctrines maintained or defended! *happy were the People who were in such a Case*; and for the obtaining it among our selves, we must not cease to pray to him who is able to bring it to pass.

s. V. And hold the Faith in Unity of Spirit, in the bond of Peace, and in Righteousness of Life.]

It is the *first* part of a Churches felicity, that all its Members do believe the Truth, and hold one right Faith as to the main, yet this is not enough; for *secondly*, it is required also that those, who do **hold this one Faith**, be united in their affections, and holy in their Lives; for if there be Factions and Schisms, Quarrels and Disputes among them that agree in Fundamentals; or if there be scandalous and notorious Sins committed by those of this Profession; the Church cannot be happy, because strife and evil practices will dishonour Religion, hinder Piety, and expose the Church to the contempt of its cruel Adversaries: wherefore in St. Paul's language we pray also, that *we may hold the mystery of Faith in a pure Conscience*, 1 Tim. iii. 9. And *may keep the unity of the Spirit in the bond of Peace*, Ephes. iv. 3. because as he adds, v. 4, & 5. *There is but one body, and one Spirit, one hope of our Calling, one Lord, one Faith, one Baptism*: May there be therefore **Unity** in the Affections, and **Peace** in the Practices of all Christians. May they so agree in their Judgments, and live so peaceably with one another, as if all made but one body, and all were animated by one Soul and Spirit, and all were bound in one **Bond of Peace**; for it is Peace, that makes every member agree with the other; and is called a **bond**, because it unites the whole body of Christians together, and makes them all as one, enabling them firmly to bear up against all opposition; and if we had but this **Peace**, nothing were wanting to make up our felicity, but only **Righteousness of Life**; for unity without Piety is but a Combination to do evil, and it is not sufficient, that we live lovingly together, unless we all live uprightly towards God, yea St. Paul thinks he is unworthy the name of a Christian who doth not *depart from all Iniquity* 2 Tim. ii. 19. Now if we want affections to make this Request devoutly, let us but look a while upon the deplorable face of the Christian Church, and consider how they who hold the same Creeds, and agree in Fundamentals, differ in lesser matters, and that with so much bitterness and railing, fury and malice, that these lesser matters have set all Christendom in flames, and made our Divisions the scorn of all that are without, as well as the grief of the wiser sort within: And again let us but behold the wickedness of many called Christians, and we shall find their Pride and Luxury, Oppression and Fraud, Lust and Intemperance doth out-vie the very Heathens; whereby that illustrious Religion, which was once the wonder of its Enemies for its incomparable purity and virtue, is now become the Cloak for all wickedness, and infamous to the very Infidels. How justly may we complain with Holy Salvian? *In us doth Christ suffer reproach, and by us the Christian Religion is blasphemed, for we make the very Heathen say: Behold what kind of men they are, who worship Christ——we may judge of him that is worshipped by his worshippers, for how can we think him a good Master, whose Scholars we see to be so very bad?* Salv. gub. l. 4. Now when we reflect upon these things, I hope we shall with most passionate desires, beseech Almighty God by his good Spirit to redress these Evils, which are such a dishonour to him, a scandal to the Church, and a grief to all good men.

s. VI. Finally we commend to thy fatherly goodness all those who are any ways afflicted or distressed, in Mind, Body, or Estate, [Especially those for whom our Prayers are desired.]

As we are men we are obliged to pray for all Mankind, as Christians for the Catholick Church, and now we Remember——*them which suffer adversity, as being our selves also in the body*, Heb. xiii. 3. and liable to the like Calamities. Nature binds us to the first, Religion to the second, and our own frail Condition to this last. We call this a Prayer for all sorts and conditions of men; wherefore we must not leave out the afflicted, which are the greatest part of Mankind, there being

no sort or Condition of men free from afflictions; rich and poor, learned and illiterate, young and old, high and low, do all smart under them, sooner or later; in some kind or other: And verily Afflictions are of so many sorts, that it is almost impossible to reckon them all, yet every kind is so grievous to those which feel it, that none of all the variety of Sufferers ought to be left out in our Prayers; whereupon though a particular enumeration be impossible, yet the Church hath in a few words most admirably comprized all the afflictions in the World, and first in general recommends to the divine goodness **all Persons, any ways afflicted or distressed**; let the Sufferers be never so many, or their sufferings never so various, these words will comprehend them. But this may seem too slight and general a remembrance; wherefore here is annexed a most admirable and full Division of all kinds of Afflictions, the measures of which are taken from the several Subjects of all human Miseries, *viz.* Our **mind, our body and our estate**, that is, from all that we are or have; for all within us and all without us, may be a Subject for misery. Calamity appears in a thousand shapes to torment poor man (q): Sometimes the **mind** is deprived of the use of its faculties by Sickness, Age, or evil Accidents, and those who retain their Understanding are oppressed with grief, and overwhelmed with melancholy, tormented with fear, and frighted into despair, and *Solomon* thinks a Man may bear any infirmity more easily than a wounded Spirit: *first* therefore, we pray for those, that are **afflicted in mind**. *Secondly*, Others are **afflicted in Body**, as all those who labour under Sicknesses and Diseases, Aches and Pains, Wounds and Sores, dislocation or breaking of Bones, with other Infirmities, which are incident to the body of Man, of which there is so vast a Catalogue, that the Masters of Physick can hardly find names enow to express them by, and yet there have been Instances of them all. It were endless to recount all these miseries, so that I shall rather consider, that there is not the smallest nor the meanest part of our body, but it may put us to intolerable pain, and every thing about us may become a several Tormentor, a sinew or a vein, yea a tooth or a nail, may make us live in misery, and take away our wretched lives; what reason then have we to pity and pray for one another? Considering how infinitely many there are of these sufferers, how liable we are to fall into the like Estate, and how impatiently we our selves are wont to bear the least of these Evils. These considerations should make us pray for all the sick and miserable in the whole World. *Thirdly*, others are **distressed in their Estate**, as all those who are poor and naked, hungry and destitute of daily food, and all who have no Houses nor Habitations for them and theirs, and all that are in Prison and Captivity, under cruel Task-Masters, or grievous bondage, so also are all such, who have had Estates in Land, Money, Goods, Offices, &c. but are deprived of them, by cheating and false witness, by plunder and sequestration, by theft and robbery, or else by Oppression and Injustice, by the hand of man; or the immediate hand of God, by fire or water, storms at Sea, or Earth-quakes on the Land; all these poor desolate Creatures we do remember with much pity, and will do good to as many of them as we can; but for the rest, all we can do is to commend them to God's infinite pity, who (as the Greek Prayer notes) *knows them every one and where they dwell, and understands what they all desire and need* (r), and he is able to relieve them all, whatsoever their Case be: He is their Father, and of a very gracious nature, so that we hope so many sad Spectacles will move his bowels, and prevail with his fatherly Goodness to come and help them. Now it would be a great advantage to our devout Recital of these Prayers for the afflicted, if at that time when we make them, we do call to mind some of our Acquaintance or Friends, whom we know to be **afflicted or distressed in mind, body or estate, and especially pray for them**, whose miseries do more affect us, because they are known to us: And lest the carelessness or uncharitableness of those in health, who are present in the Congregation, should make them forget the Miseries of those that are absent; it hath ever been the Custom of the Churches of God to recommend their Neighbours, that are in sorrow, sickness, or other Distress (upon their desire of it) by Name unto the mercy of God (s). And

N. pro quo misericordiae tuae imploramus auxilium. Miss. Sarisb. fol. 33.

C c c

doubtless

(q) Θεὸς, θεὸς
βασίλειον π-
μμάτων σου
πᾶσι,
Ὅσαι δὲ μω-
ραὶ
Trag. Græc.

(r) Ὁ εἰδὼς
ἐχθρὸν καὶ τὸ
αἰτήματα αὐ-
τοῦ, οἶκον καὶ
τὴν χρείαν
αὐτοῦ. Liturg.
S. Basil.

(s) Τὸν ἀδελ-
φὸν ἡμῶν [τὸν
δεῖνα] τὸν
ἀδελφεύοντα,
ἐπισκέψαι ἐν
τῷ ἐλέει σου.
Euchol. p. 690.
Exaudi nos
pro famulo tuo

doubtless it is a Custom as pious and useful, as it is antient and universal; for it is an excellent Monitor to those that are in health, to mind them of their frailty and Mortality, and gives them all an opportunity to do an act of the greatest Charity to their languishing Neighbour. And it is much more for the comfort and benefit of the sick Person, who though he be absent in body from his Christian Brethren, yet he is present in their hearts, and hath a share in their Prayers: and sure if any thing will prevail with God to spare them, he will grant that which so many combine to beg for with united importunities; if he hear them not so as to let the sick man live longer, yet it may prevail so far that he may dye more happily, and that also is a great blessing: Wherefore it is the duty of all sick persons, and such as are in great afflictions, to desire the Prayers of the Church for themselves with a firm perswasion, that they shall have very great benefit thereby, as many have had before them: And when any such are mentioned by the Priest as needing and desiring our Prayers, let us every one have a due sense of their misery, and most heartily intreat God to relieve them, remembring it may shortly be our Lot; and as we shall desire on our sick bed, that others may pity and pray for us, so let us do now for these; for if we be obdurate or unconcerned, we shall deserve to be denied the Mercy of God, and the Prayers of the Church in our own greatest need.

s.VII. That it may please thee to comfort and relieve them, according to their severall necessities, giving them Patience under their Sufferings, and an happy issue out of all their Afflictions, and this we beg for Jesus Christ his sake. Amen.]

From the Persons we pass to the Things requested in their behalf, which are proportionable to the various kinds of Sufferers; and because some are afflicted in mind, we desire these may be comforted; and since others are afflicted in body, or distressed in Estate, we pray, that these may be relieved. First, for those who are troubled in mind, there is no remedy so proper as comfort, and none so able to administer it, as he who is the Father of Mercies, and the God of all Consolations and Comforts, 2 Cor. i. 3. which made the Psalmist say, *In the multitude of the sorrows, which I had in my heart, thy comforts have refreshed my Soul*, Psal. xciv. 19. He can heal a broken heart, and cure a wounded spirit, and when he speaks peace, those that were dejected do rejoyce, and we have a gracious Promise to encourage us to beg this of God for those that mourn, since he saith, *Blessed are they that mourn, for they shall be comforted*, Mat. v. 4. Secondly, as for those whose misery is outward, viz. in their body or Estate, we also pray to God to relieve them, that is to heal the sick, to ease those that are in pain, to supply the poor, and to right those that are oppressed: and though there be outward means for these external calamities, yet those means are ineffectual without the divine blessing; whatever be the second Cause, he is the first, and therefore his Mercy is first to be implored. We have mentioned two sorts of Cures, but because there are innumerable Sufferers, and all of them in different circumstances; we leave it to God's infinite wisdom to proportion his severall remedies according to their severall necessities; for he knows them all, and what their Condition is, and what will help them: We do not prescribe to this universal Physician, who hath a salve for every Sore, but leave it wholly to his wisdom and goodness, to find out the ways and fix the time, for the deliverance of all that are in Distress. Furthermore, when we consider the variety of mens afflictions, we know they have severall necessities, and need various remedies; but when we look upon them all under the notion of afflicted, there are two things which may fitly be desired for them all, which are mercies needful for all in misery, let their Calamity be what it will, viz. I. **Patience under their Sufferings**, while they continue. II. **An happy Issue out of them** at the last. These therefore we beg for all kinds of Sufferers. I. We desire it may please God to grant them Patience, quietly to submit to his Correction, and nobly to bear their Cross, which will both engage the Almighty to strike gently, and to give over soon, when he finds the afflicted takes it so well; and besides, Patience makes the burden not half so heavy, while it lies still, whereas impatient men double their Misery, and by fretting and vexation,

vexation, unquietness and fear, they become their own Tormentors (t); wherefore it is a blessed and desirable thing, that the afflicted may bear the hand of God with a meek and submissive Spirit, with a serene and constant mind; when the sighs are few and smothered, the brow smooth and calm, the language pious and full of praise to God; such a Sufferer is an Imitator of Jesus, he is dear to Heaven, easie to himself, and a comfort to all about him. II. We pray that their afflictions may have a **happy end**. Every one that is in distress longs for an issue out of his trouble; and some are so greedy of it, as to use evil arts to escape, or to murmur if they be not presently delivered; such are only concerned for a speedy **Issue out of their afflictions**, not valuing whether it be **happy** or no; they would be delivered before their Hearts are mollified, or their Lives amended, before they have sufficiently smarted for their sins, or reaped any good by their Sufferings, and then they easily return with the Dog to their vomit, so that the deliverance, which reprieves them from present death or misery, doth but consign them over to eternal Torments: But a wise and good Man had rather wait and endure a while, than not have a happy Issue out of his trouble, he had rather stay under them a little space, than not be bettered by them, and to such an one the **Issue** shall be happy at whatever time, or in whatever shape it comes. If God restore such to health and prosperity, they will use it well, and live holily: If the affliction end in death, that is also a **happy Issue** to a good man, and a happy exchange of a Scene of sorrows for a Kingdom of glory. Doubtless a good mans affliction hath a happier Issue by Death, than an evil mans by Life; for this wretch will live to increase his Damnation, the other by dying enters the sooner upon eternal Joys. Let us therefore beseech Almighty God to turn our Sufferings to good; if he please, let us beg that we may see them happily ended while we live; however, and whenever they end, let us pray, that the event may be happy, and this is all that we can wish for our selves, or any distressed Creatures. The Petitions are very excellent, and Jesus in whose Name we ask them is very powerful; so that if we say them with a hearty Devotion, we shall prevail, and then many poor distressed Souls will have cause to bless God, and thank us for the happy effects of these most charitable Supplications.

(t) *Indignatio in tormentum suum proficit.*
Sen. iv. l. 3. c. 16.
Nil tam exasperat fervorem vulneris quam ferendi impatientia.
Hegesip.

The Paraphrase of this Prayer.

O God,] who art by thy infinite power [the Creator, and] by thy gracious Providence the [Preserver of] the whole World, especially of [all Mankind,] who are thy choicest work and chiefest care, [we humbly beseech thee,] who art so mighty and so merciful, [for all sorts] and degrees, and for all Estates [and Conditions of Men,] wheresoever they dwell, and whatsoever their quality or fortune be, they are our Brethren, and therefore we pray for them all: And first for all Unbelievers, and such as know thee not, we pray, [that thou wouldest be pleased] in compassion to their ignorance and delusions [to make thy ways] and the holy paths of thy Laws [known unto them,] and to cause the Gospel and all the Myseries of [thy saving health,] and mans Redemption to be published [unto all Nations] for the Conversion of Jews and Turks, Heathens and Infidels.

[Above especially,] as we are Christians, [we pray] unto thy divine Majesty [for the] peace of thy *Jerusalem*, the welfare and the [good Estate of the Catholick Church] whereof we are Members, that it may be outwardly quiet and prosperous in all the world; and in order to its inward happiness, we desire [that it may be] at all times [so guided] in its Principles, [and governed] in its Practices [by thy good Spirit,] that the whole Body thereof may never err, nor do amiss, [and that all] and every of the Members of this holy Society, [who profess] the true Religion, [and call themselves Christians,] or are accounted so by others, [may be led] by this divine Spirit, [into the way of Truth,] and kept from all Heresie, and when they have

once embraced, let them retain, [and hold the faith] together with Charity and a good Conscience: So that they may all happily dwell together [in Unity of Spirit,] and with unanimous affection [in the Bond of Peace,] without discord or contentions, [and in Righteousness of life,] and religious Conversation, to thy Glory, the honour of Christianity, and their own eternal benefit.

[Finally,] being by our frailty and our sins liable to all Calamities, [we commend] most heartily [to thy fatherly] care and infinite [goodness] the miseries and deplorable condition of [all those] wretched Creatures throughout the whole World, [that are any ways afflicted] by thy immediate hand, [or distressed] by evil men, whatever their Sufferings be, those that have any grief or trouble [in mind,] any sickness or pain in their [body, or] that suffer any wrong or want in their outward [Estate,] many of which are known to us, and remembered by us; [Especially N. and M. our Neighbours, being [those for whom] this day [our Prayers are] most expressly [desired,] whom we therefore particularly commend to thy Mercy.] Desiring for them all, [that it may please thee,] O Father of Mercies, and God of all Comforts [to comfort] those in trouble of mind, [and relieve them] who suffer in body or estate. Send to every one [according to their several necessities] which are all known to thee, a suitable remedy: And be merciful to them all, [giving them patience] to endure meekly and constantly, while thou permittest them to lye [under their Sufferings] how great soever they be. [And] when they are humbled and reformed by them, grant them both a speedy and [a happy issue,] and deliverance [out of all their Afflictions,] that they may end in their temporal Prosperity, or their everlasting Salvation: [and this] for the afflicted with all the former Petitions, [we beg] humbly at thy hands, not for any merit in us, but [for Jesus Christ his sake,] by whom, Good Lord, do thou say to our Requests [Amen.]

SECTION X.

Of the Collect for Pardon.

§. I. **T**his little Collect is an *Appendix* of the Litanies of the Western Church, and retaineth the marks of primitive Devotion, and being a brief, but proper Petition for Pardon, it may very well be joyned with any of the former Prayers, which are to deprecate Famine, Plague or War: that the Sin, which is the cause of all those Evils, being removed, those Judgments may be averted also: And besides some devout Christians, who use the Common-Prayer in private, as their daily Service of God, do use this Form instead of the Absolution, which no ordinary Person may pronounce, nor can any properly use it to himself, but they may petition for forgiveness in this Form, whose Method we shall now set forth for the assistance of all that would use it upon either of the former Accounts.

The Analysis of the Collect for Pardon.

§. II. This Collect hath Three Parts :	2. The Petiti- ons them- selves, for	1. The Person of whom we ask, de- scribed by his	1. Nature :	{ O God, whose na- ture and property is ever to have mercy, and to for- give,
			2. Property :	
		2. The Petiti- ons them- selves, for	1. Acceptance of our Prayers :	{ Receive our hum- ble Petitions,
			1. Confessing our mi- sery under them :	{ And though we be tyed and bound with the Chain of our Sins,
			2. Craving deliverance from them :	{ Let the pitifulness of thy great mercy loose us,
			3. The Motive used to enforce them :	{ For the honour of Jesus Christ our Mediator and Ad- vocate. Amen.

A Practical Discourse on this Collect.

§. III. **O** God, whose nature and property is ever to have mercy, and to forgive, receive our humble Petitions.]

When we have made our Supplications in the Litany, or any of the occasional Prayers for the removing of God's Judgments, there are two things which we all ought to desire. *First*, That those Petitions may be heard, which we make in our great necessity. *Secondly*, That those Sins which have brought all Calamities upon us may be forgiven; and both these are contained in this little Collect, being ushered in with a most comfortable commemoration, that he

whom

(u) Domini enim securitas valet etiam si nolum, mea vero nihil valet si ille noluerit. Aug. hom. 11. c. 10. 96.

whom we ask of is a God whose very nature is Compassion, and whose sole property it is to forgive. *To the Lord our God belong Mercies and Forgiveness*, Dan. ix. 9. and *his mercy endureth for ever*, Psal. cxxxvii. 1. *his compassions fail not*, Lament. iii. 22. and it is one of his Attributes, that *he forgiveth iniquity, transgression and sin*, Exod. xxxiv. 6. If Man forgive, it is only by Commission from God, and on Conditions which he shall allow of: and Man's Absolution is in vain, unless it be confirmed by him (u), because none can forgive Sins properly, but God only, *Mark ii. 7*. And it is certain, he is as ready to forgive as he is able, and rejoices upon the return of a Sinner, because he hath an opportunity to grant a Pardon. Now then since we have such a God, let us not be dejected, or despair in our Calamities, but pray heartily to him, and comfort our selves when we consider into whose bosom we pour our complaints, and to whom we have made our moan, even to a God who is all mercy, and ever shews mercy, when he acts spontaneously, for when he takes Vengeance, we force him to it; Let us therefore again desire this most compassionate Father to pity us, and receive our humble Petitions: we have not murmured at his dealings, nor accused his Providence, but in all humility upon our knees begged for relief, and it is not likely so humble a suit, presented by so many miserable Petitioners, can be rejected by so merciful a God.

s. IV. And though we be tyed and bound with the chains of our Sins, let the pitifulness of thy great Mercy loose us, for the honour of our Mediator and Advocate Jesus Christ our Lord. Amen.]

The only cause of fear we can have lest our Prayers be denied, is because we are Sinners; but we have already declared, it is the property of God to forgive, so that (if we are sensible of our sins) we must apply our selves to him for the remission of them, and if we can obtain that, then both our Petitions shall be granted, and our miseries removed, to which purpose here is first an humble Confession of our Sinfulness in an elegant Metaphor, comparing our Sins to Bonds and Chains, and our selves to Slaves or condemned Persons bound with them, a comparison frequent as well in Scripture, *Acts viii. 23. Isai. lviii. 6*, as in ancient Authors; and whereas we are always in our affliction complaining of the severity of our Punishment, this Metaphor doth admonish us, that though Affliction be the Rod, yet Sin is the Chain that binds us to the block; so that we must pray as well for the unloosing of these bonds, as for the cessation of the stripes. Now as Chains are used either to bind slaves to their duty; or to keep Prisoners till their Execution, in both these Senses we are bound with the Chain of our Sins.

I. The power of Sin, when it gets the Dominion over us, binds us to its service, *2 Pet. ii. 19*. it puts manacles on our hands, that we cannot do Gods Will, and Fetters on our feet to hinder us from walking in his ways, and with a strange violence almost compels us to do evil. Of which the devout St. Augustine most passionately complains; *I groaned (saith he) after liberty being bound, not with any other Iron than my own Iron will, for the Enemy had hold of my Will, and made with it a Chain to bind me, for alas, from a perverse will, I began to lust, and while I served that Lust, I fell into an evil Custom, and while I did not resist the Custom, it became a necessity, with which links folded in one another (in manner of a Chain) I was held bound in cruel slavery*. Aug. confess. lib. 8. cap. 5. And would to God all that feel the like violent inclinations would confest it as freely, and lament it as heartily as that holy man did, and then they should be freed as he was.

II. The Guilt of Sin binds us also. It makes us Prisoners to the divine Justice, and by invisible chains, called therefore *Chains of Darknes*, *Jude ver. 6*. holds the Sinner, that he cannot fly temporal Judgments, nor yet escape eternal Damnation, if these bonds be not unloosed before he be summoned to Judgment. Let us therefore not only weep for our outward Miseries, but reflect upon the sad Estate of our Souls, how they are enslaved to the power, and condemned by the guilt of Sin, and then let us cry mightily to our Judge to bring us out of Darknes, and the shadow of Death, and to break our bonds in sunder, *Psal.*

Psal. cvii. 14. His Grace can unbind our hands and feet, and free us from all our evil Inclinations and Customs, and his Mercy can forgive us and acquit us from the bonds of death. He is able to free us from this Chain; and though we cannot deserve any such favour, because we were voluntarily bound by the power of sin, and justly chained by the guilt thereof; yet we know our Lord Jesus intercedes for our enlargement, and therefore we pray to God to grant it for his Honour, though not for our Merits; since the deliverance of such wretched Slaves and Malefactors as we have been, will not be so much the Testimony of our own Innocence, as the glory of our Judge in shewing Mercy, and the Honour of our Advocate in pleading for, and prevailing in behalf of, such miserable sinners as we are.

The Paraphrase of the Collect for Pardon.

O God, whose [very [nature and] inseparable [property] it was always, and [is ever, to have mercy,] on the miserable, [and to forgive] penitent and returning Sinners, we are very penitent and most grievously afflicted; wherefore do thou [receive] and answer these [our humble Petitions,] which we have made for Pity, and are now making for Pardon. [And though we] poor wretches must confess our selves to [be tyed] as slaves, [and bound] as the condemned are [With the Chain of our Sins,] so that we cannot resist the power, nor avoid the punishment of them: [Yet] we beseech thee [let the pitifulness] of thy nature, and the nobleness [of thy great Mercy,] which have delivered many others, [loose us] also, and set us free from the bondage of corruption, and the vengeance due to it: And though we have nothing to deserve this favour, we pray thee to grant it [for the honour of our Mediator,] who intercedes for our freedom, [and] of our [Advocate] that pleads our Cause, that it may be seen thou wilt deny nothing to thy dear Son, [Jesus Christ our Lord,] to whom shall be the glory of this deliverance, [Amen.]

SECTION XI.

Of Thanksgivings in general.

§. I. **W**E were admonished in the first *Exhortation* before the *general Confession*, that one main end of our assembling in the House of God, was [to render thanks for the great benefits that we have received at his hands:] and though we have done this in the *Hallelujah*, the *Gloria Patri*, the daily Psalms and Hymns; yet because some Dissenters did object, that we did not praise God by so particular Forms as was convenient on some occasions: Therefore there were added particular Thanksgivings upon a deliverance from Drought or Deluge, from Famine, War, or Pestilence in the time of King James; and to give more satisfaction still, and oblige the Complainants by removing all shadows of defect from our compleat Liturgy, there was one general Thanksgiving added upon the last review since his Majesties happy restoration: And now doubtless our Offices do excel all the Liturgies of either the Eastern or Western Church in this kind, among all which I have not met with any so immediate Forms of Praise; and yet without question they are a very necessary and useful part of Divine Service, and we are obliged to that querulousness, which was the first occasion of them. Our care now must be, that as they are judiciously composed, so they may be devoutly recited: to which end we will here premise something of the Duty of Thanksgiving in general, which may have influence upon our affections, when any of the following Forms are to be used.

§. II. *Praise* is so essential a part of the Worship of God; that we may justly account it a piece of natural Religion, since this is always one part of that Worship, which all the Nations in the World do give unto their Deities. The *Gentile* Priests did every day sing Hymns unto their several Gods, and the people came frequently to their Temples to offer Sacrifices of Thanksgiving (a), and to pay their Vows, when any Blessing had been bestowed on them, as might be shewed by innumerable Testimonies. The Worship of the Jews consisted chiefly in Peace-offerings and Praises, having the Psalms, which they call the *Book of Praises*, for their Forms, and the Sons of *Asaph* with all sorts of Musick in their Choire, to give thanks unto the Most High, 1 *Chron.* xxv. And besides they had something, which answers to this general Thanksgiving; for *Philo* affirmeth, that their High Priest was wont to bless God in behalf of all Mankind, and to praise him for all parts of the Universe, for the Earth and Water, Air and Fire, looking upon the whole World as his Country. *Philo de Monar. lib. 2.* And the Primitive Christians, besides those Hymns and Acknowledgments wherewith their Devotions do abound, did daily make a real oblation of Eucharist, in the receiving the Holy Sacrament, which they used as a Sacrifice of Praise, and were wont at the Holy Altar (where they beheld these Symbols) to commemorate and give thanks for all the Divine Mercies; which blessed Custom, had it been continued, would have left no room for any Objections about the omission of Thanksgivings: but since we do not now daily praise God in the same place with those first Christians, viz. at the Altar, yet let us strive to do it with the same affections, and before we begin the duty, let us consider,

§. III. I. That it is most rational and just; for we are poor, frail, indigent and helpless Creatures, we are nothing but what he hath made us, we have nothing but what he hath given us, and we do entirely depend upon the Divine bounty every moment, so that if he should but withhold his hand, we should immediately be undone; whence the Communion-Office infers, that *It is very meet, right and our bounden duty at all times, and in all places, to give thanks*

(a) *Xaeristia*
erant quibus
pro certis bene-
ficiis, aut malo
averso, aut bono
accepto, ani-
mum pium &
gratum osten-
dere voluere.
*Saubert. de Sa-
crific. cap. 2.*

thanks unto the Lord our God; for this is all that we can give, and though it be a small matter in respect of our infinite Obligations, yet this is well accepted by him, who needs nothing (b). And oh, how monstrous ingratitude were it to deny him this? Give unto the Lord, saith David, the honour due unto his Name, Psal. xxix. 2. Intimating it is no arbitrary or voluntary act, but the payment of a just Debt; and indeed for this very end we were created, that we might praise God, he gave us Eyes to see, and Reason to apprehend his wondrous Works, and Tongues to publish the glory of him that made them all; which if we shall neglect, we do not answer the end of our Creation, and by withholding this so deserved a Tribute, we devalue our selves of all right to any of God's gifts, and are but Thieves and Robbers, if we use them and do not pay him our just Acknowledgments. The Blessings which he bestows on us were not due to us, nor yet deserved by us; but the praise is most due to him for them, and shall we be so base to requite him that gives us that which we had no Title to, by taking away his just rights from him? God forbid that ever we should be so unworthy and unjust.

(b) *Plurima & maxima beneficia in nos Deus confert sine spe recipiendi, quam nec ille collato eget, nec nos ei quidem quam conferte possumus.* Sen. de benef. l. 4. cap. 9.

§. IV. II. It is a most easie duty: The ancient way of Oblations and Sacrifices was troublesome and expensive, and could not always be performed, nor by all persons; but no time is too short, no place too narrow, no fortune too mean for the Duty of Thanksgiving; they that have not leisure or convenience, or ability to make more real returns, can pretend no excuse for the omitting of praising God; we are none of us so busie, when we receive a mercy, but we may (as the Custom of the primitive Christians was) say, *the Lord be praised* (c), we may easily present one of these brief Forms with hearty devotion. A poor requital indeed for Mercies so great, and so many, so freely bestowed, frequently repeated, and long continued; but our God is pleased with a thankful heart, and how inexcutable shall he be at last, who out of pride or carelessness shall not give this? The easier the Duty is, the greater is the Sin of those who do omit it, and the heavier shall be the doom.

(c) *Deo gratias. Hoc nec dici brevius, nec audiri latius, nec intelligi grandius, nec agi fructuosius possit.* Aug. Aur. Epist. 77.

§. V. III. It is most comfortable in the Performance, to reflect upon our sins as in Repentance, upon our wants as in Prayer, upon our duty as in hearing the Word of God, hath some shew of Trouble; but to behold the goodness and mercy of our heavenly Father, to recount the innumerable Favours he hath done for us, and to hope for the continuance and encrease of them, this is nothing else but delight, and the height of pleasure. *It is a good thing to sing praises to our God, yea, a joyful and a pleasant thing it is to be thankful*, Psal. cxlvii. 1. *My soul shall be satisfied, as it were with marrow and fatness, when my mouth praiseth thee with joyful lips*, Psal. lxxiii. 6. saith holy David, the great Master of this blessed exercise, which is the pleasantest part of all Piety, and therefore it is to be the employment of Heaven, the Inhabitants of which are happy in beholding the goodness and singing the praise of God: And they that can take no pleasure in this, are strangers to the Joys of blessed Souls, and unfit for those regions of eternal bliss. It may be at first we may not be much exalted with Transports of pleasure in our Thanksgiving; but if we do it often and well, we shall perceive it grow still more sweet: so that at length it will invite us to it by its own loveliness; and a thankful heart will wish no other reward for praising God, than the very pleasure of performing it.

§. VI. IV. It is most profitable in the event: This Duty brings glory to God, and benefit to our Neighbours; it publisheth his goodness, and discovers the beauty of his Mercy: so that it engageth many to admire and love him, and Religion is never more attractive, than when it is exercised in the divine Praises. But perhaps we would know what good we our selves shall reap by praising God? I answer, That the frequent exercise of this duty will increase our Love to our heavenly Father, confirm our Faith in him, and enflame our desires after the enjoyment of him; it will expel our fears, and revive our hopes, quicken our care to please him, and awaken our anger against all that is dis-

(d) Σπας-
 ζει ἐν πικ-
 ρύτητι σω-
 τήρις ἐκ
 ἐχθρῶν
 σου, καὶ
 εἰς
 ΔΟΞΑΝ,
 ὅτι αὐτὸς
 πικρῶς ὄν
 τὸ
 αὐτὸ γλυκ-
 ῦς ἡμῶν
 αἰ δυνάμεις
 τῆ Σατανᾶς.
 Ep. ad Eph.
 (e) Jugiter sibi
 subveniri facit
 cui collatum
 beneficium an-
 te oculos semper
 affuit. Cass.
 in Psal.

pleasing unto him ; it will engage us to do good chearfully, and (as St. Ignatius observes) it will arm us against all manner of Temptations (d), for he that often beholds God's goodness, and feels the sweetness of his Love, will not lightly disobey him, nor easily be enticed to take part with his Enemies. Besides there are temporal advantages also, which spring from this duty ; for there is not a more ready way to have a blessing continued or increased, than to praise Almighty God heartily for it (e) ; He that blesteth the Lord for a lesser, shall have a greater ; and he that takes the first so thankfully, shall quickly receive more : *Let the People praise thee, O God, (saith David) and then shall the Earth bring forth her increase, and our own God shall give his blessing, Psal. lxvii. penult.* Gratitude is ever rewarded, whereas on the contrary, when we swallow all we can get, and still gape for more, without ever acknowledging the hand that supplieth us, we provoke him even to take away that we have received ; so that by robbing God of his Honour, we deprive our selves of our own comfort ; wherefore we cannot advise any thing more tending to our Spiritual and Temporal Good, than a due performance of this Duty of Thankgiving.

SECTION XII.

Of the General Thanksgiving.

§.I. **W**Hen the former Considerations have rightly disposed us, here is an excellent Form prepared for us, fit to be said by all men at all times, when they would give God thanks, and yet peculiarly fitted for those, who having received some eminent personal Mercy, desire to offer up their publick Praises for it, which they will do with more Devotion, if they first consider, how rarely its Method suits with their Occasion.

The

The Analysis of the general Thanksgiving.

- §. II. The general Thanksgiving hath Three Parts:**
1. An humble Acknowledgment of God's Mercies,
 1. In the general, containing
 1. The Object of our Praises: Almighty God, Father of all Mercies; We thine unworthy Servants do give thee most humble and hearty thanks for all thy Goodness and loving-kindness to us, and to all men.
 2. The manner of presenting them: Particularly to those who desire to offer up their Praises and Thanksgiving, for thy late mercies vouchsafed to them. We bless thee for our Creation, Preservation, and all the blessings of this Life, But above all for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, For the means of Grace, And the hope of Glory.
 3. The Subject matter of them:
 2. More particularly for those bestowed
 1. On our selves, both
 1. Temporal mercies:
 1. Our Redemption: For the means of Grace, And the hope of Glory.
 2. Sanctification: And we beseech thee give us that due sense of all thy Mercies, That our hearts may be unfeignedly thankful, And that we may shew forth thy praise not only in our lips, But in our lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days,
 3. Salvation: Through Jesus Christ our Lord, To whom with thee and the Holy Ghost be all honour and glory world without end. Amen.
 2. And Spiritual, viz.
 1. In our Thoughts: That our hearts may be unfeignedly thankful,
 2. In our Words: And that we may shew forth thy praise not only in our lips, But in our lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days,
 3. By our Deeds: Through Jesus Christ our Lord, To whom with thee and the Holy Ghost be all honour and glory world without end. Amen.
 2. A Petition for his Grace, to make us
 1. Inwardly sensible of them:
 2. Really thankful for them, so as to shew it,
 1. In our Thoughts: That our hearts may be unfeignedly thankful,
 2. In our Words: And that we may shew forth thy praise not only in our lips, But in our lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days,
 3. By our Deeds: Through Jesus Christ our Lord, To whom with thee and the Holy Ghost be all honour and glory world without end. Amen.
 3. The Conclusion of both, wherein
 1. The Petition is enforced:
 2. The Doxology is repeated:

A Practical Discourse on the general Thanksgiving.

s.III. **A** Almighty God, Father of all mercies, we thine unworthy Servants do give thee most humble and hearty thanks for all thy Goodness and loving kindness to us, and to all men.]

The first care in the offering our Sacrifice of Praise must be, that it be directed to the right Object. We must not with the rude Heathens sacrifice to Fortune, nor with the viler Atheists to our Net, *Habac.i. 16.* no nor yet with the proud man to our Selves; but our praise is to be given to **Almighty God**, who (as St. Paul teacheth us,) is the **Father of all Mercies**, *2 Cor. i. 13.* And justly so called, since *all things come from him, 1 Chron. xxix. 14.* and every good gift comes down from above, where he dwells in glory, *James i. 17.* which made the Royal (though Pagan) Philosopher say, *That when any good thing befell him, he took it as the gift of God (f).* To him we present our Thanksgivings here, and we shall do it with greater solemnity and devotion, if we consider a while, to whom we are addressing our selves, even to that omnipotent and gracious God, on whose goodness many millions do every moment depend, and none of them perisheth for want of his care; What Blessing is there which now makes any Creature in the world to rejoyce, or what Mercies have they been which have relieved the whole Creation hitherto? They are, and were, all from him. Oh! what an abyss of goodness is there in our heavenly Father, that gives continually and very liberally, yet hath no less, nor can he be exhausted, that hath bestowed Mercies upon all that ever had a being, and yet hath sufficient left for all that trust in him? Methinks it should be a mighty pleasure to us to praise so glorious and gracious a God, if we were wholly unconcerned upon our own account; much more when our selves have a share in his distributions, and we have received Mercies more than we can reckon, greater than we did expect or could deserve, who are most unworthy; which carries us to the *second Consideration*, viz. Who we are that do praise him, **his unworthy Servants**; we ought to serve him as he is our Maker and Preserver, though he gave us no reward; and he hath glorious Servants in Heaven much more worthy than we; yea, considering our frailty and folly, our treachery and disobedience, **we are unworthy to be his Servants**, only he is pleased to accept of us, yet even so we must confess with holy *Jacob*, *that we are not worthy of the least of all his Mercies, Gen. xxxii. 10.* Our service could never merit the smallest favour or the meanest reward: Stripes indeed we have deserved for not serving him as we ought; but instead of our deserved Punishment, behold we have many undeserved Blessings heaped upon us, which we can make no requital for, unless by confessing, **that we are his unworthy Servants.** *Thirdly*, Therefore what kind of Praises ought such unworthy Creatures to give to so glorious and kind a Master? doubtless both **humble and hearty thanks**; for the less we deserve his Blessings, the more he deserves our Praises, and our unworthiness makes his kindness the more lovely: If we consider our selves, we owe most **humble thanks** unto him, who hath been pleased to regard us, whose condition is so low, and our sins so many, that we might seem only fit objects for his anger or his scorn. Again, if we regard the freeness and fulness of his Mercy and Loving-kindness, we owe most hearty thanks to his bounty; for who can be so base to return real Goodness and sincere Love with feigned thanks or hypocritical praise? His favours flow from a sincere pity and loving-kindness; and our Thanksgivings must spring from a hearty gratitude, or else they are not fit to be offered, nor likely to be accepted. *Humility* and *Sincerity* are the necessary qualifications of all our acts of Praise, and either *Pride* or *Hypocrisy* will make them be rejected (g). *Fourthly*, We may learn what is to be the subject matter of our Praises, viz. **All his goodness and loving-kindness; to our selves** in the first place, for these we are best acquainted with, these we have most comfort from, and are most obliged by; and if every Man would praise God for his own peculiar Mercies, none of his blessings would re-

turn

(f) *Συγκρίνει
τί μοι; δέχο-
μαι ὅτι τὸς
θεὸς ἀναγέ-
γων.* Marc An-
ton. ad seipf.
lib. 8. Sect. 22.

(g) *Et habere
te cognosce, &
nihil ex te ha-
bere, ut nec
superbus sis,
nec ingratus.*
Aug. in Psalm.

turn empty, or be buried in ungrateful silence: but because too many do neglect their duty, therefore S. Paul commands us to *give thanks for all men*, 1 Tim. ii. 1. And the Church appointeth we shall also bless God for his mercies to all other men, because we are all Brethren, and Members of the same body, so that when any Member rejoiceth, all ought to rejoyce with it, and Charity will teach us to be as really glad to see another man prosper as to prosper our selves. Now God is merciful to all men, but some are Heathens and do not know him, others are wicked and do not regard him; some are wholly given up to the world, and forget to praise him, and scarce any praise him so often or so heartily as he deserves; wherefore the grateful Soul endeavors to make up all these defects, wishing it could supply the negligences and ignorances of the whole Creation, or repair the glory that God seemeth to lose by all the ungrateful wretches in the World, so that it doth most heartily praise him for his goodness and Love to all mankind.

S. IV. (*Particularly to those, who desire now to offer their praises and thanksgivings for thy late Mercies vouchsafed unto them.*)

We cannot pass this so generally neglected Parenthesis without a just complaint of the base ingratitude of this present age; wherein though many desire the particular Prayers of the Church to be made for them, in their sickness or danger; yet scarce any take care to return publick thanks upon their Recovery. The Church hath Provided Thanksgivings as Well as Prayers, and expects we should use the one (when God gives occasion) as well as the other; so that it is the fault of private men, if either of them be omitted. When our Lord Jesus had cured the ten Lepers, though all received their desired health; yet none returned to give glory to God, but one poor Samaritan stranger, Luke xvii. 16, 17, 18. But now men are more negligent, for of many Hundreds which do recover by the Church's Prayers, we hear of not one that comes to make a just acknowledgment. Whether it be out of ingratitude or negligence I will not determine, but whatever be the Cause, I am sure the Crime is very great. When the God of Israel had healed Naaman, he came back to confess the Mercy he had received, and proffered large Oblations, yea, and craved as much consecrated Earth, as might serve to build an Altar within his own Country, whereon he might particularly sacrifice to the true God for the health he had received, 2 Kings v. 15, &c. For it was the Custom of the very Heathens to come and offer Sacrifices and gifts, and to pay their Vows at the Temples of those Gods to whom they had prayed in time of sickness or danger. Strabo mentioneth a famous Temple of *Æsculapius* at *Terrapolis*, a City of the *Ionians* and *Carians*, in which there were multitudes of sick and miserable Petitioners, and the Walls thereof were every where covered with painted Tablets, in which were written the Disease, and the name of the Party, which had been restored; the like also was done in the Isle of *Coos*, and elsewhere, Strab. lib. 8. & Natal. Comes lib. 4. c. 11. In like manner those who were delivered from Shipwrack by praying unto *Neptune*, hung up their garment with like Tablets in his Temple, and payed their Vows there (b), those poor Gentiles taking more care to do honour to their false Gods than we Christians to the true. But if Heathen Examples will not shame us, let Instances of Holy Scripture prevail with us; for among the Jews it was so constant and known a Custom for all upon their recovery to go up to the Temple, and give solemn thanks, that in the History of *Hezekiah's* sickness, the going up to the House of the Lord, is put to signify his Recovery, *Isaiah xxxviii. 22. What shall be the sign, that I shall go up into the house of the Lord?* that is, what shall be the sign, that I shall recover, and as usual, be able to go to the Temple and make my Acknowledgements? And the Duty was approved by our Saviour and his Apostles: The lame man whom our Saviour cured at the Pool of *Bethesda*, made first use of his Legs to carry him to the Temple to praise God, and there Jesus found him soon after, *John v. 14.* He also whose Limbs were restored by the Prayers of St. Peter and St. John, no sooner was able to stand up, but immediately he waited on the Apostles into the Temple, to praise God there, according to the pious use of his Nation, *Acts iii. 8.* It were endless to relate, how it was used of the antient Christians, and of our pious Forefathers to return thanks, and offer rich Oblations, and distribute large Alms upon the receipt

(h)—*Metabula sacer
Votiva paries
indicat uvida
Suspendisse
potenti
Vestimenta
maris Deo.
Hor. Carm. I.
1. Od. 5.*

of such Mercies, as we in this irreligious Generation are wont to take no notice of at all: But if yet we will amend, let us consider how we obscure the glory of God, disparage the prayers of the Church, and shew our selves unworthy of the mercy received, if we do not cause open thanks to be given for our deliverance: Let us observe how base a temper it shews, to be craving and importunate till we get a mercy, and when we have it, to regard him no more of whom we begged it. How shall it be known that God hath shewed mercy, or the Prayers of the faithful prevailed? How shall any be encouraged to seek to God, or desire the Churches prayers hereafter, when the efficacy of both is smothered by thy vile Ingratitude? We hear the Petitions, but whether they be answered or no, we cannot tell; through the unworthiness of those for whom they are made. They have many of them obtained their base end; which was ease and health to enable them to serve the World or the Devil as they did before, and God nor his Church hear of them no more, till another sickness do arrest them, which when it comes to pass, it is very likely He will be deaf to the next entreaties, that was so little regarded for his former answers, and they who do not give thanks for the first recovery, deserve never to be heard the second time. Let us imitate therefore the best Examples, and consider how holy *David* did not only pray in sickness to be delivered, but when his Prayers were heard, he made *Psalms* on purpose, and gave them to the Choir to be sung openly in the Temple for his restoring to health: On which occasion the vi. and cxvi. with some others were written. We have a Form made ready, the good Lord grant us a heart rightly disposed when we are delivered, and then we shall never neglect to pay our solemn acknowledgments to the glory of God, the encouragement of the Church, and the procuring relief for our selves, when ever we relapse into like distress.

s.v. We bless thee for our Creation, Preservation, and all the blessings of this Life.]

After we have diverted a little to commemorate a special Mercy, which is yet fresh in the minds of all present, we return to give thanks for the Mercies which we enjoy in common with all Mankind. And here we may say, *Who can express the noble acts of the Lord, or shew forth all his praise?* *Psalm* cvi. 2. *Oh how great is the Sum of them? if we tell them they are more in number than the sand,* *Psalm* cxxxix. 17. The Mercies bestowed upon all the world in one day are above human Arithmetick, and the blessings which one single man enjoys in the whole course of his life, do transcend the bounds of Numeration; what an amazing Sum therefore would all the Mercies make, which all men in all ages have received? These infinite and inconceivable Myriads command us into silence and adoration, and it is the employment of Angels and glorified Souls to enumerate them in the Regions of Eternity: Yea, and Heaven it self seems to be designed on purpose, that we might supply the defects of our imperfect earthly praises, and fully give glory to God for all the Acts of his goodness, which will require an everlasting duration to recount them: Only while we are upon the Earth, we may touch at the general heads under which the particulars are comprehended; wherein we have some Presidents in the antient Liturgies (i), as in that of *St. Chrysostom*, God is praised for our Creation, Restoration after our fall, and all that tends to our glorification. *St. Augustine*, and some of the later Doctors following him come still nearer our Form (k), who teach us to praise God for our Creation, Preservation, Redemption, and Glorification; but we can no where find so exact a Division and Enumeration, as this Thanksgiving affords us in this and the next Paragraph.

I. In this we have all temporal mercies, which are placed first, as having the precedence in the order of nature, for we must have a being before we could need or enjoy any other good: And therefore we begin with 1. Our Creation, which was the first of all Mercies to us, and made us capable of all the rest. Now there is abundant reason, why we should praise God for this: It was a work of infinite Power and admirable Wisdom in it self, and an excellent favour to us, without which we had been nothing: And that we may be the more affected

with

(i) Ἐν ᾧ τὸ
μὴ ὄντ' εἰς
τὸ εἶναι ἡμᾶς
παρήγαγε, καὶ
παραστήσαντας
ἀνθρώπους πλά-
σει, καὶ ἐκ ἀ-
πίστου πάντα
ποιῶν εἰς ἡ-
μῶς εἰς ἔλεος καὶ
ἀνθήματα. Lit.
S. Chryl.

(k) Deus est lau-
dandus quia
est Creator ad
esse, conservator
in esse, recreator
ad bene esse,
glorificator in
optime esse.
Hugo Cardin.

with it, let us consider the dignity of our Soul, which is invisible and immortal, endued with noble Faculties, able to act in a moment of time; to discern things past as well as present, and to judge probably of future events, it can compass the Earth, measure the Heavens, and give some kind of Description of the nature of God, it is free and subject to none but the Law of Heaven, it cannot be hurt nor die, it is a little branch of the Divinity, and the most exact resemblance of God, that is in the whole World (1). Again if we contemplate the composition of our bodies, we cannot but admire the proportions and beauty of the whole, the convenience and usefulness of every Part. The exquisite Art and incomparable Goodness of the Author appears in the parts of this Work; the secret Conveyances of our nourishment, the curious Fabrick of the eyes and ears, the strange variety of Motions, the perpetual Circulation of our blood and spirits, and the constant exercise of respiration, the agility of the Limbs, and the strength of the whole body, all these may well cause every one of us to cry out with David, *I will give thanks unto thee, for I am fearfully and wonderfully made*; Psal. 139. 13. 2. We must also praise God for our Preservation in the next place, because without this our Creation would signify but very little; we are so frail, and liable to so many dangers, that if an all-seeing eye did not watch over us, and an Almighty Arm guard us, our Life would be a continual Scene of Mischief and Sorrow, and we should never be safe, nor quiet, nor would it be long ere we should be reduced to our first nothing or a worse Estate; O how much then are we indebted to the divine Providence, which secures us from invisible Enemies and infernal Spirits, from the fury of evil men, the rage of wild Beasts, and the venom of Serpents? O what a mercy is it, that we do not lose the use of our Reason and Understanding, our Senses or our Limbs? What cause have we to praise him, that we escape sickness and Diseases, Wounds and infection, and all those kinds of death that daily watch for us? We do justly deserve to be cast out of his protection, if we do not daily praise him that keeps us at home and abroad, that preserves us night and day, that takes charge of us from the womb, to the Tomb; wherefore let us bless his holy name also for our Preservation. 3. And also for all the blessings of this Life, considering that he not only defends us from all evil, but furnisheth us with all good things; wherefore we must praise him for the Lights of Heaven, and the seasons of the year, for the fruits and the beasts of the Earth, the Fowls and Fishes of the Air and Water, for the Fire that warms us, the garments that cover us, the houses that shelter us, for meat and drink, sleep and innocent Recreations, for health and the remedies of our distempers, for the invention of all Arts and Sciences, for the securities of Law and Government, the benefit of Commerce and Trade, for the authority of Magistrates, the society of Friends, the comfort of our Relations, and the content we take in our own Family, for faithful Husbands, loving Wives, dutiful Children and careful Servants; In short, for all that makes this World tolerable, and our Lives desirable, we must bless and praise God: If we cannot think of them all at once, we must supply one time what we omit another; for the least of these deserve our hearty Thanksgivings. Let us consider which of all these we could well spare; sure I am they are all useful and beneficial to us. I confess we are apt to regard these but slightly, because they are so common (m), whereas they are the better, because they are so universal, and the commonness of them expresses the nobleness of their divine Author, who delights to profit all the world at once; We should rejoyce that our Brethren are sharers with us, and since we have enough for our selves, our gratitude should not be less, that others also are provided for. Finally, let us take heed we do not by our ingratitude and contempt of these blessings provoke God to take them from us, and teach us to value them by making us feel the want of them; for some are so foolish that nothing but the loss of Mercy can teach them to esteem it; but we shall I hope daily bless God for all his Gifts, and suffer none of them to slip out of our minds; and then we shall have them all continued and increased, and never want matter for our Praises.

(1) 'O ὅς ἐστις
ἡμῶν, ὁ Θεός
Μετ.

Quid aliud
voces animum
quam Deum in
humano corpore
hospitantem?
Sen. ep. 31.
ἀνθρώπου σώματος
θεῶν.
Phil. de in-
fidiis.

(m) Magnitudinem rerum
consuetudo sub-
ducit; sol
spectatorem,
nisi cum deficit,
non habet; nemo
admiratur lu-
nam nisi labo-
rantem. Sen.
nar. quest. lib.
1.

s. VI. But above all for thine ineffimable Love in the Redemption of the world by our Lord Jesus Christ, for the means of grace, and the hopes of glory.]

The next order of mercies are those that are Spiritual, which though they affect us less than the Temporal, yet they profit us more, and are as much above them in real worth, as the Soul is more excellent than the body (n), since they tend to the good of our immortal and nobler part; therefore we are here taught above all to praise God for these: The best Mercies deserve the greatest thanks, and spiritual mercies are better in their nature, higher in their end, and more lasting in their duration, for they promote our everlasting happiness; so that we ought to give more thanks for these than for all other blessings. Now as the Temporal Mercies were reduced to three heads, so are the spiritual also, and they do mutually answer one another. 1. *Redemption* answers to *Creation*, for this brought us out of nothing, that recovered us out of an Estate worse than nothing; Creation made us capable of living in this World, Redemption of living for ever in the World to come. 2. *The means of Grace* answers to our *Preservation*, for this keeps our bodies, that saveth our Souls; Providence delivers us from present miseries, but the means of Grace rescues many Souls from eternal Damnation. 3. *The hopes of Glory* answers to the *blessings of this Life*, these make our Subsistence here to be comfortable for a while, but those not only comfort us here, but bring us to happiness that never shall have any end. If we compare these spiritual Mercies with temporal, they far exceed them; if we look upon them by themselves, they are a compleat enumeration of all that God hath done for our Souls; and if we view them single, we shall find every one of them big with miracles of Goodness, and affording us abundant matter of Thanksgiving.

I. If we consider our *Redemption*, we shall find it to be a happy effect of God's ineffimable Love; for how can we sufficiently prize that infinite Love of God, which sent his own dear Son to die for his rebellious Servants? Which caused him to suffer that we might escape? and appointed him to sustain his wrath on Earth, that we might obtain his favour in Heaven? This is a Mercy above all other Mercies, yea it is this which makes all the rest to be Mercies: Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to be born to inevitable ruine (o). Without a Saviour our Preservation had been like the securing a condemned malefactor to a more publick and dreadful execution; and all the blessings of this life had been no other than the Feast presented to the *Persian* Captive intended to be sacrificed, and fed that he might bleed more freely at the Altar; but Redemption alone makes all the others to be real favours. And indeed this Redemption is a mercy so necessary, that all mankind had perished without it; and is so large, that all the World may be saved by it; it was an attempt so great that none but our Lord Jesus Christ durst undertake it, yet it is now so perfectly accomplished that nothing remains to be added to it. If we think upon the Wisdom that contrived it, the Love that effected it, the many millions of perishing Souls delivered by it, and the unspeakable benefits that all the world doth receive from it, we shall say it was the greatest and noblest of all mercies: Have we peace with God, and possibilities of Salvation? Are we filled with Expectations of Heaven, or free from the fears of Hell? We owe all this to this glorious Redemption, which satisfied God's Justice, and appeased his Anger, engaged his Mercy to us, merited his Grace for us, and settled an eternal Inheritance on us. *Praise the Lord, O my Soul, and forget not all his benefits, who forgiveth all thy Sin, and healeth all thine Infirmities, who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness,* Psal. ciii. 2, 3, 4.

II. We must praise God for the means of Grace, for though all the World be redeemed by Jesus, yet only those can have benefit by this Redemption, who have Grace to apply it to themselves; this glorious Price will be in vain to our particulars, if we want Faith and Repentance, Hope and Charity, to lay hold of it. Now these Graces are not given us by Miracle or sudden Inspirations; but they are regularly and by degrees begot in us by the reading and hearing God's Word,

(n) Βελτίων
καρ μωεῖς ἢ
σωτῆρ. Plut.
de Tranquil.
Prima mihi
debet animi
bona—
Juven. Sat. 8.

(o) Mtath. xxvi.
14.
Simpliciter
dictum est,
multo melius
esse non subsi-
stere, quam
male subsistere.
Hieron.

Word, by Prayers and the due use of the holy Sacraments, which being the Instruments appointed by God to convey Grace to us, are called the means of Grace; and doubtless we have all these means so purely retained, and duly administered in this Church, that we have reason to bless God for them above all Nations in the Christian World. Let us therefore give him hearty thanks for our Baptism, and admission into Christ's Church, for our Confirmation in that holy Profession by Episcopal benediction; for our most excellent Forms of Prayer and Praises, which we may daily enjoy in publick or private; for Holy Scripture constantly read unto us in our own Tongue; for plain and pious Preaching which we hear every week to instruct us in our duty, reprove our vices, and quicken us to all goodness; for the blessed Communion of our Lord's body and blood which is offered to us, at least thrice every year, to renew our baptismal Vow, to revive our love to God, and encrease all our Graces: Good God! what care is there taken for our Salvation? How many ways hath our heavenly Father tried? How long hath he waited on us? Or what can we say is wanting to make us full of Grace, and partakers of the Redemption wrought by Jesus Christ? Blessed be God, we have no Persecution to keep us from the means, no mixtures of Idolatry to pollute us in the use of them, as in other Ages it hath been, and is in other Churches; so that we have more reason to bless God upon this account than any Nation under Heaven, if we did understand and would take notice of our own felicity in this kind.

III. Besides all this, we have the hope of Glory: and truly if in this life only we have hope, we are of all men the most miserable, 1 Cor. xv. 19. since many times the best of men have the fewest comforts, and the greatest share of miseries here; but let our present Condition be what it will, we can look beyond it, and behold a glorious Immortality provided for us, into which we shall shortly enter, and then all our sorrows shall have an end, so that we have reason to say with St. Peter 1. ep. i. cap. 3; and 4. v. *Blessed be God—who hath begotten us to a lively hope through the Resurrection of Jesus Christ from the dead: To an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us.* 'Tis true, we have not the actual Possession as yet, but we have it in reversion, and enjoy it in hope already. We believe we shall have it, and our security is as firm as the Truth of God can make it; and verily this blessed hope is that, which bears up our hearts in the midst of all the miseries of this Life; this makes us love God and serve him cheerfully, this causeth us to despise the pleasures of Sin, which are but for a Season, and to contemn the fears of Suffering, and the terrors of Death itself; This Hope is that Anchor of the Soul, by which it lays such hold on the divine Abyss of Mercies, that it rides secure amidst all the storms and billows with which the World attempts to overwhelm it; This hope of Glory is a very comfortable, and a very profitable thing, for which we ought daily to praise God, and by doing so, we shall confirm it; by constant and frequent reflecting upon our future happiness, and the divine Mercy which hath prepared it for us, our Faith will grow stronger, and our hope more lively, so that they will carry us on with joy to the end of our course, and then Faith shall be turned into fruition, and hope shall end in the actual possession of this glory, and then we may make up what is wanting in the best of our earthly Praises.

s. VII. And we beseech thee give us that due Sense of all thy mercies, that our hearts may be unfeignedly thankful.]

The serious consideration of the foregoing Catalogue of mercies is sufficient to strike us into admiration, if we be duly sensible of them: and the devout Soul doth with great delight meditate upon the Greatness and Glory of the giver, the misery and unworthiness of the receivers, the infinite number and the transcendent worth of the blessings that are received, till it be swallowed up in joy, and wonder at this vast Abyss of the divine goodness; and then it is fit to pause a while. And in regard it is impossible we should return such praises as all this deserves; we must turn our Thanksgivings into Petitions, and pray to our gracious Father to add one favour more to all the rest, even to make

us unfeignedly thankful for them: Now none are so, but such as have a **due Sense** of these mercies wrought upon their hearts, such as rightly apprehend and truly value his infinite Love in bestowing them. There are many who will by this and other Forms pretend to praise God, but alas so long as their hearts are not touched with a due sense of his Mercies, their Praises are but formal and feigned, slight and customary, and there is no agreement between their thoughts and expressions; so that all their gratulations must needs be odious to him who sees them to be nothing but Hypocrisy: Let us therefore beg that our hearts may be exceedingly affected with the loving-kindness of the Lord, and then we shall need no artifice nor force to move us to give thanks, for our Souls will be filled with the Love of God (p), and that Love will make us uneasy, till we have given vent to our thoughts by sincere Acknowledgments. And that we may endeavour as well as pray for this **due Sense** of God's goodness, which is the foundation of all real gratitude; we must observe every little mercy in all its obliging Circumstances, and often sum up together, we must think of them frequently and seriously, till we feel our frozen hearts warmed with holy love and delight: and when we are in this frame, we must set about this duty of Thanksgiving, and then we shall find it very easie and very sweet to us, very real and vigorous in it self, and very pleasant and acceptable to our heavenly Father.

(p) *Laudat
Deum veraciter
qui eum amat.
D. August.*

s. VIII. And that we may shew forth thy Praise not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days.]

There is a threefold effect of the forementioned **due Sense** of God's mercies. *First*, it hath influence upon the heart, and makes that unfeignedly thankful. *Secondly*, upon the Lips, causing them to be perpetually grateful. *Thirdly*, upon the Life, procuring it to be compleatly holy; of the first we have spoken already. Now if the heart be once truly thankful, the gratitude thereof will not long be contained there; these holy flames once kindled will break forth at the Lips, for out of the abundance of the heart the mouth speaketh, Matth. xii. 34. Whereupon David, who never wanted a thankful heart, saith, *I will always give thanks unto the Lord, his Praise shall ever be in my mouth*, Psal. xxxiv. 1. His mercies to us are publick, and done so openly, that all the world may, or do, see them; wherefore we must not stifle or conceal his praise in the secret corners of our hearts, nor pretend we give him thanks in our private thoughts, for that is but an Excuse for ingratitude (q), and no just return for Mercies so apparent; wherefore we must openly praise God with our Lips in publick, and let our praises have as many witnesses, if possible, as his favours to us have had; so shall we spread the glory of God further, and excite others to joyn with us and assist us: Yet when we have thus praised God, our Duty is not presently at an end; for we must not only praise him with our Lips, but also glorifie him in our Lives, as we are taught in this Form out of Holy S. Augustine, who saith, *Let not your Tongue and your Voice only praise God, but your Conscience, your Life and Actions also; for though we now praise God in the Church while we are together, yet when we return every one to his home, we shall give over these vocal Praises; but if we do not give over living well, then we praise him for evermore.* Aug. homil. 16. And doubtless this is the best and most real Thanksgiving of all other; for if the Tongue be silent, the Actions of a Holy man declare that he truly loveth God (r), they publish to all the World, that he esteems himself obliged by the divine favours, that he is sensible of them, and so thankful for them, as to be ashamed to displease so gracious a Father: Whereas the most pompous and solemn Thanksgivings, presented by a wicked wretch, are but Hypocrisy, and odious in God's sight, because their good Words do not bring him so much glory, as their evil Actions bring him dishonour; and their praises are in vain (s), because their

(q) *Quidam
furtive agunt
gratias & in
angulo, & ad
aurem, non est
ista verecun-
dia, sed infici-
andi genus:
ingratus est
qui remotis
arbitris grati-
as agit. Sen.
de benef. l. 2.
cap. 23.*

(r) *Si à vita
bona nunquam
declinet, lingua
tacet, vita cla-
mat. Aug. hom.
16.*

(s) *Ματθ. 23
δοκῶσι
πικρὸν τὸν θε-
ὸν οἱ δὲ τῶν ἔργων αὐτοῦ ἀποδοκῶσι. Theoph. in Mat. xv. Qui male vivunt, non laudant Deum, quia est pro-
dicant lingue, blasphemant vitæ. Aug. in Psal. 47.*

abusing

abusing of his Mercies, breaking his Laws, and provoking him to anger, do make it manifest, that they were never sensible of his goodness, nor obliged by it, so as to love him or reverence him, to desire his favor, or seek his glory. There is a Contradiction between their Praises and their Deeds, which is sufficient to demonstrate that they are highly ingrateful; let them never so often verbally give thanks; rightly therefore doth the Wise man affirm, *Praise is not seemly in the mouth of a sinner*, Eccus. xv. 5. but on the contrary, *David saith, It becometh well the just to be thankful*, Psal. xxxiii. 1. There is a blessed Harmony between the Heart, the Lips, and the Life of a Holy man, and all of them agreeing make a most ravishing Concord in the ears of God; He hath a thankful heart, and his mouth is frequently exercised in Thanksgivings; and all his actions are the Verifications of his Praises; for when the Offices of the Church are over, he returns home with a heart full of the divine Love, and his whole Conversation publisheth afterwards, that he is Conquered and made Captive by the force of God's stupendous and amazing goodness; so that he can no longer resist the mighty power thereof; for it hath caused him to give up himself wholly to serve his glorious Benefactor, and obliged him to walk before God in Holiness and Righteousness so long as he breathes upon the Earth. And oh how visible is this thankfulness! When it produceth such noble effects, as to make a man resolved to despise all the pleasures of Sin rather than offend God, and to chule the most difficult parts of Virtue and Piety to obtain and secure his Love: When it causeth us to delight in his Service, and desire his favor above all things; when we love what he loveth, and hate what he hateth, wishing nothing so much as to please him, and dreading nothing more than to offend this Father of Mercies, and Fountain of all goodness. Pray we then, that the divine bounty may have this happy effect upon us, that it may shame us from our Sins, and encourage us in our duty, and then God's blessings will not only be the occasion of our present Praises, and Instruments of our comfort on Earth, but means of our eternal Salvation, and causes of our endless felicity in Heaven; God's mercies will make us love him, and be thankful, and our Love and Gratitude will move him to give us more still, and the encrease of his favours will augment our Graces, and quicken our Obedience, till his Bounty and our Duty both arrive to their perfection in the Kingdom of Heaven.

s. IX. *Through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.*

The preceding Petitions are so excellent, and so necessary, that we recommend them by the dear Name of our Lord Jesus: He obtained all the former blessings; and therefore through him we ask this one more, that we may have the Grace of sincere Gratitude; yet to shew we do not forget the first design of this Office, we conclude them, and the whole Form, with a most comprehensive Doxology to the Son with the Father and the Holy Ghost, that as all have united in doing us good, all may partake of our returns of Duty; even as St. Chrysostom concludes a like Form of Praise in his Liturgy, *For all these we give thanks unto thee, and to thy only begotten Son, and to thy Holy Spirit, for all that we know, and all that we know not, for the manifest and the secret benefits which have been done unto us.* Lit. S. Chryf. And since this doth conclude both the Praises and Petitions that went before; if we apply this Doxology to the Praises, it is a kind of brief recapitulation of all Mercies, and gives us an opportunity to sum up the particulars, and seal them with one hearty Thanksgiving to the whole Trinity; if we apply it to the Petitions, which went just before, it expresseth our hope they shall be granted, because we sing praise to him as soon as ever we have asked them at his hands, in confidence we shall not be denied; it may be either an Act of gratitude or of Faith, or of both, as we apply it, the Good Lord accept it. *Amen.*

The Paraphrase of the general Thanksgiving.

O [Almighty God,] who art the Author of all Comforts, and the [Father of all Mercies,] that any Creature doth enjoy, [we] our selves have received many from thee, though we are [thy unworthy Servants,] who cannot deserve nor requite the least of thy favours; wherefore, as we are in all duty bound, we [do give thee] with great affection our [most humble and hearty thanks] which thou hast justly deserved [for all] those noble acts of bounty, which have flowed purely from [thy Goodness and loving-kindness,] and are a continual refreshment [to us, and to all men] in the World besides.

[Particularly] for the eminent Instances of thy favour [to those] thy Servants, [who desire] us to joyn with them [now,] that we may help them to offer up their Praises and Thanksgivings in the publick Assembly [for thy late mercies] and deliverances so graciously [vouchsafed unto them.]

O Lord, [we bless thee] most heartily for the temporal mercies shewed to us all, even [for our Creation] out of nothing, and the making both of our Bodies and Souls, and also for our [Preservation] from all the Evils of Sin or Misery, which might have hurt us in either; [and] likewise [for all the blessings] of food and rayment, health and wealth, friends and habitations, the necessary supports [of this Life,] which would be miserable without them.

[But above all] other mercies, we must most highly bless thee for those that are spiritual and eternal, even [for the Redemption] which was wrought to deliver us, and all the Inhabitants [of the World] from eternal vengeance [by our Lord] and only Saviour [Jesus Christ] his bitter Death and Passion: And we praise thee also [for] thy Worship, and thy Word, thy Sacraments and all holy Administrations appointed to be [the means of] conveying thy [Grace] to us at present: and finally we give thanks for thy preparing thy heavenly Kingdom for us, [and the hopes] that we shall pass through all troubles and dangers to the enjoyment [of Glory] and Immortality at the last.

[And] because we cannot rightly praise thee without the help of thy Grace, [we beseech thee,] who hast given us all these Blessings, [to give us] together with them [that due sense] of the infinite number and excellent nature [of all thy Mercies, that] our Souls may be affected with a real gratitude, and [our hearts may be unfeignedly thankful] for them, [and that we may] not only be full of inward joy, but also [shew forth thy Praise] in our words by Hymns and manifold Thanksgivings. Yea further, we pray, that we may glorifie thee [not only with our Lips] by vocal praises, [but in our Lives] and Conversations also, that it may appear we are sensible of the Obligations thou hast laid upon us [by giving up our selves] both in Soul and Body intirely [to thy Service,] and the performance of all religious Duties; [and by walking] in the whole course of our affairs, as being ever [before thee,] and accordingly spending our time [in Holiness] towards thee, [and righteousness] toward our Neighbours, both now and [all the days of our Life,] for our gratitude ought to endure as long as thy mercies. Grant this therefore [through] the Intercession of [Jesus Christ our Lord,] who hath obtained all good things for us; [to whom] therefore [with thee,] O Father, [and the Holy Ghost, be] ascribed and given [all honour and glory] now in this World, and for ever in that [World] which is [without end,] Amen.

SECTION XIII.

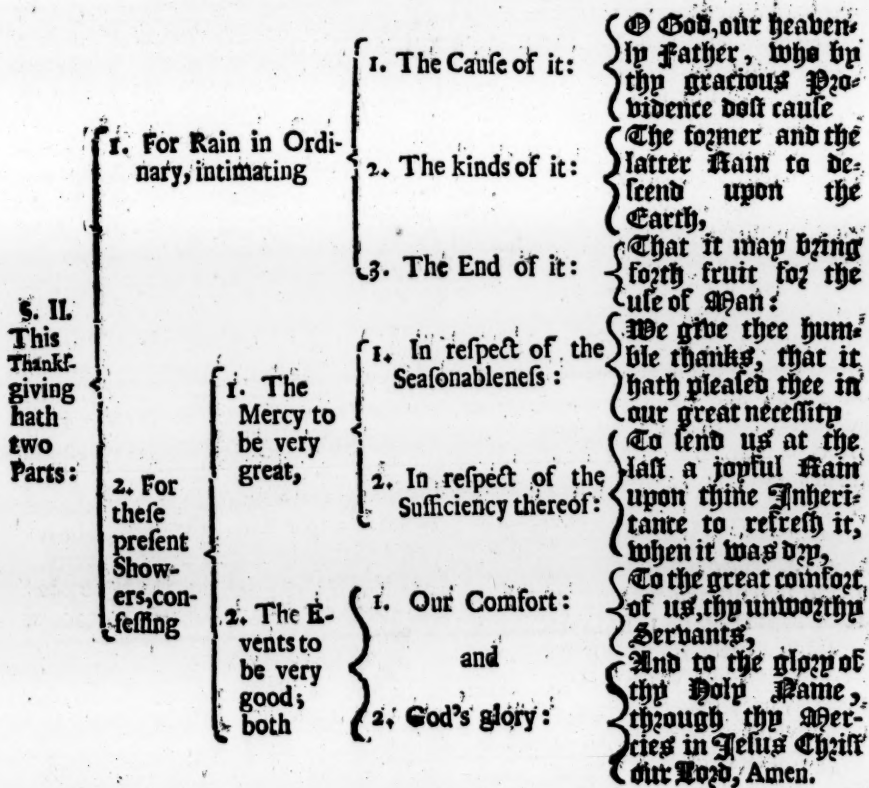
Of the Thanksgiving for Rain.

5. I **T** will be needles to say much in the general either of this, or any of the following Mercies for which these Forms of Thankgiving are appointed; because what is discoursed before the several Prayers upon each of these occasions, together with our sad experience of the long want of these Blessings, will be sufficient (I hope) to make us heartily thankful for them, when our Prayers and our Desires are answered: So that we shall only note here, that the *lxv. Psalm* seems to be a Form written by *David* (and perhaps used by the Jews) on this occasion, as we may gather from the 1, 2, 9, 10, 11, 12, 13, Verses: And that the very *Heathens* were wont to build Altars unto the showing *Jupiter* (t), and *Lucian* tells us, there was such an Altar in Mount *Gargary* (u): Now though they were mistaken in the Object, because *none of the Vanities of the Gentiles can give Rain*, Jer. xiv. 22. yet they were right in the Duty, and they become Monitors to us, who know the true God and real giver of Rain, to give him hearty thanks for it in this Form which the Church hath provided; and the following Method doth explain.

(τ) Βορῶν
'Ομβρ. & Δι-
Ο, meminist
Pausan. in Ac-
tic

(u' Bωμδν εἰ-
 Λε ἐν τῷ
 Γαργάφ τῷ
 οὐντ. Dial.
 Ion. & Ganym.

The Analysis of this Thanksgiving.



A Practical Discourse upon this Thanksgiving.

s.III. **O** God, our Heavenly Father, who by thy gracious Providence dost cause the former and the latter Rain to descend upon the Earth, that it may bring forth fruit for the use of man.]

(w) Pluvia
sempester in
sacra Scriptura
pro omni bene-
dictionum spi-
ritualium &
temporalium
largitione su-
mitur. Rivet.
in loc. Hof.

The giving of Rain in due Season is so great a blessing, that the holy Scripture compares the most desirable things unto it, the favour of a King, *Prov. xvi. 15.* yea, the Grace of God is expressed by this Metaphor, *Hof. vi. 13.* (w). And yet when we have it year after year in due time, we are scarce ever mindful of it, or thankful for it; wherefore now that we have felt the want of this excellent Mercy, the Church takes occasion to admonish us to supply our former defects by a particular Thanksgiving for those seasonable Rains, which we have formerly had in the ordinary course of divine Providence: And here we bless our God by the same Title of **Our heavenly Father**, by which we called upon him in the foregoing Prayer, and we acknowledge, that the Rain is ordered by a most wise and **gracious Providence**, and therefore when our Sins do not withhold it, it usually falls especially at two Seasons of the year, which Scripture calls the *former and the latter Rain*, *Deut. xi. 14.* The former Rain among the Jews (whose Year as well as their Seed-time began in *September*) was that which fell upon the new sown ground, and made the Seed at first to spring and grow, for which cause it is called the *rain of their Seed*, *Isai. xxx. 23.* The latter Rain with them was that which came about *March*, when their Corn was shooting and earing, that it might fill and ripen kindly, and yield a plentiful increase. And among us the same words must signifie in the same proportion the Rain soon after our Seed-time, and that a little before our Harvest, for both which we are plainly commanded to give thanks, *Joel ii. 23.* And if we do neglect it, the very Heathens would shame us; the *Athenians* having a double Sacrifice; The first of an He-goat solemnly offered to *Minerva* by all the Magistrates for the first springing of all fruits, which they called *Περαιεσθαια*: the second an Oblation at the time when the fruits were ripe, called *Αλωα*, as *Suidas* testifies. *Saubert. de Sacrif. cap. 2. pag. 29, 30.* And shall we be less grateful to the true and living God, whom we know to be the Cause of Fruits and Grains? for he created them before ever there had been any Rain in the World, *Gen. xi. 12. chap. ii. 5.* for this very Cause, (as *St. Augustine* notes) that the fruitfulness of the Earth might not be attributed to the power of Rain, but the blessing of God (x): for he gives Rain, and he gives it virtue to nourish the Earth, that it may bring forth fruit for the use of man; for our sakes he chiefly sends it, and therefore we are bound to praise him for it. The Beasts devour the productions of the field, and cannot look up to the Author of them: and those men are few degrees above the brut Creatures, who enjoy all the blessings of the Earth, and look not up to God who gives them; unless we shall account these the more brutish, who may know the first Cause of all, but never do regard him.

(x) Si enim post
pluviam fa-
ctum fecisset
Deus, pluvia
magis exortum,
quam factum
ab eo videre-
tur. Aug. Ge-
nes. ad Lit.
lib. 5.

s.IV. We give thee humble thanks, that it hath pleased thee in our great necessity to send us at the last a joyful Rain upon thine Inheritance, to refresh it when it was dry.]

(y) Cum ali-
quando tardius
dat, commendat
dona, non negat:
dum desiderata
dulcius obtinen-
tur. Aug. Verb.
Dom. Serm. 5.

Having blessed God for his giving Rain in ordinary, we come now to give him extraordinary thanks for the late refreshing Showers, which our great necessity hath made to be a greater Mercy; we wanted them long, and suffered much while we were without them, we prayed long and earnestly for them, but our Iniquities did withhold them for a great while, *Jer. v. 25.* And our God seemed to deny our Request, it may be, that we might know the worth of it by our want thereof, and that we might pray for it more heartily till it came, and be the more thankful for it when it did come (y). So that now (I hope) we know the sweetness of this blessing, and so we shall give most humble thanks for it, remem-

remembering our late great necessity: And if our hearts be so disposed, here is a Form out of Holy Scripture, where the Church saith, *Thou O God sentest a gracious Rain upon thine Inheritance, and refreshedst it when it was weary*, Psal. lxxviii. 9. Our Land is God's Inheritance, as well as the Land of *Canaan*, and we are his People as well as they; our ground was dry and even weary as well as theirs, and we have had a joyful Rain now, as well as they had then; our Case and Cause is the same, and I wish our gratitude may be the same also. Let us consider how the parched ground with gasping cliffs did lately declare its intolerable Thirst, and remember how it grew weary of bringing forth: The Earth is the common Mother of us all, and for want of Rain from Heaven her breasts, at which both man and beast are brought up, began to be dry and withered. *Behold* (says the Greek Office) *the Earth lyes desolate before thee, like a Mother with dry Breasts; and as the empty Breasts do threaten the Infant with present death, so doth the Earth for want of its streams and showers threaten the grass, and plants, beasts and men, with one common destruction*. Euchol. 678. This was our Case of late, but now God hath refreshed our universal Nurse, and given her a new vigour to bring forth fruit for us; blessed be the name of the Lord.

§. V. *To the great comfort of us thine unworthy Servants, and to the glory of thy Holy Name, through thy mercies in Jesus Christ our Lord. Amen.*

I hope we have not forgot, that when we prayed for Rain, we then desired it as a means that we might receive the fruits of the Earth to our comfort and to his honour; and now that we have our desire, we do acknowledge, that it is to our comfort, and we promise it shall be to his glory. It is a great refreshment to us to see the scorched Earth refreshed, and beginning to look green and brisk again, to behold our own and our Neighbours goods and fruits to thrive and prosper, to perceive a new spring, and a return of Plenty to our Land; and we know full well that we are unworthy and unprofitable Servants to Almighty God, who never did nor could deserve this favor; but the freeness of his love in it makes it to be a greater comfort to us, wherefore we give most hearty Thanks for it, and then it will advance the glory of his Holy Name; we must observe his goodness in it, till our hearts be enflamed with love and gratitude, and then we must publish his praise, and engage others to joyn with us, in admiring his power, who can water a whole Nation at once, in celebrating his wisdom, who chose so seasonable a time, and in magnifying his mercy, who gave it in so abundant measures: Let us endeavour that all who prayed for it, and all who have the benefit of it, may joyn in this Thanksgiving, that his glory may extend as far as his Mercy hath done; and if we make his favours return with so much glory to his name, we shall be more readily heard the next time we stand in need, and we shall have all blessings, which we want or desire, through Jesus Christ our Lord.

The Paraphrase of this thanksgiving.

[O God,] thou art [our heavenly Father who,] though thou dwellest so high, yet [by thy gracious Providence] thou takest care of all Creatures, in order to whose supply ordinarily thou [dost cause the former] Rain after Seed-time, [and the latter Rain,] when Harvest draweth near, [to descend] from Heaven, and destill [upon the Earth,] to the end [that it may bring forth fruit,] and all kind of provision [for the use of man] and Beasts: We acknowledge the great Mercy of these usual blessings at all other times; and especially at this time [We give thee] most hearty and [humble thanks,] as thou deservest, because [that it hath pleased thee] to take pity on us [in our great necessity,] when Men and Beasts suffered so extremely by the late excessive drought, and that thou hast vouchsafed [to send us at the last] what we so earnestly prayed for, and long expected, even [a joyful]

ful] and plentiful [Rain upon] our Land, which is [thine Inheritance] to water [and to refresh it when it was dry,] and even languished for want thereof. Which seasonable and excellent mercy of thine, as it hath been [to the great comfort] and benefit [of us] who could not merit it, because we are [thy unworthy] and unprofitable [Servants:] So it shall be made use of by us to thy honour, [and to the Glory of thy Holy Name,] for we will take this Occasion to declare thy infinite Goodness, and our own happiness [through thy Mercies] bestowed on us, [in] the name, and for the sake of [Jesus Christ our Lord,] to whom with thee, and the Holy Ghost, be all Praise and Thanksgiving now and evermore. [Amen.]

SECTION XIV.

Of the Thanksgiving for Fair-weather.

§. I. **T**He first Altar, that ever we read of in Scripture, was built by *Noah* after the universal Flood, *Gen. viii. 20, 21.* to praise God for the ceasing of the waters; for no sooner did that Holy man salute the dry Land, but he offers some of all sorts of clean Beasts in Sacrifice, to acknowledge the divine Goodness, which preserved himself and the rest from a common destruction; and we find the benefit of his pious gratitude to this very day; since God was so pleased with it, as to resolve that the Waters should never arise to the height of a general desolation again; which may invite us to imitate his happy Thankfulness now we are delivered, though in a less degree, that our Sacrifices of Praise may still prevail with our heavenly Father to perform what his goodness moved him at first to promise. I shall only add, that the *Heathens*, who imitated the History of *Noah's*, in the Description of *Deucalion's* Flood, did not forget to mention, that his Wife and he did most thankfully adore the Deities, as soon as the Floods were over, and themselves were safe (a). Our danger 'tis like was not equal to theirs, yet it might have been as great, if God had not in Mercy prevented it, so that we also are obliged to great degrees of Thankfulness, which we may fitly express in the following Form.

(a) Hic ubi
Deucalion, nam
cetera texerat
æquor,
Cum consorte
tori parva rate
vestitus ahaesit,

Corycidas Nymphas, & Numina montis adorat, Fastidicamque Themin ——— Ovid. Met. lib. i. fab. 10.

The

The Analysis of this Thanksgiving.

s. II. This Thank- giving hath Three Parts :	1. An humble Ac- knowledgment, of	1. Gods Justice in our late Punishment :	{ O Lord God, who hast justly humbled us by thy late plague of immo- derate rain and waters, And in thy mercy hast relieved and comforted our Souls by this seasonable and blef- sed change of wea- ther; We praise and glo- rifie thy Holy Name for this thy Mercy, And will always declare thy loving- kindness from ge- neration to genera- tion, through Je- sus Christ our Lord, Amen.
		2. His Mercy in our present Deliverance :	
	2. An Act of Praise for this favour:		
	3. A Vow of perpetual Gratitude :		

A Practical Discourse upon this Thanksgiving.

s. III. **O** Lord God who hast justly humbled us by thy late Plague of immoderate Rain and Waters,]

It would rarely increase the gratitude of one newly come safe to shore after a dangerous storm or shipwrack, to stand a while at the Sea-side, and look back upon the rouling surges and boisterous waves, which so lately threatned his destruction; in like manner now the Rain is ceased, and the floods are gone, it may be very profitable for us to call to mind the miserable circumstances with which we lately were encompassed. We all were, or ought to have been, humbled in the time of the late immoderate Rain and Waters. Our sighs and fears, our wishes and vows, our complaints and Prayers did express no less; they are now indeed all gone, since God hath removed the Cause of them, and we are now cheered again; but in our present joy we must not forget the depth of our misery, lest we be slack in his praises who changed the Scene and made the alteration; and withal we must confess the Justice of God in humbling us, or else we shall not so well discern his mercy in our exaltation. It was the overflowings of Ungodliness that caused the waters to flow so high, and woe had been unto us, if they had risen as high as our Iniquities have done; it was a sore Judgment indeed, but we must confess it to be a very just one, and in so doing we do glorifie God as much as we can do by any Act of praise; for in Holy Scripture the acknowledgment of our Sin, and of Gods Justice in chastising us, is called *Giving glory to God*, Josh. vii. 19. 1 Sam. vi. 5. so that if we do make the like Confession of our sinfulness and evil deservings, we shall clear the divine Justice, vindicate his honour, and take off from his proceedings all the suspicion and imputation of severity; we shall declare to all the World, that he is a gracious God, who delights in the Prosperity of his Servants, and that we had not felt this late

calamity, if our offences had not even forced him to inflict it on us : And this is the first part of our Praises.

s IV. And in thy mercy hast relieved and comforted our Souls by this seasonable and blessed change of weather.

The second Part of our Thanksgiving is to acknowledge the mercy of our present Estate, and this regularly follows the former; for if the Punishment were (as we declare) no more but just, then the removal of it can be nothing else but pure Mercy. If we consider Sin as the Cause of the late Floods, we may see (I doubt) as just Cause for the continuance, as there was for the beginning of these Rains and excessive waters; yet it hath pleased Almighty God to command the Clouds to cease, and the waters to return into their old Channels, the face of the Heavens are clear, and the face of the Earth is dry, the brute Creatures seem to rejoyce, and the little winged Choristers of the Air with their sweet and inartificial Notes do sing the Praise of him that gives such blessed weather, being as so many Monitors to us men, who are most concerned in the Mercy, that we may not forget to glorifie the Name of God, who hath not only relieved our misery in the cessation of the ill-weather, but, as here is noted, hath **comforted our Souls** also by this **blessed Change**; for while the Judgment was upon us, we were not only outwardly in danger of much Loss, but inwardly perplexed with many fears that God was angry with us; whereas now the storms of his displeasure seem to be over, our Souls are comforted again. And if we make a right use of this as well as all other Temporal Mercies, we shall not rejoyce so much for the preservation of our corn and hay, our sheep and oxen, as for the return of the Divine favour; that may comfort our outward man, but this rejoyceth **our Souls**. One smile from a reconciled Parent to a good and ingenuous Child is more satisfaction than the taking off the Rod, and obliterates all the memory of a painful Correction: Even so this seasonable and happy Change of Weather doth convey comfort to our very Souls, because it doth not only preserve our Substance from loss and spoil, but is like *Noah's Dove* a Messenger of good News from Heaven, to signify that the anger of God is abated, and that is the Cause of our so great and hearty joy, which the next Sentence doth express.

s. V. We praise and glorifie thy Holy Name for this thy Mercy, and will always declare thy Loving-kindness from generation to generation through Jesus Christ our Lord. Amen.

Upon the holy garment of *Aaron* there was a Bell fixed between every Pomegranate, *Exod. xxxviii. 25, 26*. The Mystery whereof was, that for every particular Mercy we receive, we should sound forth the divine goodness by a particular Act of Praise; and now we have received an eminent Mercy, wherefore we must solemnly give thanks for it to him, who hath restrained the Clouds, and sounded a retreat to the waters, because both the Winds and the Clouds, the Sea and the Waves obey him, he hath delivered our Estate from ruine, and our minds from fear, stopping the fury of this merciless Element, which threatened to swallow up both us and all ours; and doth not this deliverance call for a most hearty Thanksgiving? Sure none will be so unworthy to omit so small a return for so great favour: all the fear is, lest our devotion and gratitude should cease with this little Collect, wherefore we are here admonished by a divine Sentence taken out of the Psalms, to vow perpetual gratitude, saying, *We will remember thy Name from one generation to another, therefore shall the People give thanks unto thee world without end, Psal. xlv. ult.* And we will always be shewing forth thy Praise from generation to generation, *Psal. lxxix. ult.* This one mercy brings to our mind innumerable other favours of his towards us, and fills our hearts with such a sense of his infinite goodness, that a single act of Praise cannot satisfy us, nor shall we judge it sufficient to declare his Mercy to those few in the present Assembly, but we must resolve to publish it as much as in us lyes to this whole Generation, that they may tell it to the next, so that our good God may be praised to the World's end. If we were to live always on earth, we must resolve
ever

ever to praise the Lord; but since that cannot be, we hope that we shall be translated to Heaven, the proper place for eternal Hallelujahs: yet while we stay, we will spread his Glory as far as we can, that what particular Persons cannot do, may be done by a Succession of others in our stead: And as there will never want good men to praise God, when we are gone; so there will never want matter for his praises; before the sense of one considerable blessing be obliterated, another follows upon it, and renews the occasions of Gratitude: so that we will praise him for our ever, and endeavour that his Loving-kindness shall be declared in all succeeding Generations through Jesus Christ our Lord.

Amen.

The Paraphrase of this Thanksgiving.

[O] Almighty and most merciful [Lord God, who] being provoked by our manifold and grievous Sins [hast justly] punished our disobedience, and deservedly [humbled us by] all the miseries and fears which we suffered through [thy late Plague] the grievous Judgment [of immoderate Rain] from above, joyned with excessive floods [and waters] on every side of us, We confess thy Justice in punishing us, [and] we acknowledge that merely [in thy mercy] and free goodness thou [hast relieved] our necessities by the removing of this affliction, [and comforted our] very [Souls] in the return of thy favor, which seems to be manifested [by this seasonable] alteration [and blessed change of weather] which makes all Creatures to rejoyce, and is the more welcome, because we have wanted it so extremely: Wherefore [we praise] thy sacred Majesty, [and glorifie thy Holy Name,] upon which we called in our Distress, blessing thee particularly [for this] particular act of [thy Mercy] in hearing our prayers, and restraining the furious waters: [And] we will not only praise thee at present for this favor, but we [will always declare] the greatness of [thy Loving-kindness] towards us by our continual and publick Thanksgivings so long as we live; yea, we will endeavour that the memorial of thy goodness shall pass [from] this present [generation] that is now alive [to] every succeeding [generation,] as long as the World endures, that it may never be forgotten how gracious thou hast been to us [through Jesus Christ our Lord,] to whom be all glory now and for ever.

Amen.

SECTION XV.

Of the Thanksgiving for Plenty.

§. I. **I**T hath been an ancient Custom of Jews and Christians to give solemn Thanks to God after every Meals meat, derived from the command of holy Scripture, *Deut. viii. 10.* and observed by pious men in all ages; And those who neglect it are reputed no better than filthy Swine, which devour all, and never own the hand that feeds them (b). But how much more brutish are they, who do not praise God for a plentiful year after a long Famine, when provision is made for all People, and the whole Nation is fed at once? When we consider how many empty Souls the divine Bounty then satisfieth, and how many hungry Creatures he fills with good things, we cannot but wish with Holy David, *Psal. cvii. 9.* and 15. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the Children of Men.* The Israelites of old were commanded after their tedious March through the hungry Wilderness, when they should arrive at the plenty of Canaan, *then to beware they did not forget the Lord their God, Deut. vi. 12. and viii. 11, 12, 13.* And we have need of the same caution, because though we are very devout in Famine, yet when abundance returns to us, we are apt not only to forget our former want, but our duty also to praise our Deliverer; and Prosperity though it gives the greatest cause of Thankfulness, yet it frequently diverts us from it, and so becomes an occasion as well of Ingratitude, as of all other sins: *Then doth God most of all (saith Lactantius) slip out of mens minds, when they enjoy the greatest number of his blessings, and so are obliged most of all to praise his divine Indulgence — so that from plenty ariseth luxury, and from luxury as well all other vices, as ingratitude towards God is derived. Last. Inst. lib. 2. §. 1.* But God forbid it should be so with us; I hope we are more sensible of his favours, and our own Obligations, than thus to requite the Lord with evil for good; and if we be disposed, as we ought, to give thanks; this brief Form well considered will exceedingly help us therein.

(b) *Audiant omnes qui quasi porci quum jam comederint, eversâ calcibus mensâ, temulenti coudurgunt; cum agere gratias debent, & in hymnum à mensa devonire.* Chryl. hom. 83. in Matt.

The Analysis of this Thanksgiving.

.s. II. This Thank- giving hath Four Parts:	1. An Acknowledg- ment, containing	{	1. The Author :	{	① most merciful Fa- ther,	
			2. The mo- ving Cau- ses,		1. Inter- nal :	Who of thy graci- ous goodness
					2. Exter- nal :	Hast heard the de- vout Prayers of thy Church,
				3. The happy effect :		And turned our dearth and scarcity into cheapness and plenty,
	2. A Thanksgiving for his Blessing : —				We give thee hum- ble thanks for this thy special bounty,	
	3. A Petition :	{	1. Desiring the conti- nuance of	{	1. God's	
					Love :	Beseeching thee to continue thy Loving kindness unto us,
					2. Our Plenty :	That our Land may yield her fruits of increase
			2. Declaring the end of both :		To thy glory and our comfort,	
	4. A Conclusion of the whole : —				Through Jesus Christ our Lord, Amen.	

A Practical Discourse upon this Thanksgiving.

s. III. **O** Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church.]

It is the duty of a Father to provide for his Children, 2 Cor. xii. 14. especially to give them bread in their hunger, Luke xi. 11. For alas they bring no Provision into the World with them, being left by Providence to their Parents care; but both Parents and Children are left to the care of Almighty God, who is the common Father of us all. We have nothing for our selves nor our Children, but what he giveth us; and now he hath supplied us with abundance, giving us reason to style him **most merciful Father**: and we are the more obliged by his gifts, because they are so freely bestowed on us, he expects no price nor pay, no requital nor reward, but only our thankful acknowledgments (c); and shall we be so base to withhold them? We had no merits to deserve this plenty, he gave it us purely of **his gracious goodness**; we did not contribute any thing to it but our Prayers, and they alas! could not have prevailed, if his own innate goodness had not been our Advocate; his Mercy pleaded within, while our Prayers solicited from without, and both uniting did obtain this Mercy, which ought to be more dear to us, because we procured it by our Prayers: perhaps we may assign some secondary Causes, as seasonable weather, or the retreat of our Enemies; but these were ordered by the first Cause, and he was moved by his own Compassion and the unanimous Supplications of the Church; and indeed there is a mighty force in the Prayers of the whole Church, he that uses to grant what two or three beg in the Name of Jesus, can hardly deny so many, so importunate Suiters, among whom there are doubtless many, whose persons are dear to him, and their desires exceeding prevalent with him; which may teach

(c) *Vendit mihi aliquis frumentum, vivere non possum nisi emero; sed non debeo vitam quia emi.*
Sen. de ben. l. 6. c. 14.

teach us, to have an high esteem for these publick Forms, which are sanctified by the Faith and Devotion of so many Saints and Holy Servants of God, and have prevailed for so many blessings; we ought to value those Prayers which God vouchsafes to answer. And since the Supplications of the Church obtained this plenty, it is most reasonable to believe, the Praises thereof shall continue it; and therefore let us all devoutly joyn in this Thanksgiving, that our gratitude may be as universal, and as sincere as ever our Petitions were; and then we shall find the happy effects of our Praises, as we do now of our Prayers.

s. IV. And turned our Dearth and Scarcity into cheapness and plenty, we give thee humble thanks for this thy special bounty.]

The Mercy here acknowledged is the very same which was begged by the former devout Prayer in time of Famine, Sect. IV. s. iv, v. viz. *That the scarcity and dearth, which we did then most justly suffer for our Iniquities, might through his goodness be turned into cheapness and plenty:* which Petition is now answered exactly and to the full; for blessed be God we have now plenty of all things and at reasonable prices: and therefore we do here solemnly acknowledg this, as an **A& of God's special bounty.** S. Paul calls fruitful Seasons, the witnesses of God, Acts. xiv. 17. for they testify his care of us, who filleth our hearts with food and gladness. Now we have plenty of food, we have abundance of joy among us, and it is but fit this our joy should express it self in his Praise, who is the blessed Author thereof. A large crop and a plentiful encrease is a great blessing at any time; but our late Scarcity hath made them a double blessing to us at this time, and an **A& of special bounty.** When Barzillai sent bread and other necessaries to David and his men, who were hungry and faint in the Wilderness, 2 Sam. xvii. 28, 29. he thought he could never sufficiently return that great favor, and offered him all the delights of his Court while he lived, in return for so excellent and seasonable a relief, 2 Sam. xix. 32, 33. And Xerxes caused one to be registered amongst the Benefactors of the King, who in his extreme thirst gave him a cup of Water, such as he desired. *Ælian. var. hist. l. 12. c. 40.* For necessity and the long want of any thing, makes us know the worth (d) of it, and if we have any ingenuity, will make us highly grateful to those who furnish us with it; let us therefore while the Cryes of the poor, the necessities of our Neighbours, and our own late miseries are yet fresh in our mind, give **humble thanks** to God for our deliverance; Let us consider what an excellent bounty he hath shewed in giving us fulness instead of hunger, plenty in stead of want, riches for poverty, joy for sorrow, praises for complaints and mournful stories. The Fields, which yielded nothing but weeds and bryars the last year, do now stand so thick with Corn, that they do laugh and sing, Psal. lxxv. ult. and shall we be silent? The very beasts and unreasonable Creatures rejoyce, and shall we only be unmoved, to whom the kindness is principally designed? We have most reason of all to rejoyce, for all things are for our sakes.

(d) *Quanti æstimas in solitudine hospitium, in imbre tectum, in frigore balneum aut ignem?* Sen. de ben. l. 6. c. 15.

s. V. Beseeching thee to continue thy loving-kindness unto us, that our Land may yield us her fruits of Increase to thy Glory, and to our comfort through Jesus Christ our Lord, Amen.]

In the preceding Sentence we have all joyned in praising God, and therefore we may now justly hope for a more plentiful Encrease, since Gratitude for plenty is the best and surest means to continue it: *Let the People praise thee, O God, (saith David) ye also let all the People praise thee; then shall the Earth bring forth her encrease, and God, even our own God, shall give us his blessing,* Psal. lxxvii. 5, 6. And truly we ought to be concerned as much for the continuance of our abundance, as we were for the first procuring thereof, because it is not one plentiful year will suffice us; for Egypt had seven successive years of great plenty, which yet could not secure them against the following years of Famine. It is usual indeed with foolish men, when their Land brings forth largely once, to fancy they shall never know want any more, Luke xii. 19. but the good man knows, he shall still stand in as much need of the divine favor as ever. He is not puffed up therefore,

therefore, nor grows secure by his abundance, but is thankful to God for it, and depends upon him still. We acknowledged before it was Gods **gracious goodness**, which gave us this store that we now enjoy, and therefore we here pray, that his **goodness and loving-kindness** may be continued; for we learn out of Holy Scripture, That *When the Lord shews Loving-kindness, our Land shall yield her increase*, Psal. lxxxv. 12. and therefore we pray, *O continue forth thy Loving-kindness*, Psal. xxxvi. 10. And I hope when we see his Love to be so necessary for the Preservation of our plenty, we shall take heed of provoking him to anger by abusing our increase to luxury or pride, and that we shall labour to gain his Love by our Piety as well as our Prayers, for he hath promised, that *if we walk in his Statutes and keep his Commandments and do them, then he will give us Rain in due season, and our Land shall yield her increase*, Levit. xxvi. 3, 4. Let us therefore pray heartily for the continuance of his Love, and live so, as to shew we heartily desire his favour, and then we shall want no manner of thing that is good; for then we shall have temporal Blessings, and Grace to continue them with us, and sanctifie them to us, so that they may be real Blessings. We wish plenty, but not without the Love of God, for then it will never do us good. The Land of *Sodom* brought forth plentifully, and was *as the Garden of God*, Gen. xiii. 10. but for want of Grace this abundance was abused to Pride and Idleness, *Ezek. xvi. 49*. It made them richer, but more wicked than their Neighbours, and at last brought the Curse of God upon them. Better were it for us to have Scarcity still than Plenty upon these Terms, wherefore we desire our Land may spring by Gods Love, because we would have it bring forth to **his Glory** as well as **to our comfort**; we pray that he may have the honour, as well as we the pleasure of our increase, and then it shall be well for Soul and Body both. May our plenty make us more charitable, and more thankful, more pious and more obedient, and then God will have glory by it, and we shall have comfort from it; whereas, if our abundance make us neglect God, and forget Heaven; if it make us wanton and debauched, cruel and unapt to pity the poor; we shall dishonour our heavenly Father by it, and had better been without it: In this manner therefore we beg the Continuance of our plenty through Jesus Christ our Lord. *Amen.*

The Paraphrase of this Thanksgiving.

[O] God, who art in thy own nature a [most merciful Father] unto all that are in distress, and [who,] without any desert in us, merely [of thy gracious goodness] hast pitied our late misery, and [hast heard the devout Prayers] and Supplications [of thy Church,] which have long and constantly been presented unto thee for relief, [and] now at last thou hast happily [turned our] extreme [dearth and scarcety] of all things needful for human Life [into cheapness and plenty] of all Provisions: We are infinitely obliged to thee for this joyful Change, and as it is our duty, [we give thee] most affectionate and [humble thanks] in particular [for this] abundant plenty, acknowledging it to be an Act of [thy special bounty] thus nobly to help us in our great necessity: And withal [beseeching thee] by whose favour the Earth was now made fruitful [to continue thy Loving-kindness] for many years [unto us,] and to keep us from displeasing thee by our Sins; so [that our Land] according to thy gracious Promise [may yield us her fruits of Increase] abundantly, and that we having thy Grace together with our plenty, may use our store piously [to thy Glory,] and soberly to our own support [and our comfort:] So shall this abundance be every way for our good; wherefore we beg these things [through] the merits and mediation of [Jesus Christ our] most blessed [Lord] and Saviour. Amen.

SECTI-

SECTION XVI.

Of the Thanksgiving for Deliverance from our Enemies.

§. I. **T** Here is no Custom more antient and universal, none of which we have more Instances in sacred and common Histories, than this of praising God for Peace and Victory. When *Abraham* had conquered the four Kings, he came to *Melchisedek*, and he blessed the most high God for delivering his Enemies into his hands, *Gen. xv. 20.* The Song of *Moses* upon the deliverance of *Israel* out of *Egypt*, and that of *Deborah* upon her conquering *Sisera* are both recorded in Holy Scripture, *Exod. xv.* and *Judg. v.* Many of *David's* Psalms also were written on this occasion, particularly *Psal. xviii.* whose Title speaks it to be an Hymn of Praise to God for deliverance from all his Foes, *2 Sam. xxii. 1.* *Jehoshaphat* after his great Victory assembled all his people together, and did so publicly and solemnly give thanks to God, that this memorable Act gave Name to the Place, which was called the valley of blessing ever after, *2 Chron. xx. 26.* The very Inhabitants of Heaven also are described singing glory to God for giving Victory to his Church over all his Enemies, *Rev. xv. 3.* and *xix. 1.* which some explain as a Prophecy, that the Christian Church should sing praises for their Conquest over *Pagan* Religion and the Defenders thereof. Among the Heathens there were several ways of acknowledging Victory to be from the blessing of the Gods. First, the solemn Dedication of the Tenth of all their spoil to their Gods (e), which they learned from *Abraham*, *Gen. xv.* Secondly, the oblation of large and costly Sacrifices, of which we have an Example in *Alexander Severus*, who admonished the Senate to decree publick Sacrifices for his many Victories (f). Thirdly, the singing of Hymns and triumphant Songs to the honour of their Gods, which they learned from *Moses*, *Exod. xv.* Lastly, the erecting of Altars with the Names and Titles of those Deities, by whom they thought they were assisted (g). And although the *Roman* Triumphs seem to some only to have been designed to the honour of the Conqueror, yet we shall find they were accompanied with many acts of their kind of Religion to the honour of their Gods, for thus they are described: On that day all the Temples in the City being open, the whole multitude of all kinds and ages and degrees, with Vows and Prayers offered at the Altars, they killed Sacrifices, and gave thanks to the Gods, signifying the joy of their minds, by singing, by verses, and loud acclamations, till the whole pomp——by the Holy way was come up to the Capitol, whither they led Bulls in great state to be offered in the Temple of *Jupiter*, O. M. Al. ab Alex. gen. dier. l. 6. c. 6. And though the Idolatry was left out by the Christian Emperors, yet the Thanksgiving to God was still retained, as appears by two instances out of Ecclesiastical story. 1. When *Constantine* returned into *Rome* triumphantly after his Victory over *Maxentius*, he was met with the acclamations of all the people; but he forbade them to give the praise to Him, commanding the glory to be given to God, and by a Law ordaining, that all should worship the true God, who had given him the Victory over the Tyrant, *Euseb. hist. Eccl. l. 9. c. 9.* 2. *Theodosius* also having conquered *Eugenius*, did not only praise God himself, but immediately writ to *S. Ambrose* to give publick thanks for his Victory, who also did it with great Devotion (h), and commended his religious care therein. Which may be parallel'd by two other Instances out of our own Chronicles. First of that most valiant and pious *K. Henry V.* who after the Victory at *Agincourt*, presently caused the whole Army in their array, as they were

(e) Frequens
apud veteres
votum fuit, ut
decima praeda
& spoliis
quicquid ab
hostibus cap-
tum fuisset,
Jovi & Diis
devoverent.

Alab Alex. lib.

3. c. 22.

Τὸ γὰρ ἐν
τῶν πολιτῶν
ἀνὰ δύντα ἐ-
δεχτοὺν τοῖς
θεοῖς. Val.
Harp.

Vid. Spelman
of Tithes. c. 26.

(f) Lamprid.
in Vita ejus
cap. 56.

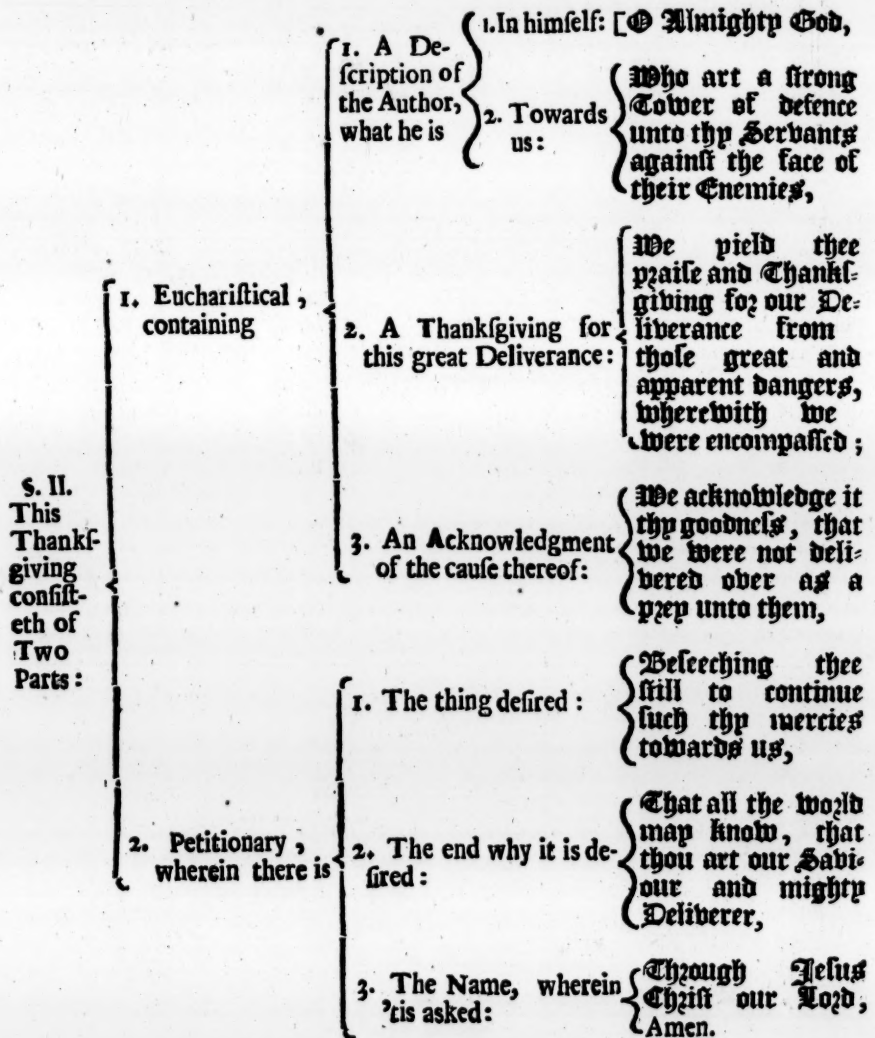
(g) Jovi Statuari,
Herculi victori,
M. Ulp. Nervae
Trajanus Caesar
victo Deceballo,
domita Dacia,
votum solvit.
Aspice Romule
pater, gaudere
Quirites,
vestra ista est
gloria. Inscriptio

Arx ap. Alb. Jul. in Dacia. (h) Alii Imperatores in commemoratione victoriae ejus triumphales parari jubent—Clementia
tua hostium Deo parat, oblationem & gratiarum actionem, per Sacerdotes celebrari domino desiderat. Ambros. ep. 58
Theodos.

(i) This was the great Hallelujah, reaching to Psalm cxviii. so much used among the Jews.

to give God thanks, causing the Clergy there present to sing the cxviii. Psalm, &c. (i.) And made Proclamation, that at the Verse, Not unto us O Lord, &c. [Psalm cxv. 1.] every one should kneel down, and the Horsemen bow their bodies; and then singing Te Deum, and other holy Hymns, they marched to the Enemies Camp. Bak. Chron. Hen. 5. So also when God had delivered the most religious and happy Princess Queen ELIZABETH from the Armada of Spain, An. 1588, she caused a general Thanksgiving to be made, through her whole Realm; and dedicating the Enemies Ensigns to God in S. Pauls London, she her self rode thither in great Pomp, to give publick Thanks to God. Bak. Chron. Qu. El. So that if the Reason and Example of all mankind, yea of Christians, and our own pious Ancestors can move us, we must not omit this duty. I have not indeed met with any Form for this Office in the Roman Church, only I perceive it is their Custom to sing the Te Deum, which seems to be very improper for such an occasion; and therefore we are obliged to the care of our own Church, which hath provided us with most pertinent and pious Forms, as will appear by their fuller explication.

The Analysis of the first Thanksgiving.



A Practical Discourse upon this Thanksgiving.

s. III. **O** Almighty God, who art a strong Tower of defence unto thy Servants against the face of their Enemies.]

The first Part of our care in this Duty must be, that we choose a right Object; and since Victory is the gift of God, *Psal. cxliv. 10. Prov. xxi. 31.* to him we must ascribe the Glory; we must not terminate our thoughts upon second Causes; we may not with the proud *Assyrian* arrogate the praise unto our selves; nor with the vain *Egyptians*; when we return Conquerors, worship the devices painted on our shields (k), nor with the ruder *Scythians* sacrifice unto our swords (l): These were faults of the blind Heathens; but I doubt we come too near them when after any Victory (as St. *Salvian* complains) we ascribe the glory of the Action to the policy of the Leaders, or the valour of the Souldiers, to the advantage of the time and place, or to any thing rather than to God (m). Which base Ingratitude makes him deny us the Victory often-times, since he knows; if he should give it to us, we would rob him of the honour thereof: It being observed of *Timotheus* an *Athenian* Captain, who having conquered his Enemies boasted saying, *I did this, not Fortune*, that he never prospered afterwards. Wherefore we have the right Author of our Victory set before us, even Almighty God, and we are taught by an elegant Metaphor taken out of holy Scripture, that our safety is from him; *The Name of the Lord is a strong Tower* (saith *Solomon*) *the righteous runneth into it and is safe*, *Prov. xviii. 10.* and *David*, *The Lord is my Rock, and my Fortress*, &c. *2 Sam. xxii. 2. Thou hast been my hope, and a strong Tower for me against the Enemy*, *Psal. lxi. 3. and cxliv. 2.* And while we make the same acknowledgments, we declare that our safety came not from our own valour or policy, from the number of our Forces or the strength of our Forts; but from the divine Protection, for they who live in his fear and fly to him for aid, are secured by him against all the assaults of their Foes, and kept as safe as if they were in the most impregnable Fortres: They can wound their Enemies (n) from thence, who are destitute of the divine protection, but their Foes can never reach those who trust in, and are preserved by, the Lord of Hosts, who is to all his Servants a Fort that can never be forced by storm and battery, betrayed by Treachery or stratagem, nor forced to yield for want of necessary Supplies. In vain have our Enemies made their attempts against us, because our God hath undertaken our defence, whom we are therefore bound to magnifie with all our Powers.

s. IV. **We** yield thee Praise and Thanksgiving for our Deliverance from those great and apparent dangers, wherewith we were encompassed.]

As the Church did not teach us to pray for the destruction of our Enemies, but only for our own Preservation from them; so neither doth she here direct us to praise God for their slaughter, but only for our own deliverance: *Rejoyce not* (saith *Solomon*) *when thine Enemy falleth* — *lest the Lord see it, and it displease him*, *Prov. xxiv. 17, 18.* And he that is glad at calamities shall not be unpunished, chap. xxvii. 5. (o). It is not agreeable to the Spirit of Christianity to glory in blood and mangled Carcasses, or to rejoyce that our Swords have made so many poor Creatures Orphans and Widows; the *Heathen* Emperor *Titus* may teach us more humanity, who, when he saw so much blood, and so many dead bodies of the miserable Jews at the siege of *Jerusalem*, sighed, and lifting up his hands to Heaven protested, *It was not his desire so many of them should perish*. *Joseph. bell. Jud. l. 6. c. 14.* We should rather lament after a great slaughter, that our Enemies Wickedness and Malice should bring so many of them to so sad an end; and we can only give thanks to God for our own Deliverance. And truly this Thanksgiving doth suppose that our War was a very just, if not a defensive War; that we were not the first beginners thereof, or not without absolute necessity, and intolerable Provocations. *Q. Curtius* saith, the *Scythians* make no

Ggg 2

War

(k) *Sextus*
Seneas. bibl. l.
2. p. 4.
 (l) *Populus istis*
Deus Mars est,
pro simulacro
ensis colunt.
Solin. de Scy-
this & Clem.
Alex. protrep.
 (m) *Si quando*
enim nobis ali-
quid prosperi
præter spem &
meritum no-
strum Deus tri-
buit, alius
ascribit hoc
fortunæ, alius
eventui, alius
ordinationi
ducum, alius
conflicto, alius
magistro, alius
patrocinio, nul-
lus Deo. Salv.
de gub. lib. 7.
 (n) *Hic est*
militaris
fertitudinis,
quo cum jugere,
non solum
victabo rela-
inimici; sed &
in illum quan-
do volucro,
securus ipse
jaculabor.
Aug. in Psal.
61.

(o) *Ἄνθρωπος*
μὴ διὰ δόξης
Νέμεσιν αὐ-
δίας οὐ.
Præceptorum
Pitraci. Diog.
Laert.

(p) *Inferre bella
fuitimis ac
populos sibi non
molestos sola
regnandi
cupidine con-
terere, quid
aliud quam
grande atroci-
um neminem
dum est? Aug.*

(q) *Fortitudo,
que vel bello
incur a bar-
baris patriam,
vel domi de-
fendit infirmos,
vel a latroci-
nis socios,
plana iustitia
est. Amb. de
Offic.*

War until they be provoked, *lib. 12.* And *Varro* affirmeth that the Old Romans were slow to begin any War, as believing none ought to be made, but what was pious. And *L. Crassus* was forbid by the *Tribunes* to invade the *Parthians*, who had done the Romans no Injury. *Appian.* And would to God Christian Princes would imitate this Heathen equity and moderation, and not engage in Blood and Rapine for every slight Cause, to enlarge their Dominions, or satisfy their ambition or revenge; for such Wars are no other than great Robberies, as *St. Aug.* calls them (p); and they who assail their quiet Neighbours, are the Enemies of mankind, and have a sad account to give to the Maker of all men for all the blood that is spilt on both sides; and there is not a baser affront can be offered to the Majesty of Heaven, nor can there be a greater abuse put upon Religion, than to make *Te Deums* be sung, because they have destroyed many innocent poor Christians, it being like the Hypocrisy of those *Heathens*, which the Poet exclaims against, who praised the Gods, when they had made a prosperous Robbery and came off safe. How can they praise God for their deliverance from dangers, who wilfully cast themselves into them? or how can they bless him for Peace, who would not let their Neighbours live quietly? Our excellent Foim therefore doth suppose, that we fought only to secure our Native Countrey, or to preserve our undoubted Rights, (q) attempted by some unjust and cruel Foe: and when our God hath delivered us from their attempts, we may then with great piety and comfort yield him all possible Praise and Thanksgiving; and to assist us therein, it will be necessary for us to reflect upon our late grievous and apparent Dangers, wherewith we were encompassed on every side. We have been in danger of invasion and spoil, of Captivity or death; we lately had a powerful, politick, and malicious Foe before us, we had many uncertain friends in the Nations round about us, and it may be many Traitors among our own selves; nor were our preparations sufficient to secure us, they were more likely to get the Victory over us than we over them; and we may consider, that if they had prevailed, their fury and rage would have brought horrible miseries upon us and all ours; but God hath delivered us, and we do yet enjoy our Lives and Liberties, our Estates, our Religion, our Trade, and all other Comforts: Oh! what praise is sufficient to return for all this?

§. V. *We acknowledge it thy Goodness, that we were not delivered over as a prey unto them.]*

Those ravenous and salvage beasts, which hunt and devour other Creatures, tearing their flesh, and drinking their blood, are made the Emblem of Tyrants, and such as delight in War, who are compared to Lions and Bears, Wolves and Tygers: in pursuance to which Metaphor the Church in *David's* time saith, *Praised be the Lord, who hath not given us over for a Prey unto their Teeth,* *Psal. cxxiv. 6.* from whence we have taken this Thanksgiving. We did not design to make a prey of them, but they of us; they designed to conquer us, and enslave us, to possess our Estates, destroy our Country, murder us and our friends, and do all acts of barbarous out-rage to us. Had they prevailed, we must have expected no other Mercy than we should do from a hungry Lion; for they would have swallowed us up quick, when they were so wrathfully displeased at us, *Psal. cxxiv. 5.* but our most gracious God hath rescued us out of the very Lion's mouth: so that we have great reason to acknowledge our deliverance to be an act of his free goodness; had he not infatuated their counsels, and defeated their designs, weakened their power, and blasted their endeavours, they might have got the victory for any policy or strength, which we had to oppose them with. Besides we have sinned against our God, and if we had never so much counsel and strength, he might justly have made it useless to us, and might have given the victory to our Enemies, merely to make them Executioners of his wrath upon us for our Iniquities, and doubtless they would have proved very severe ones; so that we have cause to acknowledge it was his Goodness, and Mercy alone that saved us from them, we cannot arrogate any thing to our selves, but must ascribe all the praise to him. It was a prudent Custom among the Romans for the General, who did triumph, to lay his triumphal Crown in the lap of

of Jupiter, or to offer it to some Temple, thereby to acknowledge the Victory was given him by the benefit of the immortal Gods, to whom therefore the Praise was wholly due. **Al.** ab Alex. l. 6. c. 6. Even so we do here take the Crown from our own heads, and lay it down at Gods feet, acknowledging it to be his goodness alone, that caused our safety.

s. VI. **Beseeching thee still to continue such thy mercy towards us, that all the world may know, that thou art our Saviour, and mighty Deliverer, through Jesus Christ our Lord. Amen.**

Although the Cloud seem to be dispersed at present; yet it may gather again, and either the same Enemies may rally to revenge their defeat, or some new ones may arise: wherefore we must not only give thanks for our past deliverance; but having found the felicity of being under the divine Protection, we must also beg the continuance of such mercy towards us, and pray, that he who hath been a Tower of defence to us now, will please to be our strong hold, whereunto we may always resort in like danger, Psal. lxxi. 1. to the end that all the world (as well as these our late foes) may know that the Lord is our Saviour. And this Petition is very likely to prevail, because God hath promised to do the same thing, and for the very same end, *I will save thy Children; (saith he)*—*And all Flesh shall know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob (or as the old Translations have it, thy Saviour and thy mighty Redeemer O Jacob) Isai. xlix. 25, 26.* And upon this ground the Servants of God in all ages have begged deliverances by this very Argument; so *David, Help me O Lord my God, O save me according to thy Mercy; and they shall know, how that this is thy hand, and that thou Lord hast done it, Psal. cix. 25, 26.* And thus also *Hezekiah prays, Isai. xxxvii. 20.* And so do the Offices of the Greek Church upon this occasion (r). And by this means we shall not only be safe, but God will be glorified also; for some may ask us, as the Persian Emperor did *Daniel, Is your God whom you serve continually able to deliver you? Dan. vi. 20.* but that question will be effectually answered by God's frequent giving illustrious Evidences of his Mercy and Power in our constant Deliverances, and withal we may hope it will discourage our most daring Enemies to set upon us, when they see they can do nothing against us. The very obstinate Egyptians finding the ill success of all their attempts against Israel, had so much prudence, as to say, *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians, Exod. xiv. 25.* And if God's Protection have this effect, he shall be glorified, and we abundantly satisfied, who desire not our Enemies destruction, but only our own peace and safety, which the Lord grant unto us for Jesus sake, *Amen.*

(r) Καὶ δὲ
δὲξαν ὑμῶν
σε τῷ ἀγίῳ.
μὴποτε ἔπωσι
τὸ ἔθνος, καὶ
ἔστιν ὁ θεὸς
αὐτῶν;
Euchol.

The Paraphrase of this Thanksgiving.

O Almighty God] Lord of Hosts, [God] of Battel, [who art a] greater security to all that trust in thee than a [strong Tower,] or a fortress [of defence;] since they may be forced or betrayed, but thou art an invincible safeguard [unto thy Servants] who trust in thee, [from the face] the fury and force [of their Enemies,] be they never so many, or so mighty; [we] thy Servants in this Nation, having been lately preserved by thy mercy, do [yield thee] the Tribute of most hearty [praise and thanksgiving] which thou hast justly deserved at our hands [for our deliverance from] the miseries of this late War, and all [those great and apparent dangers] of Invasion and Spoil, Captivity and Death, [wherewith we were] so desperately beset and [encompassed,] while our enraged Foes lay against us on every side. And here [we] do [acknowledge, it] was not our own Policy or Power, our Innocence or our Merits, but [thy goodness] which preserved us from all those miseries, and kept us [that we were not] according to our deservings [delivered over] by thy Justice [as a prey unto them] to devour us, and execute their utmost malice upon us. Having therefore found the benefit of thy Protection, we will still pray for the like favour, [beseeching thee,] who hast hitherto helped us, [to continue] to grant us [such] wonderful deliverances through [thy mercies,] which have been so often expressed [towards us:] For we hope by the frequent manifestations of thy care of our safety it may come to pass, [that all the world,] as well as our late Foes, [may] come to [know that thou,] O Lord, wilt ever take our part, because thou [art our Saviour, and] we hope, thou wilt ever be our [mighty Deliverer,] so that they who assault us must fight against thee: so we shall be quiet, and thy Name shall be glorified by us, and all others, [through Jesus Christ] thy Son, [our Lord] the purchaser of all Mercies. Amen.

The

The Thanksgiving for restoring publick Peace at home.

§. VII. **I**F the War hath been raised by our fellow-Subjects, and especially if it were crused in the beginning, we may then use this Form, the occasion whereof was our late *horrid Rebellion* (this being added since his Majesty's return;) for the effects of those Seditions and Tumults, which gave beginning to that sad Calamity, were so mischievous, that whensoever any traiterous Conspiracies are discovered and prevented before they arrive to that accursed height, we shall have reason to give special Thanks for so great a Mercy. To excite us whereunto I hope the memory of our miseries in the late times, and the Consideration of what is said already concerning, *Sedition, privy Conspiracy, and Rebellion*, Part I. Sect. §. 8. may be sufficient, especially if we consider well what is contained in this excellent Form, whose explication here followeth.

The Analysis of the second Thanksgiving.

§. VIII. This Thanksgiving hath Three Parts:	1. A Description of the Author by	1. His glorious Nature: —	{ Eternal God, our heavenly Father, Who alone makest Men to be of one mind in a house, And stillest the outrage of a violent and unruly People, We bless thy Holy Name, that it hath pleased thee to appease the seditious Tumults, which have lately been raised up amongst us, Most humbly beseeching thee to grant to all of us Grace, That we may henceforth obediently walk in thy Holy Commandments, And leading a quiet and peaceable life in all godliness and honesty, May continually offer unto thee our Sacrifice of praise, and Thanksgiving for these thy Mercies towards us, Through Jesus Christ our Lord, Amen.
		2. His gracious Acts, both in	
	2. A Thanksgiving for the Cessation of our late Troubles:	1. Keeping Peace:	
		2. Stillling Tumults:	
	3. A Petition, containing	1. A general Request for Grace:	
		2. The Ends of this Request, viz. That we may be	
		1. Holy and Obedient:	
		2. Peaceable and Quiet:	
		3. Happy and Thankful:	
		3. The Name in which it is made:	

A Practical Discourse upon this Thanksgiving.

s. IX. **O** Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly People.]

The Introduction of the present Thanksgiving (being the words of the Holy Scripture,) is the Reason why we give thanks to Almighty God for the allaying our late Troubles, and giving us this Peace we now enjoy. *First*, because he it is who keeps us in Peace; and *secondly*, when any Tumults arise, he it is who doth appease them. The first is asserted in the words of *Psalm lxxviii. 6. He is the God that maketh men to be of one mind in a House*; that is, not only within the walls of private families, but within whole Nations and Kingdoms, which are as it were one great house, being all under one Master the King, every one having their several Offices, and all governed by the same Rules. Now we learn from our Saviour that a Kingdom and a house are alike in this, that if either of them be divided against it self, they cannot stand (s), *Mat. xii. 25, 26.* And therefore it is very necessary, that our heavenly Father, of whom the whole Family in heaven and earth is named, should interpose to keep us quiet among our selves: and if he did not constantly do this, no Kingdom would stand long; for we may consider that in so populous a Nation (for Example) as this, there are innumerable men, and almost as many minds (t), they being as unlike in their humours as their faces, and as contrary in their opinions and persuasions, as they are in their designs; some are for the good old ways, some for new, some adore that as Religion which others deride as ridiculous, some aim at pleasures, others at honours, others at riches, others at lawless liberty; some are angry, others proud; some are melancholy, some deceitful and some malicious: yet all these by Gods infinite power do so far agree, as that all resolve to live quietly under the same Government. It is noted by the Ancients as a miracle, that all sorts of Animals should live together in *Noah's Ark*, without devouring one another; but if we consider (as one said) how many salvage beasts lye under human skin, we shall be obliged to confess it as great a wonder, that so many men should live in unity in the same Kingdom, and must acknowledge it to be the mighty work of God, of whom it is affirmed, *Secondly*, that he stilleth the outrage of a violent and unruly People, which is taken also out of the *Psalms, He stilleth the raging of the Sea, the noise of his waves, and the madness of the People, Psal. lxxv. 7.* Wherein we see the tumultuous Assemblies of a seditious Rabble are very fitly compared to the Sea, disturbed by the tempestuous breath of their factious Ring-leaders; for the Vulgar thus stirred up, are as fickle and uncertain (u), as loud and boisterous, as violent and unruly, as that outrageous and unquiet Element; and if we observe the desperate words and cruel threats, the unreasonable clamors and barbarous actions of such a seditious Crew, we should think it impossible to allay their fury, so long as there remained any thing to be destroyed, but that God which commands the Sea to be still, he also can charm the rage of seditious Rebels, and bring them either to submission or confusion; of which we saw an illustrious Instance in the restoration of our Peace and our King together, against whom not a Dog moved his Tongue; and although the Enemies of our Sovereign had Arms and Men, Policy and Riches, yet they had no power to secure their ill-gotten places, nor could they keep him out, whom God resolved to exalt, and he did restore him without one drop of blood spilt either by the sword or by the axe, except such as was too bad to live, and could not have been spared, without bringing Vengeance on the whole Nation. This God did then, and thus he hath done now, blessed be his Holy Name.

(s) *Quæ domus tam stabilis, quæ tam firma civitas est, quæ non odiis & dissidiis funditus possit everti?* Cic. de amicis.

(t) *Quot homines tot sententiae.*

(u) *Fluctu magis mobile vulgus, Aurâ tumidum volvit inani.* Sen. Herc. fur. act. 1.

s. X. We bless thy Holy Name, that it hath pleased thee to appease the seditious Tumults, which have lately been raised up amongst us.]

King David not only acknowledgeth Gods mercy to him in his Deliverance from foreign Enemies, but from Civil broils, saying, *Thou also hast delivered me from the stirrings of my People*, 2 Sam. xxii. 44. And indeed this is a blessing not inferior to the other, if we consider to what mischiefs these lesser Tumults might have grown, if the Divine Goodness had not nipt them in the bud; they might have overthrown our Laws and Government, our Religion and our Rights; they might have depopulated our Country, and made us a prey to strangers, or slaves to the vilest of the People; or have produced another Civil War, which is of all others the most furious and mischievous (w), and the most to be abhorred and feared by us in this Nation, who have so sadly smarted by this Rod; So that I hope hereafter every little Deliverance of this kind, shall be most thankfully acknowledged by us to the honour of God, who most commonly early discovers, and justly punisheth seditious attempts in the very beginning, as aiming at the Subversion of the Authority which himself hath set up. And verily we are infinitely bound to the divine Providence for preventing the spreading of this Gangrene. In regard there never wants mischievous Persons to raise them, we are happy that God is pleased to allay them again: It is the Observation of Pindar, that it is an easie matter for the vilest Men to stir up a City to Rebellion, but it would be impossible to appease it again, if God did not direct and assist the Governours thereof (x). To him therefore we are bound to give most hearty praise, for crushing this Viper in the birth.

(w) Jusque
datum sceleri
canimus popu-
lumque poten-
tem,

In sua victri-
ci conversum
viscera
dextra. Lu-
can. l. 1.

Summum,
Brute, nefas
civilia bella
fatemur. ib.
lib. 2.

(x) Ποδὶν μὲν
πᾶς πόλιν σει-
εἶ μὲν τοῖς ἀγέμονοις

οὐ καυχήσῃς, ἅλλ' ὅτι χάρις αὐτῷ ἔσται δυσπαλὲς δὲ γίνεται ἐξαπινὰς, Εἰ μὲν τοῖς ἀγέμονοις
Κυβερνήτης γένηται. Pindar. Pith. Od. 4. — Deus nobis hæc omnia fecit.

s. XI. Most humbly beseeching thee to grant all of us Grace, that we may henceforth obediently walk in thy holy Commandments,]

The sweetness of that happy Peace which we all enjoy, while we obey our Prince and agree together in Love, makes us finish our Praises for the suppressing of our late Tumults with a hearty Prayer, that we may have no more Seditions or disturbance, and to that end we first beg that the Grace of God may for the future be given to us all, that we may all obey the Laws of God, and then there can be no Rebellion. If the late Conspirators and their Complices had had any Grace; they never had laid plots against the Lords Anointed; if they had walked in the Commandments of God, they would have feared God and the King, Prov. xxiv. 21. 1 Pet. ii. 17. and have been subject to the higher Powers, Rom. xiii. 1. as he requireth all men to be. There is oftentimes much talk of Grace and Godliness, Religion and Conscience amongst Traitors and seditious Companies, but would to God they had really any of these among them; for then they would presently submit to Gods Vice-gerent, and repent exceedingly that ever they lift up their hands against his Anointed; if they ever do come truly to fear God, they will see what a desperate wickedness they have been guilty of all this while, in living contrary to so many strict and plain Commandments, and no question they will be really good Subjects as soon as they are good Christians and good men; therefore the good Lord grant to all that are, or have been, traiterously disposed, Repentance to the acknowledging of the Truth, and Grace to live in Obedience to Gods commands, and then we shall have no more mischiefs hatched among us, the Authors whereof are destitute of all grace and real goodness. Secondly, we pray not only for grace to be given to them, but to us all, that all our Fellow-subjects may obediently walk in Gods ways, for then none of us shall either consent to any Treason in our hearts, nor by our wicked Lives provoke God to scourge us with this Rod of Seditions, which is a Judgment by which God is wont to scourge an offending King and a sinful People, Prov. xxviii. 2. When Wickedness abounds, it provokes our God, who (as was noted but now) alone keeps us in Peace, to withdraw his Providence from us, and then Tumults and Seditions, Strife and Rebellion break in irresistibly upon us; for the present our gracious

H h h

Father

Father hath delivered these Evils, pray we then (as it is in the *Roman Office*,) *That we may use the tranquillity and peace, which his goodness hath established among us, as a remedy for our amendment.* *Miss. Ebor. temp. belli.* And take we heed, that none of us by heinous Iniquities make the Evil to return. And doubtless if ever this Petition were needful, it is necessary for us in these times, who have lately been delivered out of so great a Rebellion, as no Age nor no History can parallel, and yet we are so far from either being warned by our late Sufferings to amend, or being obliged by God's mercy to live more holily, that we are now more debauched and luxurious, more profane and loose than ever: So that I may complain with devout *Salvian*: *We have received the respite of a happy Peace by God's gift, and we use it only as an opportunity to sin more boldly, and more securely*——So that our very Peace is a mischief to us, since we live so, as to declare, that it had been better for us we had never received that which makes us so much worse men than we were before. *Salv. de guber. lib. 6.* Surely this is the ready way to provoke God to cast us into the fire again, and if we live thus wickedly, our Peace will not long continue, *1 Sam. xii. 25.* There are many, I am confident, who abhor directly to stir up Sedition against the King, who yet by their impieties do take the ready way to cause God to scourge us by another Civil War, of which they are the meritorious, if not the instrumental, causes. May the Lord therefore grant both the seditious and the loyal his Grace to amend their Lives, and live holily, and then we may hope for an enduring Tranquillity. *Amen.*

S. XII. And leading a quiet and peaceable Life in all godliness and honesty, may continually offer unto thee our Sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord, Amen.]

Our God hath sufficiently shewed himself an Enemy to all Sedition and Rebellion in that place of the Apostle, whence this is deduced, where he sheweth that the very end of Government is, *That under it we should lead quiet and peaceable Lives in all godliness and honesty*, *1 Tim. ii. 1, 2.* And if we be good Christians, this must be our design and desire; for the two great Duties of Christianity are Piety towards God, and Justice towards Men, here called *Godliness and honesty*; and the two necessary means to enable us to perform these, are *Inwardly, the Grace of God* (which we prayed for in the last Paragraph) and *Outwardly, a quiet and peaceable life* (which we beg here): for Wars and Tumults, Drums and Trumpets, Rebellion and Violence, Sedition and Strife, disturb us in the Duties of Godliness, and hinder us in the practice of Honesty; therefore whosoever desires sincerely to serve God, and do justly to all men, he will and must abhor and pray against all Treason and rising up in Arms, as that which is an impediment to his quiet; and consequently to his chearful and undisturbed leading a good life. And oh! that none of us had any other ends, than to serve God and do honestly towards all men; for then we should all live quietly under our Governors, we should never mutiny nor rebel, we should never disturb the Kingdom if we only wished to live in peace; nor should we break God's Laws that command subjection, if our only aim were to serve God: Our only employment then would be to live holily and happily, to obey our King, and love our Fellow-Subjects, and to pray for the continuance of *Halcyon days*: and then also, as *S. Paul* adviseth, *Heb. xiii. 15.* we should have continual Cause to offer up the Sacrifice of praise and thanksgiving to God through Jesus Christ for these his Mercies towards us: for then Heaven would so watch over us, that our peace should never be disturbed, we should have no plots, or none to prosper, and we should frequently have occasion to bless the Name of God for the increase of Piety and Vertue, the security of Laws and Magistrates, the suppressions of Treasons and Conspiracies, the continuance of Peace and Plenty, and happy are the People that are in such a case, *Psal. 144. ult.* wherefore let our Lives as well as our Lips hereunto say, *Amen.*

The Paraphrase of this Thanksgiving.

O Eternal God] whose Kingdom can never be shaken, thou art [our heavenly Father,] and takest care of our peace also: For thou art he [who makest Men] of several interests and tempers [to be of one mind,] and live quietly together [in a house] and in a Kingdom also; [and] when any Tumults do arise, thou [stillest the outrage,] and appeasest the fury [of a violent] faction, [and] of an [unruly People] broke loose from their obedience: We can remember the mischiefs lately contrived by such as these, [and we bless thy Holy Name, that] in pity to us [it hath pleased thee] to discover the Plots, [and to appease the seditious Tumults] of ungodly and discontented Men: Causing a Cessation of those Troubles [which have] by evil Instruments [been lately raised up amongst us,] who otherwise might have lived in Peace. And now we are quiet again, we come unto thee [most humbly beseeching thee] our gracious Deliverer [to grant all of us] as well the Disturbers, as the Loyal, such [Grace, that we may] be truly religious, and [henceforth obediently walk in] observance of all [thy Holy Commandments,] especially of those which require subjection to the higher Powers: So that being good Subjects, [and leading a quiet and peaceable life,] we may, without disturbing the Government, employ our time [in all godliness] towards thee, [and honesty] towards our Neighbours: And then thou wilt discover and prevent all Conspiracies; so that we [may continually] have reason and opportunity to [offer unto thee our Sacrifice of Praise] and Thanksgiving [for these] happy days of Peace, which we enjoy by [thy Mercies towards us,] and [through] the Intercession of [Jesus Christ our Lord,] to whom be glory, [Amen.]

SECTION XVII.

Of the Thanksgiving for Health.

§. I. **L**IFE is the greatest of all earthly Blessings, and therefore the preservation thereof should be acknowledged by the most solemn Thankgivings. It hath been the Custom, and is the Duty of all pious men, to praise God for recovery from an ordinary Sickness, as hath been noted before, *Seet. XII. §. 4.* And the very Heathens, when they were restored to health after any Disease, offered Sacrifices (a), and built Temples to the honour of their Gods (b). How much more then are we bound to return our highest Praises for deliverance from the Plague, the most grievous and mortal of all other Diseases? They that have been infected have *Hezekiah's* Thanksgiving after he was healed of this Sickness, for their Example and Encouragement, *Isai. xxxviii. 9.* And they who were free may learn from Holy *David* to offer up Thanksgiving for their own Preservation, and for the Deliverance of the whole Nation, *2 Sam. xxiv. 25.* And for their assistance here are two devout Forms prepared, of which this first is most proper after the Plague, the other after the ceasing of any other contagious Disease.

(a) *Sacrificia ab iis fiebant, qui ab aliquo morbo convalescent, quæ victimæ, animales vocabantur.*
Natal. Comes Mythol. l. i. c. 17.
(b) *reddere victimas,*
Edemque votivam memento
Nos humilem feriemus agnam.
Hor. Carm. lib. 2. od. 17.

The Analysis of the first Thanksgiving.

- | | | | | | |
|--|--|--|------------------------------------|-------------------|---|
| §. II.
This
Thank-
giving
hath
Four
Parts: | 1. A Com-
memora-
tion of
God's | 1. Judg-
ment, | 1. Confessing the Cause: | { | O Lord God, who
hast wounded us
for our Sins, and
consumed us for
our Transgressions,
By thy late heavy
and dreadful Dis-
tation,
And now in the
midst of Judgment
remembering mercy,
Hast redeemed our
Souls from the
Jaws of death,
We offer unto thy
fatherly goodness
Our selves, our
Souls and Bodies,
which thou hast de-
livered,
To be a living Sa-
crifice unto thee,
Always praising
and magnifying
thy mercies in the
midst of thy
Church,
Through Jesus
Christ our Lord,
Amen. |
| | | | 2. Describing the In-
strument: | | |
| | | 2. And
his Mer-
cy, shew-
ing | 1. The Motive to it: | { | |
| | | | 2. The Effect of it: | | |
| 2. An Act of Oblation,
shewing | 1. To whom we offer: | { | | | |
| | | | | 2. What we offer: | |
| | | | | 3. To what end: | |
| 3. An Act of Praise and Thanksgiving: | 4. The Conclusion of all: ——— | { | | | |
| | | | | | |

A Practical Discourse upon this Thanksgiving.

s. III. **O** Lord God, who hast wounded us for our sins, and consumed us for our Transgressions by thy late heavy and dreadful Visitation.]

The Joy of a City or a Nation delivered from the Plague is like that which the Athenians expressed in their Feast called *Oscophoria*, which being to be celebrated when *Aegus* the Father of *Theseus* was newly dead, he appointed they should at once both sing and lament over the Sacrifice, and so they were wont to do ever after (c): Or like the mingled notes of shouting and weeping among the Jews at the rearing of the second Temple; *Esa* iii. 12, 13. Those that are spared alive have cause to rejoyce, when they reflect upon the Mercy of their own Preservation; but when they consider, that one hath lost a dear Father or a tender Mother, another a kind Husband or a beloved Wife, a hopeful Child, or an useful Friend; their joy is interrupted with a sigh, and it is hard to say, whether of the passions do prevail: Wherefore the Church complies with our temper, and introduceth this Thanksgiving with a sad reflection upon our late heavy and dreadful Visitation, that the remembrance thereof may gratifie their sorrow, and also help to encrease our gratitude for the mercy of our present state. The Visitation indeed was heavy to the infected, and dreadful to those that were free, some were wounded, and others alas! consumed by it, the Scars are still to be seen upon the Living, and an empty silence, and void spaces tell us how many are gone from among us; but lest we should wonder at God's severity, or murmur at his dealings with us, we are taught to confess, that all was for our sins, and for our transgressions. These moved him to anger, and made him wound us in his wrath, and consume us in his sore displeasure: Nor can we justly repine at it; for it is said of Jesus the Son of God, *That he was wounded for our sins and bruised for our Iniquities*, *Isa* liii. 5. Now he that caused his own Son to die for our Sins, shall he not punish us for our own? We do not, we cannot accuse his Justice, but must confess, even now the Evil is gone, that our destruction was of our selves, *Hos* xiii. 9. And now we see how dangerous it is to provoke him by doing so wickedly as we did before, there is hopes it may warn us for the future; for now we know, *It is a fearful thing to fall into the [avenging] hands of the living God*, *Heb* x. 31. *whose wrath, if it be kindled but a little, blessed are all they that put their trust in him*, *Psal* ii. 12.

(c) Ἐπιφανείῃ
δὲ τοῖς σπον-
δαῖς ἑλελεῦ
[Hallelujah]
Ἰὲ, Ἰὲ τὸς
παθόντας [κα-
λῶς.] Plut.
in Theseo.

s. IV. And now in the midst of Judgment, remembering Mercy, hast redeemed our Souls from the Talons of Death.]

It was *Habakkuk's* Prayer, *Hab* ii. 2. *That in wrath God would remember Mercy*; and he hath answered this Request to us; for though our Sins had so highly provoked him, that he was executing his wrath upon us, yet his anger had not banished pity from his breast (as it useth to do from ours); for in the midst of the Execution he stays his hand. And it is the greater mercy to have a reprieve in the midst of our punishment, because our Sentence was so just; we are more bound to bless the Lord for taking off the Plague, because he had so just cause to lay it on; it was not unmerited fury, but righteous Judgment (w), which he was inflicting, yet he stops in the very midst thereof: So when the *Israelites* of old, provoked him to anger with their own inventions till the Plague broke in upon them, *Psal* cvi. 39, 49. *Nevertheless when he saw their adversity, he heard their complaint, and pitied them*, &c. *ver* 43, 44. *Yea many at time turned he his wrath away, and would not suffer his whole displeasure to arise*, *Psal* lxxviii. 38, 39. And when he threatens most severely by his Prophets, he usually adds, *that he will not make a full end*, *Jer* iv. 27. and v. 18. and xxx. 11. This hath been his dealing with others, and his Mercy is the same still toward us, for when the Plague that devouring Monster gaped wide to swallow us, being not satiated with so many Morfels, the Lord did (as *David* speaks) *save us from the Lions mouth*, *Psal* xxii. 21. A

(w) Quo culpa,
gravior gratia
major, just i
supplicii vin-
cla resolvit.
Amb. hymn.

Proverb

(e) *Ab ore Leonis*, Proverb. 2 Tim. 4. 17. i.e. à *maximo periculo*. Leo quicquid prehenderit, etiamsi camelus foret, rostro auferit. Johan. Leo. descri. Afric. p. 755.

Proverb to express a rescue from an almost unavoidable danger (e), such as our Deliverance was, who were almost in the very **Jaws of Death**, from whence God hath **redeemed our Souls**, *Psal. xxxiv. 22.* The Soul in Holy Writ is put sometimes for the Life only, *Psal. cxvi. 8.* And in that sense, we have escaped Temporal Death, when we were in very great danger thereof, so that we may justly sing with *David*, *Bless the Lord, O my Soul* — *who saveth thy life from destruction*, *Psal. ciii. 1. 4.* But if we take the word [**Soul**] properly, it may be true also, for if many of us here present had died by this sudden stroke, it is to be feared, we are so unfit to dye, that this Plague might have sent our Souls to Hell, as well as our Bodies to the Grave, and thus God hath in sparing us, and giving us more time, redeemed our Souls from the Jaws of Eternal Death also, if we will now amend, as the next particular teacheth us.

s. V. We offer unto thy fatherly Goodness our selves, our Souls and Bodies, which thou hast delivered, to be a living Sacrifice unto thee.]

When God had delivered *David's* Soul from death, *Psal. cxvi. 8.* He asks, *ver. 12. What shall I return unto the Lord for all his benefits?* And *St. Paul* doth answer that Question, *I beseech you Brethren by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service*, *Rom. xii. 1.* And doubtless it is never more reasonable to offer up both Soul and Body to God's Service, than when we have received our selves, and both soul and body, as it were, by a new Donation from the hands of his Mercy. Our own Customs do oblige a Malefactor, that is begged from the place of Execution, to be a perpetual Servant to that gracious Person, whose pity sued for his Pardon, and saved his Life. And it is as reasonable, we should spend our Life in God's Service, which he hath now so miraculously preserved; especially considering, that when the Plague threatned us, and Death was at our doors, most of us did in our earnest Prayers to be spared, resolve and vow, promise and engage, if God would save our Lives, we would lead them in a new manner, and spend our time more holily and religiously than ever we had done before. So that now we shall add Perjury to our Ingratitude, if we do not perform our Vows, and instead of giving somewhat more to God, we shall rob him of that, which our promise hath made to be his. And doubtless it had been better for us to have died by the Plague, when our fears had in some measure humbled us; than to live to encrease our Sin and aggravate our Damnation; this will make the very mercy of our sparing become a grievous Curse unto us. Yet thus it proves too often, that *the rest of the men which were not killed by these Plagues, yet repent not of the works of their hands*, *Rev. ix. 20.* And as soon as the Calamity is over, there is as much Lying, and he Swearing, Lust and Debauchery as ever; he that was unjust is unjust still, and he that was filthy is filthy still, scarce one Instance of amendment doth appear. Good God! what can reclaim such Wretches, if the approach of Death will not affright them from their Sins, nor the Mercy of a new life oblige them to be more holy? Surely they are incurable who cannot be healed by such a Judgment, and may fear their next punishment shall be in eternal flames. Consider therefore in time you that are yet alive, and resolve sincerely to make this oblation of your selves, to which you are engaged by gratitude, and reason, by God's goodness and your own Vows, and then we shall behold, that your Correction and your reprieve was not in vain: Now for the manner of doing this Duty we shall not need say more here, because if any be convinced, and desirous thus to dedicate themselves to God, they may find directions, and a proper Form for it, *Comp. to the Altar, Part IV. Sect. II. s. 5. whither we refer the Reader.*

s. VI. Always

§.VI. Always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord, Amen.]

The Conclusion of this Thanksgiving is *David's* resolution, when God had delivered his Soul out of the Lions mouth, Psalm xxii. 21. For in the next verse he adds, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee*, v. 22. Or as St. Paul (and we from the Old Translations (1) read) *in the midst of the Church will I sing praise unto thee*, Heb. ii. 12. The praising God by our lives is the best, but not the only praise which is due unto him; for we must also bless him with our lips, our Tongue being among other parts to be offered up as a Sacrifice unto God, wherefore it must be the Instrument of his glory, and that not only just now, but always so long as this Life endures, which hath been restored to us; when we praise the Lord for any other Mercy, we must think of this, and the remembrance of this deliverance must never be obliterated; moreover as our Preservation from this Plague hath been a publick Mercy, so must our gratitude be also; we must give thanks in the house of God, and before his People (both signified by the Church) that there may be as many witnesses of our Praises, as there was of our Deliverance, let us say, *I will pay my Vows unto the Lord, in the midst of thee O Jerusalem, even in the Courts of the Lords house, and in the presence of all his People, praise the Lord.* Psalm cxvi. ult.

(f) Psalm 22.
22.
Ἐν μέσῳ ἐκκλησίας. LXX.
In medio
Ecclesie. Vulg.

The Paraphrase of the first Thanksgiving.

[O] Almighty [Lord] and most glorious [God, who hast] most grievously [wounded] some of [us for our Sins,] who are yet alive, [and consumed] many others of [us] by this cruel death [for our Transgression] of thy Holy Laws. We acknowledge, these were the Cause of thy punishing us so severely [by thy late] Judgment of the Plague, which was to them that felt it an [heavy, and] to them that only feared it a [dreadful Visitation:] Lord thou hast most justly corrected us hitherto, yet of thine infinite Mercy, thou inclinest to spare us; [and now] while thou art [in the midst] of the execution of thy righteous Sentence [of Judgment] upon us, thy compassions are not extinct; for thou [remembering] thy wonted [mercy, hast redeemed our Souls] from Hell, as well as saved our Lives [from the Jaws of death,] which was ready to have devoured us if thou hadst not prevented it: [We] whole Lives are thus miraculously spared [do offer] with a sincere gratitude [unto thy Fatherly goodness,] and in return for thy mercy [our selves] wholly and entire, even [our Souls and] all the faculties thereof, our [bodies] and all our Members [which thou hast delivered] from death and destruction; wherefore they shall be dedicated [to be a living.] holy and reasonable [Sacrifice unto thee,] and only exercised hereafter in doing thy Holy Will: For we will henceforth be thy Servants, not only now, but [always] spending our time in [praising] the freeness, [and magnifying] the greatness of this and all [thy mercies] towards us, and this not only in private, but also [in the midst of] the Assemblies of [thy Church,] that all our Brethren may joyn with us in blessing thy Name [through Jesus Christ our Lord] and only Saviour. Amen.

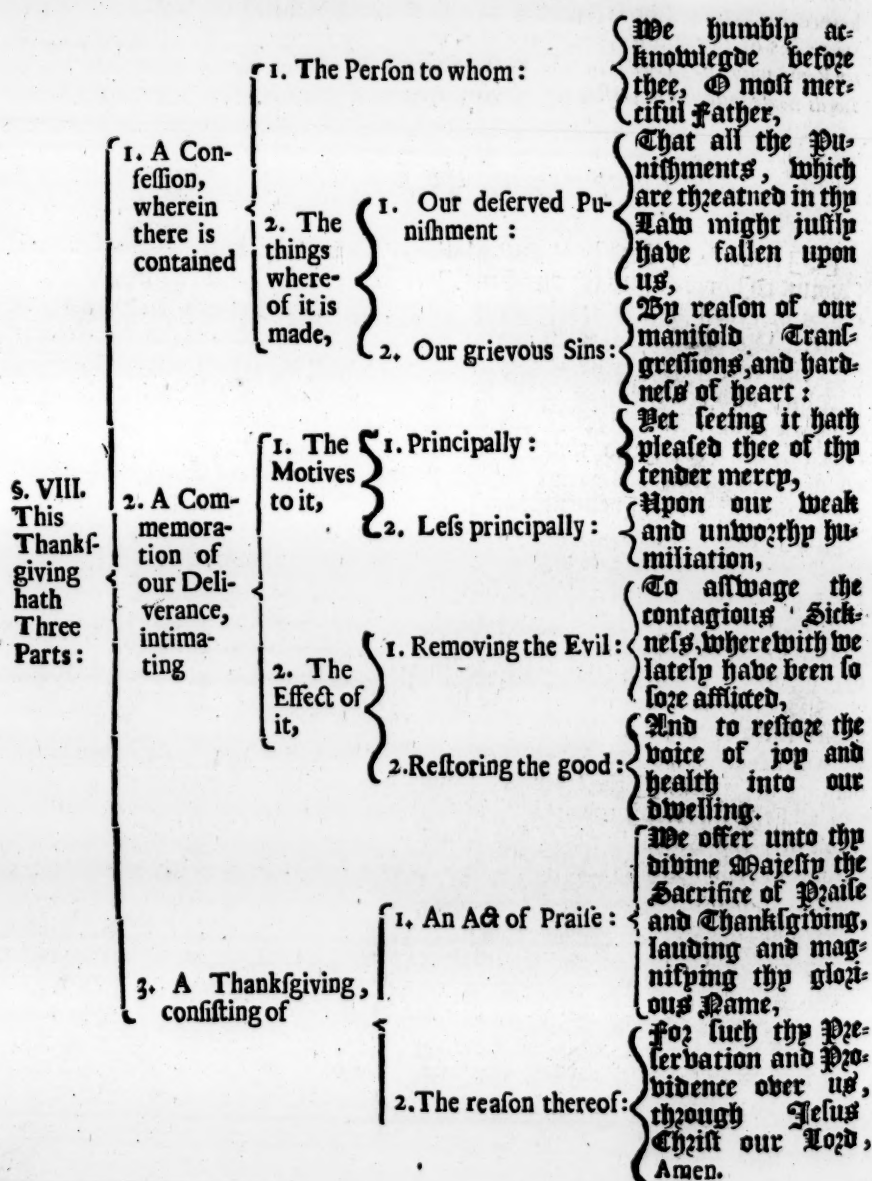
of

Of the second Thanksgiving for Deliverance from any Common-Sickness.

s.VII. **T** Here are many other Diseases besides the Plague, which are infectious and Epidemical, causing great Mortality when they spread themselves, such as Fevers and small Pox in our times, and the sweating Sickness, of which many thousands died in a little space, in the last Century; wherein this Nation was thrice severely visited therewith (g). Now when we are delivered from such Distempers, we may very properly give thanks to God in this Form.

(g) An. 1 H. vii.
An. 9 Hen. 8.
An. 5 Edw. 6.

The Analysis of this Thanksgiving.



A Practical Discourse upon this Thanksgiving.

s. IX. **W**E humbly acknowledge before thee, O most merciful Father, that all the punishments, which are threatned in thy Law, might justly have fallen upon us by reason of our manifold transgressions, and hardness of heart.]

There are many dreadful things threatned in Holy Scripture against the transgressors of God's Law: and amongst the rest, there are two sad Catalogues of judgments in that part of Scripture properly called the Law, wherein contagious and mortal Diseases are threatned to disobedience. *And if ye shall despise my Statutes——saith God——I will even appoint over you terror, consumption, and the burning ague, &c.* Levit. xxvi. 14, 15, 16. and again, *The Lord shall smite thee with a consumption, with a fever, and with an inflammation, and with an extreme burning,* Deut. xxviii. 22. and ver. 59. *The Lord will make thy Plagues wonderful——even sore Sickneses and of long continuance.* ver. 60. *Moreover he will bring upon thee all the Diseases of Egypt——* ver. 61. *also every Sicknes, and every Disease, which is not written in this Book of the Law, them will the Lord bring upon thee until thou be destroyed.* To which, with the rest of the Punishments there recited, the Church hath respect in this place, teaching us to acknowledge, that as our Sins have been many, of divers kinds, and of long continuance, so might our punishments justly have been also, but our God hath shewed himself a most merciful Father, in that he hath not dealt with us according to our deservings. It is the property of (h) Mercy either wholly to pardon, or to punish gently: and it is said of *M. Antoninus*, that his penalties were always below the Law (i) which was the Custom of all his Successors (k); but we are sure, it is the manner of Almighty God instead of many Punishments to inflict but one, and when the greatest are deserved, to choose the least, and yet to take that off also as soon as there is any hopes of amendment: He might have scourged us with Famine and War, Plague and Epidemical Diseases altogether; but now he hath only used the last, and the least, which if it seem grievous in it self, yet is very moderate with respect to our evil deservings: So that we are so far from having any reason to complain, that we have all possible cause to admire our heavenly Father's mercy, who threatneth severe things to keep us from sinning, hoping his words may warn us to avoid the stroke of his anger; but threatneth only to prevent our suffering of them (l); and yet when the warning takes no place, but we do sin for all that, then he abates of the rigour of his Sentence, chastising us gently, and soon giving over: So that there is mercy in his threatnings, and mercy in his executions; and it is a proper Introduction to the divine praise, to look upon the Clemency which he shews, even in the severest parts of his dealing with us.

s. X. **B**ut seeing it hath pleased thee, of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious Sicknes, wherewith we lately have been so sore afflicted, and to restore the voice of joy and health into our dwellings.]

This one Judgment of the late raging Sicknes, though it were less than we deserved, yet if God had made it continue, or caused it to spread, might have almost consumed us: So that we have cause to reckon it as an act of his tender Mercy, that he was pleased to assuage it. 'Tis true, we did express a great Humiliation under it, and prayed earnestly for the removal thereof: But we must not be so vain as to think our humiliation could merit our deliverance, since it is said, that when God in anger sends his judgments upon a Nation, *Though Noah, Daniel and Job were in it, they should only deliver their own Souls,* Ezek. xiv. 14. And doubtless our Piety and Devotion is far short of theirs: and we here do justly confess, it was but weak and unworthy, our sorrow went not so deep, nor were our Prayers so fervent, or our Repentance so serious,

(h) *Potest si
tunc poterit,
donare, sin
minus, tempe-
rare.* Sen. de
Clem.

(i) *Jul. Capi-
tol. in vita.*

(k) *Ῥωμαῖοι
ἐνέσταντο ἀντι-
θέσαι τιμω-
ρας ὑποβόρας
τοῖς πλημυ-
λῆμασι.*

*Justin. 2. ad
Hunnos.*

(l) *Tristitia minua-
tur, ne in nos
tristitia invohat.*

Theod. in Jon. 3.

*Ἀνθρώποι πολ-
λὰς ἡμέρας μὴ
κατατλήσιν ἀπει-
λὰς εἰς ἑρπῆ-
ν ἐξενέχον.*

*Chrys. in Gen.
hom. 20.*

as so great an occasion did require, so that we may note, that this Mercy of health was granted [upon] our humiliation, but not for the merit thereof: The grant proceeded merel of his tender mercy; only he was pleased with our imperfect humiliation, and took that occasion to send us relief. And now how are we bound to bless his infinite pity! that beheld some of us dead, and others dying, many smitten with this Disease, and all of us full of grief and fear, and then remembring our Sins no longer, he commands the Angel to put up his Sword, the mournful knells are cealed, and there is no more complaining in our Streets, no more lamentation in our dwellings: But the voice of Joy and Health, which God promisseth to send into the dwellings of the righteous, *Psal. cxviii. 15.* is now to be heard in our houses also. While Sickneſs was there, all joy was banished from our houses and our hearts also, nothing else but Mourning and Woe, sighs and groans, complaints and doleful accents dwelt there: but now health and joy are returned together, now we are able and fit, as well as obliged, to sing praise to God: and I wish we may make use of this chearfulness of our temper, and this spritelines of mind, which health hath restored us unto, to praise God more chearfully and more devoutly; for doubtless Health is the greatest blessing, which God can bestow upon us in this World, *Aristotle* and *Plato* reckon it the first of all outward good things, and our own experience shews us that riches, honours and pleasures, are nothing if we want health to enjoy them; so that when God restores this, he gives us a power to enjoy all other earthly comforts: Let those therefore give thanks to the name of the Lord, who have wholly escaped this Disease, because they had their Health without interruption; and those who are recovered from this Sickneſs, because they have tasted the misery of wanting health, and so can better apprehend the mercy of its restoration: All of us indeed are bound to joyn in this necessary act of Praise.

S.XI. We offer unto thy Divine Majesty the Sacrifice of Praise and Thanksgiving; lauding and magnifying thy glorious Name, for such thy Preservation, and Providence over us, through Jesus Christ our Lord, Amen.]

This Conclusion is the natural Consequence of all the former Considerations: for whether we compare the greatness of our Sins with the gentleness of our Punishment; or reflect upon the misery of our late condition in respect of our present estate, we have abundant cause to offer up the Sacrifice of Praise and Thanksgiving. There are many of our Brethren swept away by the late Mortality, and we are yet left alive: Now, *the dead praise not thee, O Lord, neither all they that go down into silence; but we will praise the Lord from this time forth for evermore, Psal. cxv. 17.* The Grave is called the place of silence, and they are silent, that dwell there (m): *The Grave cannot praise thee, Death cannot celebrate thee (saith good Hezekiah in the like Case) the Living, the Living, they shall praise thee, as I do this day, Isa. xxxviii. 18, 19.* It is we who are spared that must laud and magnifie the glorious Name of our Deliverer, for we were rescued from the common destruction to this very end. Let us consider how strangely his Providence did take care of our Preservation, when many younger or stronger, many that had better means of escaping, and seemed to be in less danger than we, died by this sad Disease; and what reason can we give, why they were taken, and we were left? It was God's infinite mercy towards us, and it is our duty to own it with the most hearty praises we can express; yea if we shall neglect it, we are the most ungrateful wretches in the World, and deserve to be cast out of God's protection for the future: and it is very likely, if we will not praise the Lord now, when we can, and are so much obliged to do it, it shall not be long ere we be sent to the house of silence our selves, where we cannot do that, which now we will not perform. Let us therefore be so wise, and so just, so kind to our selves, and so grateful to our Deliverer, as to bless him heartily now, and that will engage him to keep us for ever hereafter, till a timely death take us to a glorious Immortality, through Jesus Christ our Lord. Amen.

(m) Psalm
xxx. 19. and
cxv. 17.
— fillet rex
ipse silentum.
Virg. Aeneid.

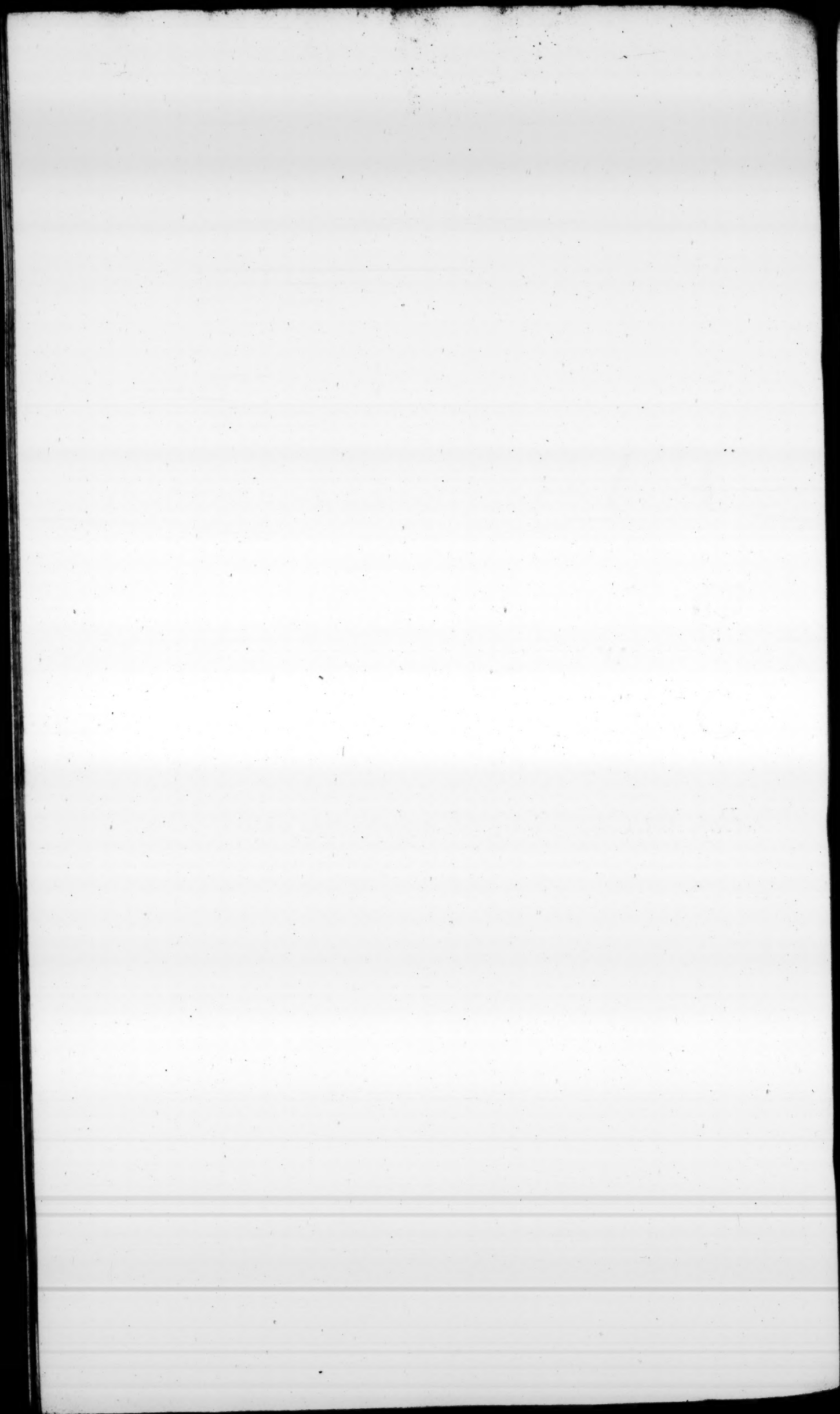
The Paraphrase of the last Thanksgiving.

O Lord, we are so far from murmuring at this grievous Sickness, which hath raged among us, that [We humbly acknowledge] here now that we are [before thee] in thy house, [O most merciful Father, that] thou art very gracious in thy dealings with us: since instead of that one Judgment [all the punishments] and dreadful Plagues, [which are] terribly, but justly, [threatned in thy Law] against all the wilful Transgressors thereof, [might justly have fallen upon us] to our utter ruine [by reason of] the horrible guilt of [our manifold Transgressions,] and the great provocations we have given thee by our Impenitence [and hardness of heart] after we had committed them: [Yet seeing it hath pleased thee,] notwithstanding all our evil deservings, [of thy tender mercy] and mere compassion to pity our miserable Case, and that so speedily [upon,] though not for the merit of [our weak] Supplications, [and unworthy humiliation:] We admire thy readiness to relieve us, and own thy great favour, in that thou hast vouchsafed [to assuage the contagious] fury of this Epidemical [Sickness, wherewith we] and our Neighbours [lately have been sore afflicted:] For Mortality and Mourning were round about us, till thou wert pleased to deliver us [and to restore the] long estranged [voice of joy and health,] which are both together now returned [into our dwellings:] And Lord, this joyful Voice shall return to thy house also; for here [we offer unto thy Divine Majesty] our gracious Deliverer [the Sacrifice of] most hearty [Praise and Thanksgiving:] And we resolve to spend the time which thou hast given us [in lauding and magnifying thy glorious Name] both in private and publick [for such] illustrious Instances of thy mercy, as thou hast shewed in [thy Preservation] of us at this time, and in thy Care [and Providence over us] at all other times, which we pray thee to continue [through] the merits and mediation of [Jesus Christ our Lord] and Saviour. *Amen.*

PART



PART III.
CONTAINING
The Communion Service,
WITH THE
OFFICES
OF
Baptism, Catechism, and Confirmation.



THE INTRODUCTION.

*Of the Communion Service in general, with the reason
and use of this Undertaking.*

§. 1. **W**Hatsoever Benefits we now enjoy, or hope hereafter to receive from Almighty God, they are all purchased by the Death, and must be obtained through the Intercession of the Holy Jesus. And for a perpetual memorial hereof, we are not onely taught to mention his Name in our daily Prayers, *John 14. 13. and 15. 16.* but are also commanded by visible signs to Commemorate, and set forth his Passion in the Lords Supper, *1 Corinth. 11. 26.* wherein by a more forcible rite of Intercession * we beg the Divine Acceptance. That which is more compendiously expressed in the Conclusion of our Prayers [*through Jesus Christ our Lord*] is more fully and more vigorously set out in this most Holy Sacrament; Wherein we intercede on Earth in imitation of, and Conjunction with the great intercession of our High Priest in Heaven; Pleading in the Vertue and Merits of the same Sacrifice here, which he doth urge there for us. And because of this Sympathy and near Alliance between these two Offices of Praying and Communicating, we find the Eucharist in the purest Ages of the Church, was a daily Companion of their *Common Prayer*. So that there is no Antient *Liturgy* but doth suppose and direct the Celebration of this Sacrament, as constantly as the use of Publick Prayers: they being never separated, but in the case of Novices, or offending and secluded Christians, who onely had the benefit of the Petitions, but were shut out before the Mysteries were begun. And though the iniquity of our Age hath made the Imitation of this sublime Example, rather to be wished for, than expected: Yet the Consideration thereof may both humble us for the sad decay of Christian Devotion; and also shew us what excellent Reason our Church had to annex so much of this *Communion Office* to the usual Prayers of all our more solemn Assemblies.

§. 2. As to the particular Form of this part of the Divine Service, our Church hath taken the same liberty therein, which others had done before. For since our great Master (who did Institute this Sacrament) hath not prescribed any particular Form for the Administration thereof in Holy Writ; there have been in all the first Ages, many Liturgies composed suitable to the places and times for which they were designed. Such are those which now bear the names of *St. Peter*, and *St. Barnabas*, but especially the Liturgy of *Hierusalem*, called from *St. James*, and that of *Alexandria*, named *St. Marks*, and that of the famous *Clemens*: Most of which (though with some Corruptions) are still extant. And yet not.

* *Fideles etiam
inter orandum
Christum offer-
runt Deo Patri
victimam, dum
scilicet mente
affectuque ad
sacrificium ejus
unicum servan-
tur, ut Deum si-
bi habeant faci-
antque propiti-
um. M. Medes
Christ. Sacrif.
sect. 3.
† Act. 2. 42.
Τὸ πρῶτον
ἀεὶ καὶ ὡς
συνήθως.*

The INTRODUCTION.

notwithstanding *St. Basil*, *St. Chrysostom*, and *St. Ambrose* did every one of them compile a several *Liturgy* for their several Churches: and yet all different from the Roman Missal. And the Reverend Composers of the *Common Prayer* have used the same freedom, extracting the purer, and rejecting the suspicious parts, out of all the former: And so have compleated this Model with so exact a Judgment, and happy success, that it is hard to determine whether they more endeavoured the advancement of Devotion, or the imitation of pure Antiquity. For we may safely affirm, that it is more Primitive in all its parts, and more apt to assist us in worthy Receiving, than any *Liturgy* now used in the Christian World. The stile is plain, and moving, the phrase is that of the most genuine Fathers, and the whole Composition very Pious, and proper to represent and give lustre to the Duty; as we shall shew in the several Particulars, when we have, first, given some account of the Reason and Use of this Undertaking: And Secondly, in a brief Scheme presented the Method of the whole Communion Service.

§. 3. The Design of this Tract is, that so excellent an Office may be performed with a suitable Devotion. And in order thereto, we have not onely explained all the parts thereof, but by proper Meditations and Prayers all along have fitted it for the exercise of an Uniform Devotion, during the whole Administration. We have indeed many admirable Books for our help at this Sacrament; but they being generally designed for the Closet, the Affections which were elevated in private, are apt to grow loose and unactive when the publick Service doth begin. Whereas this Discourse, following the Order appointed for the Celebration in the Church, doth entertain the Devout Communicant all the way, with most pertinent Meditations; Most of which by frequent reading them in private, may be made so familiar, that the hearing that part of the Office will bring them into our minds in their proper seasons. For there will be little opportunity during the Administration to use the Book, unless while the Minister is distributing to our Brethren; all which time may be spent in those Meditations upon the Form of Administration. And yet though we were obliged to follow the Method of the Liturgy, we have endeavoured so to contrive it, that they who desire variety, or want other helps, may be assisted hereby in private also. So that you will here find directions, not onely for your deportment at this Sacrament, but also for your preparation to it, and demeanour afterwards. And though no part hereof be improper for such as would Communicate, to read, or meditate upon: Yet for your better advantage, we have added the following Directions concerning the Order, wherein some special parts of it are to be used, by such as desire to be worthy Receivers.

A TABLE shewing how these Discourses may help us in our Private Preparation,

I. When the Minister hath given notice of the Sacrament,	1. For your Instruction in the Mystery, and Preparation, read } Partit. I. Sect. VIII. all. 2. If you find any unwillingness to come, read } Part. III. Sect. II. §. 1, 2, 3, 4, 5, 6. and § 9. 3. If you are dejected so as to be discouraged from coming, read } Part. I. Sect. IX. all. 4. If you are dejected so as to be discouraged from coming, read } Part. II. Sect. II, IV, V. all.
II. On the day before you are to Receive,	1. To direct and assist you 1. In your Preparation in general, read } Part. I. Sect. II. all. 2. In your Examination, read } Part. I. Sect. III. §. 4, 5, 6, 7. and Sect. VIII. §. 6, 7, 8. 3. In your Confession, read } Part. II. Sect. I. §. 4, 5, 6. 4. In your Resolutions of new Obedience, read } Part. II. Sect. III. all. 5. In the Exercise of your Charity, 1. In giving, read } Part. I. Sect. VI. all. 2. In making satisfaction, r. } Part. I. Sect. VIII. §. 9. 3. In forgiving Injuries, read } ib. §. 10. 4. In praying for others, r. } Part. I. Sect. VIII. all. 2. To persuade you to be thankful for Christs death, read } Part. II. Sect. I. §. 7, 8, 9, 10.
III. On that morning that you may approach,	1. With Humility, read } Part. III. Sect. I. all. 2. With Thankfulness, read } Part. II. Sect. VI. §. 3. to 8. 1. At Christmaß, read } Part. II. Sect. VI. § 8, 9. 2. At Easter, read } ib. §. 10. 3. Ascension Day, read } ib. §. 11. 4. Whit Sunday, read } ib. §. 12. 5. Trinity Sunday, read } ib. §. 13.
IV. At the time of the Celebration,	1. While the Elements are Consecrating, read } Part. III. Sect. II. §. 7. to 13. 2. Before, in, and after the Receiving 1. Of the Bread, read } Part. III. Sect. III. §. 3. to 10. 2. Of the Cup, read } ib. §. 10. to the end.
V. After the Sacrament,	1. If you would offer up your self to God, read } Part. IV. Sect. II. §. 5. 2. If you would pray for Grace, read } ib. §. 6. 3. If you would do acts of Humility, r. } ib. §. 7. 4. If you would give Thanks, read } Part. IV. Sect. III. §. 3. and Sect. IV. §. 3, 4, 5, 6. 5. If you would acknowledge Gods Mercy, read } Part. IV. Sect. III. §. 4, 5, 6. 6. If you are afraid you shall fall off, and desire Grace to persevere, read } Part. IV. Sect. III. §. 7.

The Analysis of the whole Communion Office.

This Office may fitly be divided into four Partitions :

Partition I. Of the more gene- ral Prepa- ration to the Holy Communion,	1. As it is common to the whole Congre- gation, be- ing the Ex- ercise of	1. Holy de- sires in 2. Repen- tance in 3. Prayer, in 4. Hearing, in 5. Faith, in 6. Charity, in	{ { { { { { { The Lords Prayer. Sect. I. The Collect for Purity, II. The Ten Commandments, III. The Collects for the King [and Day.] IV. The Epistle. V. The Gospel. ib. The Creed. ib. The Exhortation and Senten- ces. VI. The Prayer for the whole Church. VII. The warning before the Communion. VIII. The Exhortation to the Com- munion. IX.
	2. As more proper to those who are, or ought to communicate		
Partition II. Of the more immediate Prepara- tion,	1. More generally, in		{ { The Exhortation at the Com- munion. I. The immediate Invitation. II.
	2. More particular- ly by	1. Expres- sing our Penitence, 2. Support- ing our Faith, 3. Offering up our Praises.	{ { { The Confession. III. The Absolution. IV. The Sentences, &c. V. 1. The general Preface and Crispation. VI. 2. The particular Prefaces. ib.
Partition III. Of the Ce- lebration containing	1. The Communicants humble approach in		{ The Address. I.
	2. The Ministers blessing the Elements by		{ The Prayer of Consecrati- on. II.
	3. His distribution of them according to		{ The Form of Administra- tion. III.
Partition IV. Of the Post-Com- munion concluding with	1. Prayers and Vows,		{ The Lords Prayer. I. The first Prayer in the Post- Communion. II. The second Prayer in the Post-Communion. III.
	2. Praises and Thanksgi- vings in 3. Benediction by		{ The Gloria in Excelsis. IV. The final Blessing. V.

PAR-

PARTITION I.

Of the more general Preparation to the Holy Communion.

SECT. I.

Of the Lords Prayer.

S. 1. **T**HERE can be no fitter beginning for this Sacred Ordinance which so peculiarly challengeth Christ for its Author, than that divine Prayer which owes its Original to the same person. The *Lords Prayer* must be the most proper Introduction to the *Lords Supper*. It seems our Saviour intended it should be joined to all our Offices of Devotion, because he ushers it in with this Injunction, *Luke 11. 2. When ye pray, say, Our Father, &c.* In compliance wherewith, as the Church hath again placed it at the entrance into this Service, so let us repeat it with a fresh devotion; considering that these being the Words of the Son of * God, will (if duly repeated) make way for the acceptance of all the rest of our Petitions and Services. And as there is nothing can be more agreeably united to the Intercession of Jesus in Heaven, in this our great rite of Supplication, than that Prayer which himself hath indited: So the Form it self (as the Ancients did explain it,) doth excellently agree † to this Mystery. Wherefore passing by its *Analysis*, and *discourse* upon its several parts, which we have done before, [*Compan. to the Temple*, Part. I. Sect. V.] we shall now, as more pertinent to this occasion, by a brief Paraphrase direct the pious Soul how to apply it to the present Duty.

* *Agnoscat Pat-
ter filii verba.*
Cypr.

† *Oratio illa—
nihil terrenum
habet, sed omnia
cœlestia, & ad
animum tenden-
tia.* Isidor. Pe-
leus. Ep. 281.

The Paraphrase of the Lords Prayer.

S. 2. We confess O Lord we are not worthy to be called thy Servants, and yet we desire so to be united to thy Son by Faith, and to one another by Love, that thou mayest be [**Our Father**] in Jesus Christ, by the visible remembrances of whose death on Earth, we set forth thy goodness [**which art in Heaven**] and not to be seen with mortal eyes. O let us so reverently celebrate this Mystery, that [**Hallowed**] and adored by us, and all the World, may [**be thy Name**] for the Mercies of our Redemption. And let us by this Manifestation of our Saviours love be won so fully to thy Obedience, that [**thy Kingdom**] of Grace being set up in all our hearts, we may be ready against thy Kingdom of Glory [**come**] where these outward signs shall cease, and we shall see thee face to face. In the mean time let this, and every part of [**Thy will be done**] with the like sincerity and devotion by us thy Servants [**in Earth, as it is**] by thy holy Angels [**in Heaven**] who are now attending upon, and desirous to look into these Mysteries. But since we want that immediate fruition of thy glorious presence, which those blessed Spirits do enjoy, [**Give us**] at thy holy Table which thou hast prepared for us [**this day**] that Bread of Life the Body of Christ, which is as necessary for our Souls as [**our daily Bread**] is for our bodily sustenance. And since thou hast admitted us to Feast upon the remainders of the great Sin-offering, be pleased by virtue of that expiation to pardon [**And forgive us**] fully and freely all [**our trespasses**] against thy divine Majesty: [**as we**] moved by the experience of a greater mercy in this holy Sacrament, do heartily **forgive them that**

|| *Et corpus ejus in pane confectur—
pinem enim peti mandat quod solum fi-
delibus est necessarium.* Terrul. de
Orat. ita Cypr. & Hier. in Mat. 6.
&c. Καὶ τὸ σῶμα αὐτοῦ ἐν τῷ ἄρτῳ
ἐστὶν ἐνέμενον ὡς ὑψιστάτου ἀνι-
σταμένου ἐν χεῖρῳ. Iheophyl. in
Matth. 6.

now, or at any time in word or deed [*trespass against us.*] Finally when (with the expence of thy Sons blood) thou hast reconciled us to thy self, and to one another, Let not the Enemy renew the breach, [*And lead us not*] into evil circumstances, lest we (forgetting our Vows) should comply and fall [*into temptation*] again, and so provoke thy Spirit to forsake us: We are thine, O Lord leave us not, [*but deliver us*] as Members of thy dear Son, from all the snares of the wicked one, that we may be preserved [*from evil*] spiritual, temporal, and eternal; And as a pledge thereof, do thou in this Sacrament, to these Petitions set thy [*Amen.*]

SECT. II.

Of the Collect for Purity.

§.1. **T**His ancient and devout Collect was retained, not without great Prudence, as being a most exact and compendious expression of our desires of Purity. Nor could it be more conveniently placed, since it is not only an excellent entrance for the Communion Office, as the Discourse will manifest; But a very proper Preface (even when there is no Sacrament) to the rehearsing of, and examining our lives by, the Ten Commandments, to which it is immediately prefixed. For if we hear the Law with an impure heart, *Sin will take occasion by * the Commandment*, to cause thoughts of desire after, or delight in, the very iniquity which is forbidden; And then how is it possible we should heartily say, *Lord have mercy, &c.* Or *Incline our hearts, &c.* So that we are obliged upon both accounts, earnestly to beg a pure heart. And that we may do it with a more knowing devotion, we shall open the particular Form, by the following plain Division, Discourse, and Paraphrase.

* Rom.7.8.
Admonet enim
sepe dum inter-
dicuntur. Cypr.
de Spect.

The Analysis of the Collect for Purity.

- | | | | | |
|--------------------------------------|------------------------------------|---|---|--|
| §. 2. This Collect hath three Parts. | 1. The Reason of the Request, | { Gods Om-
niscience,
which is
expressed | 1. Affirma-
tively, | { Almighty God, unto whom
all hearts be open, all de-
sires known, |
| | | | 2. Nega-
tively, | { From whom no secrets are
hid, |
| | 2. The Request it self,
viz. | { | 1. The matter of it, | { Cleanse the thoughts of our
hearts, |
| | | | 2. The Means, | { By the inspiration of thy
holy Spirit, |
| | | | 3. The End, | 1. Inter-
nal, |
| | 2. Exter-
nal, | { and worthily magnifie thy
holy Name, | | |
| | 3. The Argument used to obtain it, | { | through Jesus Christ our
Lord, Amen. | |

earnestly for a pure heart, lest by any secret delight in wickedness, our protestations of love should be adjudged feigned, and our praises hypocrisie, by him that sees we affect something more dearly, and magnifie and esteem it more highly than we do God himself. We cannot indeed love God so much as he deserves; but if we love him sincerely, that is accounted perfectly. And although we cannot sufficiently set forth all the praise of which he is worthy*, yet when we value him in our hearts above all things, we are accounted to magnifie him worthily†, that is suitably in some measure to his goodness. Now since it is such a happiness thus to love and thus to praise God, we must desire a clean heart (the necessary means thereof) through the merits, and for the sake of Jesus Christ; and then we may be assured that so excellent a thing, asked for so noble an end, and by so powerful and engaging a name, can never be denied to us; and so this

* Αἷος non semper τὸ ἴσον, sed quatenusque convenientiam denotat. Grot. in Mat. 10. 11. Apposita itaque Græca versio Petri hoc loco, καὶ αἰσιοπρεπῶς μεγαλυνῶμεν.

† Μεγαλυνεῖν non magnum efficere sed magnum prædicare Deum. Psal. 34. 3. Acts 10. 46.

Prayer shall have its desired effect, Amen.

The Paraphrase of the Collect for Purity.

§. 6. O [Almighty God] whose power is terrible to all that approach thee with polluted Souls; because thou art that Majesty [unto whom] the thoughts and imaginations of [all hearts be open] and apparent, [all desires] and wishes after any evil are [known] and evident, And the God [from whom no secrets] in word or deed [are hid] or by any policy can be concealed. The remembrance of our impurity makes us fear to draw near to thee, till we have implored thee (who alone art able to help us herein) to [cleanse] and purge out all [the thoughts] of evil, which are so commonly the Guests [of our hearts,] lest they provoke thy pure Eyes to pass us by with abhorrency, and deprive us of the comfort and benefit of this Communion. Blessed Lord, prepare thy lodging in our Souls, [by the inspiration] of those pure thoughts and heavenly desires, which are the fruit [of thy holy Spirit] and the Harbingers of the King of Glory, [that we may] (as it is our unfeigned desire) at all times, and above all things, most sincerely, and [perfectly love thee] and not suffer any secret Lust to be thy Rival in our hearts: [and] that we may also, especially in this Sacrifice of Praise [worthily magnifie] and agreeably set forth the glory of [thy holy Name] in giving so illustrious a Salvation to us [through Christ] Jesus, for whose sake we beseech thee to hear us, for he is thy Son, and shall be [our Lord] for ever, [Amen.]

SECT. III.

Of the Ten Commandments.

§. I. AS Moses by the special command of God did sanctifie the People before the first promulgation of this Law, Exod. 19. 14, 15. So it is our care in the preceding Collect, that all may be pure which are now to hear it; for Gods Law is so holy, that such as have hearts defiled with the love of Sin, are neither* worthy to receive it, able to understand it†, nor likely to profit by it. Nor must any man think, these divine Precepts of the Moral Law so appropriated to the Jewish Synagogues (where they were constantly read with great reverence) as to deserve no place in the Christian worship, or at least that we need not so great preparations before they are read to us; For our Saviour hath rather more strictly enjoined, than any ways abrogated these Measures of eternal goodness: And withall assures us that the keeping of the Precepts is the way to Everlasting Life, Matth. 5. 19, 20. and Chap. 19. 17. So that all of us are concerned to know this Covenant, to which we are engaged in our Baptism; this Rule by which we are to square our lives here, and this Law by which we must be judged hereafter. And therefore it is appointed that these Commandments shall be read

* Οὐ κατὰ τὸ ἴσον ἐφάπαξ ἡ δέουσα. Plato. Psal. 19. 8. 9.

† Εἰ γὰρ οὐκ ἔστιν αὐτοῦ. Plotinus. John 7. 17. Eccles 1. 25.

read in this place, while all the Congregation is together, to the Catechumens as well as to the elder Christians; to those that do not, as well as to those that do communicate; And that immediately before the Gospel to make that the more welcom to us, when the Law hath humbled us by its Terrors. Wherefore we here present the general Division of them, both to instruct the ignorant, and to afford all an opportunity to see their principal offences against them at one glance, while the Minister is reading them, or when we have no time for more particular examination: And to mind every one of the Duties to which they are obliged, that by living according to them, they may make their Prayers the more acceptable *.

* Memoria præceptorum viam orationibus sternit ad cælum. Tert. de Orat. c. 10.

The Analysis of the Ten Commandments.

The First Table.

I. The IV. Commandments of the first Table, concern our Piety towards God,	1. As to the Object of our Worship,	I. Com. Thou shalt have no other gods, &c.	Sins chiefly forbidden. Apostasie, Deifying the Creature, Distrust of God.
	2. As to the manner of our Worship.	II. Com. Thou shalt not make to thy self any graven image, &c.	Idolatry, Superstition, Slight and careless Worship.
	2. In all other Acts that have Respect unto him,	III. Com. Thou shalt not take the Name of the Lord, &c.	Blasphemy, Swearing vainly, Curfing, Profaning Holy Things, Sacriledge.
	3. As to the time of our Worship,	IV. Com. Remember that thou keep holy the Sabbath, &c.	Neglect of the Sabbath, and other Holy Times. Idleness, or Debau-chery.

II. The

The Analysis of the Ten Commandments.

The Second Table.

Sins chiefly forbidden.		
II. The VI Commandments of the second Table concern our Charity to our Neighbour,		
1. Directing us in the Duties of our several Relations,	1. Natural, as Parents, Children,	V. Com. Honour thy Father and thy Mother, &c.
	2. Religious, Ministers, People, Kings, Subjects, Masters, Servants,	
2. Forbidding us to do any Injury, either	1. In deed, against our Neighbours	1. To Superiors, Negligence, Pride, Evil Example.
		2. To Inferiors, Disobedience, Contempt, Refusing.
	1. Life,	VI. Com. Thou shalt do no murder. Taking away Life, Quarrelling, Anger, Revenge, Cruelty,
	2. Chastity,	VII. Com. Thou shalt not commit adultery. Adultery, Fornication, Wanton Desires, Words, Behaviour, Drunkenness,
	3. Goods or Estate	VIII. Com. Thou shalt not steal. Theft and Robbery, Oppression, Cheating, Unjust detaining, Idleness,
	4. Good Name.	IX. Com. Thou shalt not bear false witness, &c. False Testimonies, Lying, Slandering, Tale-bearing, Flattery.
	2. Or in thought and desire.	X. Com. Thou shalt not covet, &c. Covetousness, Envy at others, Discontent with our own.

A Practical Discourse upon the Ten Commandments.

§. 3. It must not be expected that I should explain the particular Commandments, which would too much swell this Work: Onely I shall undertake two things. First, To direct how to use them for our profit when there is no Communion. Secondly, And chiefly, how they may be used in private to help us in our Preparation for the blessed Sacrament.

* Εἰς τὸ πνεῦμα
ἐκείνῳ βλά-
πτει ὁμοίως καὶ
ἐκείνῳ τὸ
συμμετέχειν, ὡς
ἐν τῷ νόμῳ.
porph. de
2^a bñ. 1. 8.

As our natural Ignorance makes it necessary to teach us this Law of God in our Catechism: So our aptness to forget that which is good, requires that it should be repeated in our publick Service. It is dangerous either not to know, or not to remember these holy Commandments*, which are proclaimed by our God, approved by our own Consciences, and established with eternal rewards and punishments. Whosoever therefore thinks it a trouble to hear them so often

often, neither considers the weight of these divine Precepts, nor observes that his own frequent breaches of them do shew, that they are not read often enough to fix them so in his mind as to procure a sincere Obedience. For till we do exactly observe them, we do not know or remember them as we ought. Let us then endeavour so often as we use them, to receive benefit to our Souls thereby.

And to that purpose, *First*, You must with great humility receive them from the mouth of the Minister, as if they were spoken from Mount *Sinai* by God himself, (imitating the tenderness of good *Josiah*, 2 *Chron.* 34. 19.) and cast your selves down upon your knees, for that is the most suitable posture for Criminals, who are to petition for pardon; and thus listen to every Commandment with diligent attention and a submissive Reverence. *Secondly*, Apply them every one carefully to your ways, for since you have neglected to follow the direction of this holy Law as your guide *, it now becomes your Accuser; † and it may be an excellent opportunity to bring you to the knowledge of your sinful estate, and so unto repentance, because your gracious God doth allow you the liberty of second thoughts, and will not condemn you for these offences, if you condemn your selves for them. Ask then your own heart seriously at every one, Have not I been such a one? Done this evil? Neglected this duty? And when your Conscience answers, *Yes*; then you must most passionately cry out, *Lord have mercy upon me*, and forgive me this or that sin. *Thirdly*, Let the discovery of so many breaches, and the sight of so vast a heap of guilt make you afraid to add Sin unto Sin, * and to break these holy bonds any more, † for therefore have you lived at random, because you have not considered your ways, nor compared them strictly with Gods sacred Law. But now that you are freshly minded of your Duty, and reprov'd for your former neglect, it will be expected you shall be more afraid to transgress hereafter, and therefore desiring never more to offend, say, *Lord incline my heart to keep this Law*. And thus the hearing of the Ten Commandments may be an exercise of our Repentance, and a means of amendment every day.

§. 4. It is of excellent use frequently to compare our ways with Gods Law, for so it would be our Guide before we act, to put us upon our duty; our Reprover afterward, to bring us to repentance; and our Monitor to prevent the like misdoings for the future. But I am the briefer in this consideration, because my main design tends to the Holy Sacrament; And also because the Church hath here placed the Ten Commandments principally as the Rule and Measure of that *Examination* which *S. Paul* makes to be necessary before we eat thereof, 1 *Cor.* 11. 28. For the same Apostle teacheth us, that *by the Law* is the knowledge of Sin, *Rom.* 3. 20. And experience also sheweth that there is no readier way to discover our iniquities and humble us for them, than the serious application of this exact Rule to our perverse and crooked paths. I shall therefore, *Secondly*, Give directions how we may so try our ways by them, as to prepare our selves for this Heavenly Feast. To which purpose let it be considered, that this duty of *Self-Examination* is never so necessary as now, when we purpose to receive the Holy Communion: For it is but hypocrisy to seek a pardon for sins which we never perceived our selves guilty of, and foolish presumption to make a Covenant before we have weighed the conditions to which we are to be obliged. Until we see the number, and apprehend the heinousness of our transgressions, and fear the vengeance due unto us for them, we are altogether unfit for the commemoration of his death who suffered for our offences. It is the sight and sense of Sin alone that will shew us what need we have of so glorious a Redeemer. This will shew us our obligation to Jesus, and teach us heartily to praise God for him, and passionately to beg an interest in him: whilst he that doth not discern his guilt, nor foresee his danger, is stupid and unmoved at this amazing spectacle of a bleeding, languishing, dying Saviour, he hath no love nor no fear, no tears nor no desires, no relenting or indignation for what

* Καλὸν ἂν γὰρ τὸ μὴ ἀμνησθέν, ἀγαθὸν δὲ καὶ τὸ ἀμνησθῆναι μετὰ νοεῖν. *Cleui. Alex. Pa. 1.*

† Rectum est index sui & obliqui.

* Iterata enim lex sollicitiores reddit negligentes. *Ambr. in Ga. 12.*

† Hoc nos pessimos facit quod nemo vitam suam respicit. *Sen. Epist. 38.*

is past, nor any vows and wishes as to the time to come; and shall be judged an unworthy Receiver. So that if you desire comfort in, benefit from, or acceptance at the Holy Table, I charge you to be exceeding curious and diligent in this Examination.

The *Pythagoreans* and better sort of Heathens did strictly call themselves to an account every night before they went to sleep, where they had been? what evil they had done? or what good they had left undone? And shall not they condemn those Christians who will not do the same once in a Moneth, or three or four times in a Year; especially upon so solemn an occasion, and for so excellent an end, as to procure a pardon sealed for all their misdemeanours? The *Rabbins* persuade the devouter Jews to spend a whole Moneth together before the Feast of Expiation, in examining all their lives, assuring them that all those offences which they discover shall be forgiven them in that great day: which may more truly be applied to this Ordinance. That holy *Anchoret* which the *Patriarch of Alexandria* found in the *Egyptian* Desarts, said, he had employment enough for his whole Life there (where he had nothing else to divert him,) to judge and condemn himself. And shall not we be justly condemned of the Lord, who think a day or two too much to be so employed? But I hope I need add no more to persuade to so good a Work. And therefore supposing this a sufficient Conviction to those who have any care of their Souls; I shall proceed to direct *How* we must examine our selves by these Commandments.

§. 5. When the Minister gives warning of an approaching Communion, we must contrive to have at least one whole day separated to this so necessary trying and judging our selves. And *first*, As this Law was given in the Wilderness, *Exod. 19. 1.* so we cannot use it in a crowd; but when we purpose thus to apply it, we must retire from the World, and lay aside all secular business, * *Psal. 4. 4.* and carry our minds with us into some place of privacy, that we may wholly attend this great work, which will take up our whole time, and employ all our faculties. For we communicate so seldom, and generally live so carelessly between one time and another; that our Sins are numerous, our Consciences intricate, and many things forgotten, and all confused; So that it is not for us to alledge that the Primitive Christians did not use such solemnity of Preparation; for they lived strictly, received daily or weekly, and kept their Souls always in good order: for which cause also I suppose the Commandments were not appointed to be read in the ancient Liturgies. Did we lead such lives, we might be accepted with lesser and shorter preparatives. But most of our hearts will tell us the case with us is far otherwise. *Secondly*, Having thus chosen a time and place for the undisturbed proceeding in this grand affair, we must resolve to spend it Fasting, *Dan. 9. 3.* not onely that we may not be diverted, or lose any of this precious time by our meat, but that our minds may be more spiritual, and more clear, our body more gentle, and more at the command of the Spirit, † that our hearts may be tender, and more apt to grieve for Sin, and fear Gods wrath; as also that we may punish our flesh, for the gratifying of which, most of our sins have been committed; that we may acknowledge our selves unworthy of our daily bread; and finally declare, that we desire peace with God, more than our very food, and do so earnestly hunger and thirst after Jesus, that we forget our bodily sustenance. *Thirdly*, Begin this work with humble and hearty Prayer to him that sees your heart, and must be your Judge. Beseech him to help you to prevent his judgment by condemning your selves. Desire him to fix your thoughts, strengthen your memory, and to work upon your affections; that you may perceive how often, how heinously, and how long time you have offended, and may with a relenting wounded heart bewail the same. *Fourthly*, After this rise up, and meditate how merciful thy God hath been, in not summoning thee

* *Secessi de populo, in me unicuique negotium est mihi. Terul. de pall. c. 5.*

† *Infirmis carnis vigorem mentis exacuit, ut offensis artibus, vires corporum in virtutes transferantur animorum. Salv. lib. 1. de prov.*

‡ *Prov. 21. 2. Nemo non benignus sui iudex. Sen de ben. l. 2. Nemo suae mentis motus non aestimat equos. Quodque volunt homines se bene velle putant.*

to his Tribunal as yet, and in giving thee this opportunity to prevent a sad and final doom. Remember thy heart is deceitful, and not willing to see its own baseness, or to discover its own shame, nor apt to censure it self ‡ aright. And yet *curfed are they that* do this work of the Lord deceitfully, *Fer. 48. 10.* for it will be their own ruine. Wherefore resolve to set about

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it with all possible sincerity and strictness, as believing thou mayest never have another opportunity, but that thy next Indictment may be in another World; And in the meantime, think that an All-seeing God will come in at this Feast, to enquire how faithfully thou hast performed this duty. And then *Fifthly*, Set your self seriously to look over all the Records of your Memory and Conscience. Call to mind all places you have been in, all Companies and Persons with which you have conversed. Reflect upon your designs, your business, your pleasure and diversifements, with all those circumstances which may represent unto you all your evil thoughts, words, and actions, and may set before you all the good which you have omitted. And if any seem dubious, you must prove and try them, *Lam. 3. 40.* That you may condemn them in your judgment, as well as recollect them by your memory. And do this as impartially as is possible, judging the same of your own Actions, as you would, if they were done by the worst of your enemies. For your better help wherein, the following Table is contrived.

Quo prætergressus, quid factum in tempore, quid non. Offensus praviis, dato palmam & præmia restitui.

Sect. 6. *Brief Heads of Self-Examination upon every one of the*
C O M M A N D M E N T S.

I. C O M M A N D M E N T.

Though I have not Atheistically denied the Being of God, or wickedly renounced him by Apostasy; Yet,

- §. Have I not loved, desired, and delighted in other things more than God?
- §. Have I not feared Men more than God; and sinned against him to avoid their displeasure, or outward sufferings?
- §. Have I not trusted in Man, and relied on outward means more than on God, in my wants, dangers, and distresses?
- §. Have I neither neglected lawful means, nor used unlawful means to bring me out of my troubles?
- §. Have I not despaired of Gods Mercy, so as to neglect my Duty, or by presuming upon it, encouraged my self to go on in Sin?
- §. Have I not been fearless of the Divine threatnings; and yet discontented with, impatient under, and unreformed by Gods Corrections?
- §. Have I not been unthankful for good things, or ascribed the praise of what I am, have, or can do, to fortune, my self, or any other Creature?

Lord have mercy, &c.

And encline, &c.

II. C O M M A N D M E N T.

Though I have not worshipped God by Images; Yet,

- §. Have I not entertained gross, and false conceptions of God; and worshipped him so as is unbecoming his Divine Nature?
- §. Have I not failed in any of the parts of Religious Worship?
- §. Have I not either omitted, or slightly performed Morning and Evening Prayer, and reading the Holy Scriptures?
- §. Have I not been indifferent and customary, as to my coming to the Publick Worship?
- §. Have I not behaved my self there without reverence or devotion, forgetting the Presence of the Invisible God, whom I serve?
- §. Have I not by design or carelessness neglected the Lords Supper, or come to it ignorantly, rashly, and without preparation?
- §. Have I not received it irreverently, and without spiritual affection, or broken the Vows and Promises I then made?

Lord have mercy, &c.

And encline, &c.

III. C O M M A N D M E N T.

If I have not openly blasphemed the holy Name of God; Yet,

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§. Have

- §. Have I not slightly or irreverently mentioned his Holy Name or, Attributes?
 §. Have I not prophanely jested upon, or abused his Holy Word?
 §. Have I not violated holy Places, Persons, Ordinances, or any thing peculiarly dedicated to God?
 §. Have I not taken Gods name in vain by common Swearing, or by Cursing my self or others?
 §. Have I not taken false, or unlawful Oaths; or broken my lawful Oaths or Vows? especially my Baptismal Vow?
 Lord have mercy, &c. And encline, &c.

IV. COMMANDMENT.

- §. Have I not neglected the Publick Worship of God on the Sabbath day?
 §. Have I not mispent any part thereof in vain sports, idle discourses, complemental visits, or unnecessary business?
 §. Have I not permitted those under my charge to prophane it?
 §. Have I not forgotten to praise God for the Creation, and Resurrection, especially on this Day?
 §. Or for his other mercies in his Son, or his Servants, upon the Festivals of the Church?
 §. Have I not slighted these Solemnities, or abused them by debauchery?
 Lord have mercy, &c. And encline, &c.

V. COMMANDMENT.

- §. Have I not omitted; or acted contrary to my Duty in those Relations wherein I stand?
 §. Have I not censured, envied, or railed against my Domestical, Ecclesiastical, or Civil Governours; instead of honouring, imitating, and praying for them?
 §. Have I not been undutiful to my Parents, disloyal to my Prince, stubborn or unfaithful to my Master, refractory and unthankful to my Minister, peevish, and unkind to my Yoke-fellow?
 §. Have I been careful to instruct and encourage in well-doing, to reprove and chastise for ill-doing those under my charge?
 Lord have mercy, &c. And encline, &c.

VI. COMMANDMENT.

- If I have not actually taken away the life of any person; Yet,
 §. Have I not made my Neighbours life grievous, concealed designs against it; or willingly hastned his death, or wished it?
 §. Have I not by fighting or quarrelling wounded or maimed him, or drawn him to any vice, which might destroy his health, or shorten his life?
 §. Have I not been rashly and immoderately angry, or used reviling and quarrelsome speeches, or harboured thoughts and purposes of Malice and Revenge?
 §. Have I not been intemperate in meat or drink; or any other ways prejudiced my own health, or indangered my life?
 Lord have mercy, &c. And encline, &c.

VII. COMMANDMENT.

- If I have escaped the grosser acts of Adultery and Fornication; Yet,
 §. Have I not neglected to use the means to preserve my own and others chastity?
 §. Have I not by Gluttony and Drunkenness pampered my body, or by cherishing unclean thoughts, purposes, and desires, defiled my Soul?
 §. Have I not run into any occasions, or used any provocations of wantonness?
 §. Have I not used or listened to filthy talking, or been guilty of immodest Garbs, or unchaste behaviour?
 Lord have mercy, &c. And encline, &c.

VIII. COM-

VIII. COMMANDMENT.

- If I have not been guilty of notorious Stealing or Robbery; Yet,*
 §. Have I not by negligence in my particular Calling, run into debt, without hopes or purposes of repayment?
 §. Have I not wasted my own Estate, and ruined my Family, by idleness or prodigality?
 §. Have I not cheated my Neighbour in buying or selling, breaking my Covenants, fraudulent writings, or falsifying my words?
 §. Have I not by violence or oppression, exacted of my Inferiours, or by unreasonable usury taken advantage of others necessity?
 §. Have I not wasted or imbezeled that which was committed to my trust, refused to restore the pledge, abused what was lent, or denied that which was found by me?
 Lord have mercy, &c. And encline, &c.

IX. COMMANDMENT.

- If I have not before a Magistrate directly sworn falsely; Yet,*
 §. Have I not accustomed my self to lying in my common discourse?
 §. Have I not maliciously and uncharitably raised or spread abroad evil and false reports of my Neighbour?
 §. Have I not encouraged such ill reports, nor published the faults of another to his disgrace?
 §. Have I not undervalued good, or flattered bad men, and given a false Character to please a Friend?
 §. Have I not suffered an innocent persons good name to be traduced, when I had opportunity or power to clear it?
 §. Have I not by pride conceived, or by boasting uttered false things concerning my self?
 §. Have I neither sought unjustly to uphold, or wilfully to blast my own credit?
 Lord have mercy, &c. And encline, &c.

X. COMMANDMENT.

- §. Have I not secretly murmured at the Providence of God, as if others had too much, and my self too little?
 §. Have I not greedily coveted the Estate, Honours, or Comforts of my Neighbours, nor sought by evil means to procure them to my self?
 §. Have I not envied any, so as to be grieved at their prosperity, or to wish or rejoice at their losses and calamities?
 §. Have I not been apt to undervalue all my own things, and forgetful to give God thanks for them?
 §. Have I not too passionately pursued Riches and Honours, so as to neglect my Soul, and Religion upon these accounts?
 Lord have mercy, &c. And write, &c.

§. 7. Whosoever hath particularly and seriously asked his own Soul the foregoing Questions, will be far from the vanity of the young man in the Gospel, nor is it likely that he will now have the confidence to say as he, *Matth. 19. 20. All these have I kept from my youth.* For his own conscience will tell him in most inquiries that *He is the man*; and accordingly the Church hath provided the Publicans Confession, *Luke 18. 12. Lord have mercy upon us.* Which now may be fitly used, *First*, As an humble and dolorous Confession that we are guilty, very guilty; For when the Prisoner falls down and craves mercy, it shews he is convinced of his fault, and in that phrase is supposed to acknowledge it. *Secondly*, As a passionate and earnest Exclamation for pardon, which now appears infinitely needful, when this black and dreadful Bill is set before us. Yet left all this should not be sufficient to produce that sorrow and shame, which is necessary for

for this solemn Confession, but our hearts remain still obdurate and unrelenting, let every one lay before himself these Considerations. *First*, Meditate of the *Nature* of all these Sins of which thou art guilty: They are the Actions of a poor helpless depending Creature done against the holy Will, and most gentle and reasonable Commands, of that Majesty who could destroy thee in a moment, and whom Angels and all the World besides exactly do obey. And besides, thou mayest upbraid thy self with the folly of Anger, the fury of Revenge, the filthiness of Lust, and the shame of Lying, the beastliness of Drunkenness, and the misery of Covetousness, the unreasonableness of Pride, and the vanity of seeking humane Praise, the restlessness of Ambition, and the vexation of a discontented mind. Consider the malignity of all Sin, and the baseness of every particular, and surely it will appear it was impudence and ingratitude, folly and madness in thee ever to commit them. *Secondly*, Meditate of the *number* of them; and think, that if there be so much evil in one Sin, how deplorable is thy case who hast offended in so many kinds? Oh how often hast thou acted or designed, the greater and more notorious wickednesses? And for (those which we account) the lesser, what is wanting in the odiousness of the single acts, thou hast supplied by frequent repetitions; few days, nay minutes passing in thy whole life, in which thou dost not sin in these instances. I doubt not but thy memory now presents a vast number to thee; but alas those that were never observed are far more, and those that are forgotten are more numerous than both, yet these are all noted in the Records of Heaven; so that if thou couldst apprehend this formidable Army, it would lay thy confidence in the dust, and strike thee with amazement to consider how many times thou hast deserved condemnation. *Thirdly*, Meditate of the *desert* of these Sins, *viz.* that the *wages* of (any, the least, unobserved, or forgotten) Sin is death, *Rom. 6. 23.* And then how many times hast thou deserved to be cut off? Consider how thou art by these transgressions exposed to the wrath of God, and to suffer all those Temporal, Spiritual, and Eternal miseries, which the righteous Judge of all the World hath threatened in his holy Word. And if thy heart be apt to excuse its faults, on pretence of a corrupt nature, a violent temptation, or a sudden surprise, and will not believe, or fear that God is so highly displeased; then tell thy own Soul, that for one offence the Angels were cast out of Heaven, and Adam out of Paradise, and He that is the lover of Men, for lighter or fewer Crimes, doth lay dreadful Plagues and Miseries upon thy Brethren; and God is no respecter of Persons; He spared not his own Son, when he stood in the place of Sinners, and shall he spare thee? Oh look up to the Cross of *Jesus*, behold his agonies and his sorrow, hear his groans and cries, observe his anguish and his pains. Is not God highly displeased with Sin, when he makes his own Son the example of his wrath, to his offending Servants? In short know, that if Repentance do not now procure thy pardon, thou shalt have God and all Creatures thy Enemies, and mayest justly expect Losses and Crosses, Poverty and Reproach, Diseases and an evil death; and (which is more horrid) to be deprived of the aids of Gods Spirit, and the offers of Grace, and to be left in thy own hardness and impenitency, as one that refuseth to be reclaimed. And if any or all these have not yet fallen upon thee, it is onely because the Lord will try whether at this time thou wilt seriously repent; but thou art not acquitted, though he do a while forbear. *Fourthly*, Meditate of those *Aggravations* which make thy sins worse than those of other men, and that will convince thee that thou deservest no less. For *First*, Have not many of them been committed against thy knowledge and reason; and in despite of all the checks and reluctancies of thy Conscience? *Secondly*, And although thou hast made so many Vows, and taken so many resolutions never to act them more; yea, and engaged this upon the holy Sacrament of Christs body and blood: Yet hast thou not entertained them again? *Thirdly*, Have not all those mercies and favours spiritual and temporal, wherewith thy Heavenly Father hath courted thy Love, been abused by thee, and cast away upon thee, when all this could not prevail to make thee leave one lust, or persuade thee to give over piercing him that hath died for thee? *Fourthly*, Hast thou not proceeded in thy evil Courses, after all those exam-

examples of Divine Vengeance on others, and all those Calamities which Sin hath brought upon thy own self? Hast thou feared any longer than the smart remained? Hast thou not made the Almighty almost weary of Correcting thee? and shewed thou lovest thy Sin too well to be easily torn from it? *Fifthly*, And finally how mischievous have the *Effects* of thy transgressions been? They have dishonoured God, disgraced thy Religion, encouraged the wicked to persevere, incited the innocent to follow thy steps, and offended weak and tender Christians. This is indeed a sad story, and if we rightly apprehend it, may make the best to cry out with trembling and deep contrition, **Lord have mercy upon us!** But lest this dismal account which will scarce fetch one sigh from a stupid Soul, should overwhelm others in grief and desperation; I shall add, that we are not like the Jew, who when the Law thundred from Mount *Ebal*, could onely sigh it with a dreadful *Amen*: For we look further, and beholding the Lamb of God, do make bold to crave mercy; the very acknowledgment of our Sin being wrapt up in a Petition for pardon: And the right use of all this is, not to affright us from *Jesus*, but to drive us to him; to shew not onely how little we deserve, but how much we need a pardon; it is to represent how far God can forgive, and how highly our dear Redeemer hath merited, seeing so great and deserved vengeance is yet withholden, and the Gate of Mercy still kept open for such wretched Creatures. Our design in this discovery of Sin is to convince us, that it is high time to desist from adding to their infinite heap, that it is extremely necessary to seek for Absolution, and that it will be an admirable engaging favour, if we be again accepted. For Mount *Sinai* is the way to *Sion*, and the *Law* our Schoolmaster to bring us to *Christ*. When therefore your heart is full of these thoughts, and when hope and fear, sorrow and desire are struggling within you, in the midst of these Passions, bend your knees, and begin to arraign your self at the Bar of your merciful Judge, where humble Confession * is the readiest way to Remission. Acknowledge therefore all ye have found, relate your shame and indignation at your self, your grief and anguish for all your misdoings, intreat as for your life, and with all earnestness beg for pity and pardon; remembering he never did cast off any that thus came to him. Your Confession it self will be no other than a larger Paraphrase of *Lord have mercy*, &c. But if you require a *Form*, the Church hath made excellent provision in that *acknowledgment before the Consecration* †, to which the Reader is desired to turn, and while his heart is in this frame, with great devotion to recite that *Form*.

* *In quantum tibi non peperceris, in tantum tibi Deus, crede, parcat. Tertul.*

† See Partit. 2. Se&t. XII. §. 9.

§. 8. But that this is not all the use of these *Ten Commandments*, we may learn something from the other part of the *Verse* repeated after each of them, being *David's* Prayer, *Psal.* 119. 36. *And incline our hearts to keep this Law.* Which minds us of the next part of our Preparation for the holy Sacrament to which the Law is apt to minister, *viz.* Secondly, *The Renewing of our Covenant*, and this will necessarily follow our Confession if it be sincere, and the language of a contrite heart. Since we now have discovered the vileness and danger of our sinful courses, we must needs be full of indignation against those ways, and cannot but wish we may never fall into the like circumstances again. Nay, God may expect that those who are so drenched in tears, and amazed with fear, shall now study how they may keep the right paths of his Law hereafter. This was the principal end why you were put upon considering *your ways*, that you might turn your feet to his *Testimonies*, *Psal.* 119. 59. And if you be now desirous to do this, it is the best sign of your Repentance, the surest evidence of your pardon, and the best disposition in the World for your reception of these Mysteries; wherein it is Gods part to seal your Absolution by the blood of his dear Son, and yours to give up your self entirely to his Service for ever hereafter, since he hath so graciously quitted the old scores. So that there is no doubt but the true Penitent doth now desire with all his soul to forsake his Sins, and do his duty better. Onely because we find our hearts averse, and not easily inclined to this, which (our Conscience tells us) is our interest and our happiness; The Church hath added this short but significant Petition, to him that can turn the heart, and work in us both to will and to do, that he would *Incline*, &c. Which Prayer that

* Et oremus
quod illa ora-
vit, & quod
oremus imite-
mur affectu—
oremus sermone,
compatiamur &
mente. S. Ambr.
in Psal. 119.

it may be said with *David's Spirit* *, we must resolve to follow those good inclinations when it pleaseth God to work them in us. And to that purpose, before we make this our solemn Promise, we must labour to bring our hearts to condemn the ways of Sin, and to approve of the ways of Holiness, lest we should mock the Almighty, by begging his help in that which we never intend to perform; and lest our vow should vanish into Air, if we do not first consider the particulars to which we bind our selves. And for our assistance herein, *viz.* that our Engagement may be advised and well grounded, and our Prayers for the Divine Aid may be hearty and sincere, we may after our Confession (while our hearts are yet bleeding for our former offences) enlarge our thoughts into these or the like Meditations.

§. 9. *First* to alienate our Affections from Sin, that we may in earnest and for ever renounce it, let every one of us ask his Soul these Questions.

First, How little of either true profit or solid pleasure have I reaped from Sin? The gain is cursed and intangled, the delight short, and unsatisfying, ending either in vexation or a restless desire, which stays longer, and wounds deeper than ever the fantastick pleasure reached. How certain is it, that none of these purchases can last beyond the short duration of my frail life? and how little security have I that my death shall not be ere the next morning? *Secondly*, Yet how great a trouble have I had all my life for this trifling and uncertain reward? the gain was a shadow, but have I not thereby lost my good name, or my health, my time, and my parts, the love of my best friends, and the hopes of Gods favour? Have not these Sins hindered my Prayers, disquieted my Conscience, set my Neighbours against me, and filled my ways with losses, crosses, mischiefs, and evil accidents? Have they not often made me ridiculous and base, hated, and distrusted, and left me full of fears and sad expectations, making my life uneasy, and my death far more bitter and more terrible? *Thirdly*, But these are but the beginnings of sorrow; For is it not as sure as God is true, that if I persist in them, I shall lose all my interest in my onely Saviour? forfeit all my hopes of Heaven? and sell my title to his glorious Kingdom, which is full of ravishing and endless pleasures, and all abundance of whatsoever heart can wish? And besides this insupportable loss, shall not my Soul be condemned in the last dreadful judgment, and cast into the Regions of horror and darkness, anguish and torments that have no abatement, nor no end? Why then, O my Soul, wilt thou buy these vanities so dear? and be so abused by thy Enemies, so ungrateful to thy dying Redeemer, and so mischievous and cruel to thy self? Wilt thou ever be so foolish and so desperate to commit the like again? Say then, O my Soul, I abhor and renounce these cursed delusions, being almost enraged at my self that I have been cheated with them so long; My Reason is convinced, and my Will persuaded that thy ways are the right: Therefore, O Lord *encline*, &c.

§. 10. *Secondly*, To engage our minds to all the Duties of Religion and Piety, Justice and Charity, that we may unalterably chuse them, let every one of us meditate,

First, Why should I be backward to vow my obedience to the Laws of God? Are they any thing else but a method of living well and wisely, free from fears and injury? Do they not teach me to bear my self so, that I may win the favour of God and good men, and be safe in the best, and happy in the worst condition? Can I wish my dearest Friend, or my own Soul, a greater felicity than to be meek and patient, grateful and contented, temperate and industrious, just and bountiful, to converse with God, rejoice with Angels, to imitate the Saints, follow the blessed *Jesus*, and to seek everlasting Joy? *Secondly*, Doth God require any thing impossible, unjust or unreasonable? Am I to bind my self to any more than that which my Judgment and my Conscience (when I am serious) tell me it is fit and expedient for me to do, although it had never been commanded? Is it any more than that which all the wisest and best men, the friends of God and the Darlings of Heaven have done with the greatest delight and pleasure? and therefore it is the onely proof of a generous and noble Spirit. *Thirdly*, Is not my God the best of all Masters? who covers the infirmities, and
strengthens

strengthens the weaknesse of his Servants? Can I fail to please him who begets the desire, and enables for the performance? Who makes the way familiar and easie, pleasant and inviting, and yet where there is a hearty endeavour doth make many abatements, and accept the will for the deed*, who begins his assistances early, and continues them till he hath perfected this excellent work? *Fourthly*, and finally, Shall I not be rewarded with a glorious Crown in Heaven, for being so wise as to chuse to be happy on Earth? Is not this the sure way to the enjoyment of God, the Society of *Jesus*, and the Fellowship of glorified Saints and blessed Souls? to eternal Peace, never-ceasing Joy, to the most perfect and complete felicity which shall last for ever, though the trouble of gaining it be but short and transitory? Be wise therefore, O my Soul! and easily persuaded to chuse thine own happiness; and say, I desire and long to be acquainted with these paths of pleasantness, I chuse and love them all. O Lord *encline our hearts to keep these Laws*. And now I hope it may be time to bend your knees again, and with a fresh bewailing of your transgressions, and many acknowledgments of your Conviction, to renounce and protest against all iniquity; especially that by which you have been most apt to fall; and also to vow and engage that you will lead a holy life; which you must do most seriously, as in the presence of God: and finally looking unto *Jesus* the Purchaser of Pardon, and the giver of all Grace, most humbly beg the holy Spirit, that you may be enabled to keep this pious resolution, since it is your wisdom and happiness never to break it more; to which purpose say, *Lord write all these thy Laws in our hearts we beseech thee*: that is, in our memories, and on our affections, that we may not offend against them, *Psal. 119. 11*. For if his Spirit ingrave them on our Souls, we shall with ease and pleasure keep and do them, *Ezek. 36. 26*. Wherefore let us beg this favour most earnestly, and let us not doubt of being heard. For this is the first and greatest part of the New Covenant; God hath engaged, he will put his Laws in our minds, and on our hearts will bewrite them, *Jerem. 31. 33. Heb. 8. 10*. And further, if we so sincerely pray for this grace of Obedience, it will engage our Heavenly Father still more effectually to grant the last clause, *viz. that our Sins and Iniquities he will remember no more.*

* *Quia voluit, etiam si non valuit adimplere.*
2 Cor. 8. 12.

SECT. IV.

Of the two Collects for the King.

§. I. **T**HE Kings Majesty is fitly prayed for after the Commandments, because he is *Custos utriusque Tabulae*: his Example is a great encouragement to the Good, his Power a terror to the Evil, and so may be a great furtherance to the Observation of the Laws of God. And it doth as conveniently precede the daily Collect, for therein we beg all inward grace, and herein all outward prosperity for the Church, which is always prosperous under good and happy Princes. And although we had prayed for the King before, † yet we are enjoined to do it here again for these Reasons. *First*, Because the welfare of the Kings Majesty is of so great and universal concernment to Religion and the Laws, to Ministers and People, that no one earthly blessing is so necessary to be asked, or so advantageous when obtained. *Secondly*, Because this is a distinct Office anciently used some hours after Morning Prayer, and S. Paul seems to command that we should pray for Kings in all our Prayers, and that, *first of all*, † *1 Tim. 11. 1, 2.* as we in this Service do. *Thirdly*, Because it was ever the Custom, (not only of the Jews* in the time of the Oblation; but also) of the Christians † in the time of the Celebration of these Mysteries, to supplicate for their Princes; as all ancient Liturgies do attest. *With unbloudy Sacrifices and mystical*

† *Comp. to the Temple. Part. I. p. 2. Sect. VI.*

¶ *Vid. Spar. Rational. pag. 239.*

* *Ezra. 6. 10. Ταῖς δυνάμεσι καὶ ἀνδράσιν, ὡς καὶ τοῖς βασιλεῦσι ἐλεγον*

προσφίξεν τοῖς Θεοῖς. Joseph. lib. 12. cap. 17.

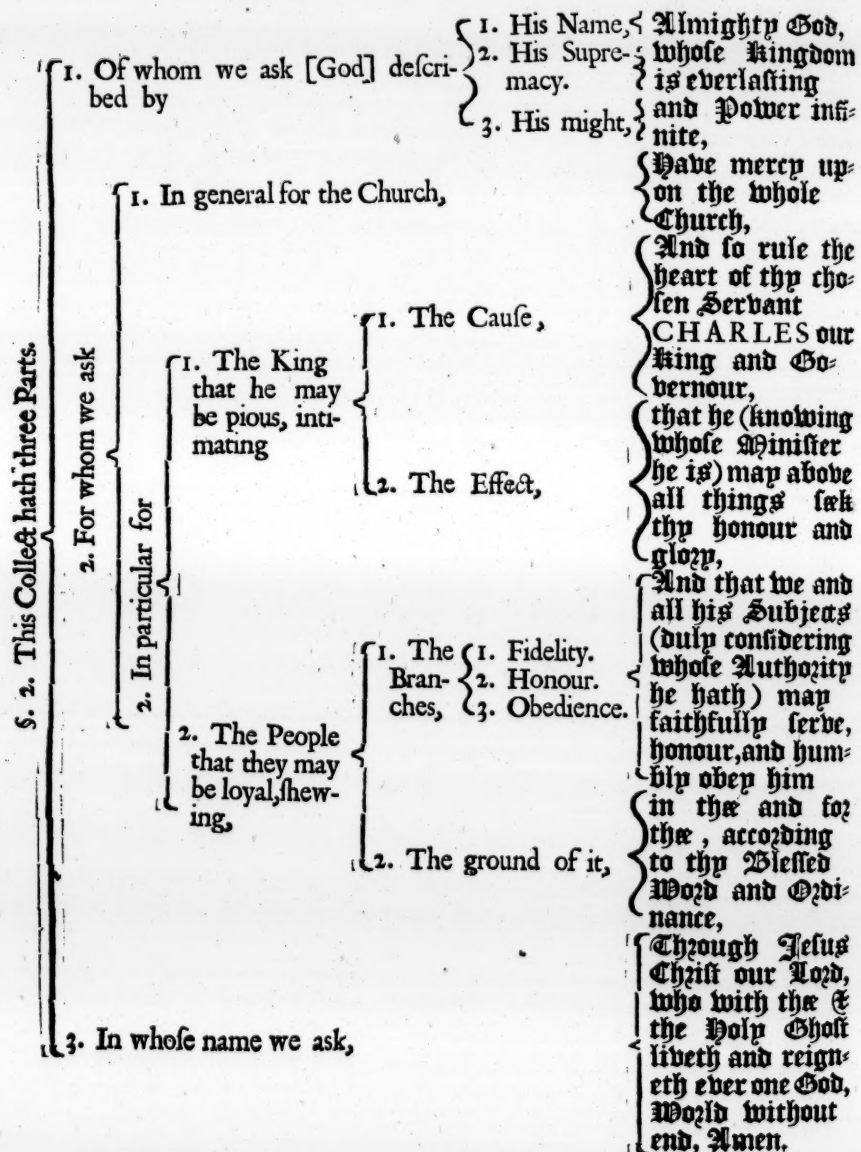
† *Εν τοῖς ἁγισμύνοις καὶ ἑσπερίαις.* Theoph. in 1 Tim. 2. *Oratio premititur pro populo, pro Regibus, pro ceteris.* Ambr. de Sacr. l. 4. c. 4. *Vid. August. Epist. 59. ad Paulin. & Chryl. in 1 Tim. 2.*

D.

Rites

Rites (saith Eusebius) we endeavour to obtain the Divine Mercy in order to the common Peace, offering up then to God supplications for the Church of God, and his Vicerent the King, for his Interest, and his children beloved of God. De Vita Constant. l.4. c.45. And sure it is prudent to ask our greatest Mercies often, and especially then, when by the commemoration of this All-powerful Sacrifice, we may be most likely to prevail. Yet it is not necessary to disturb the Prayer of Consecration, with this and the following General Intercession as the Roman Missals do: but it is much more conveniently set here in the first place. I shall onely add that these Reasons are given not so much to satisfie inquiring curiosity, as to shew how reasonable and fit it is, that we should again fall upon this duty with a fresh devotion. To stir us up whereunto, here is new fuel in these varieties of Forms of Forms laid upon the Altar, which will help us to break forth into holy Flames, if the good Spirit but please to blow upon us.

The Analysis of the first Collect for the King.



A Practical Discourse on this Collect.

S. 3. Almighty God whose Kingdom is everlasting, and Power infinite, have mercy upon the whole Church.] The entrance into this Prayer is a Confession of Gods eternal Supremacy and Omnipotence, in the very words of Scripture, *Psal. 145. 13. Dan. 4. 34. Psal. 147. 5.* thereby to lift up our hearts above the mutable glory, and limited power of all earthly Kingdoms, to him that reigneth for ever, and doth whatsoever he pleaseth. Our Princes are many, and suffered to continue, by reason of death, *Heb. 7. 23.* Be they never so great, never so good, so dear or so useful, they must be taken from us. But our Supreme King is always one, and reigns throughout all Ages; so that Gods Church can never want a Patron to secure it in all the changes of this World; especially since his Power is as infinite, as his Dominion is endless; and his Might hath no limits but his Will*. Upon the serious meditation whereof, we may with hope and chearful expectations, ask for the *Kings Majesty*, who is the Supreme Governour of this Church, and for all the Members of the same, for this Everlasting and Almighty King is able to furnish them all.

* *Deo non posse
nolle est, & pos-
se velle. Ter-
tul. in Prax.*

S. 4. And so rule the heart of thy chosen Servant CHARLES our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory.] The blessings which are bestowed on the single Members of a Church, are the comfort and advantage onely of a few; but if it may please God to direct the King always to seek his glory, herein he shews mercy to the whole Church, and blesteth all the Nation at once. For the Princes piety doth put such discouragement upon Vice, and cast so great a reputation and lustre upon Religion, that good men out of love will follow, and evil men for fear will pretend to comply with, so excellent an example. And thus Vertue becomes publick, encouraged and prevailing, but wickedness infamous and obscure, and loseth many of its followers; which is curiously expressed in the 72 Psalm. Nor is there any one earthly thing that the truly pious Christian doth more heartily desire. *We beg with daily Supplications* (saith *Lactantius* concerning the most excellent Emperour *Constantine*) *that the Divine Majesty will always preserve you, whom he hath chosen to preserve us all, and that he will inspire you with a heart always to persevere in the love of God, which will be advantageous and salutary to all, and will procure your endless happiness, and the peace of all your Subjects. Lact. Instit. in fine.* Kings are the choicest of Gods Servants, and in Scripture peculiarly stiled his chosen, *Psal. 89. 3, 19.* So that we may presume to beseech him to bestow more than ordinary Grace upon our dear Sovereign; whom God hath so wonderfully restored to us, and so mercifully preserved over us, that no Prince in the World hath had such signal testimonies of the favours of Heaven to him. We may pray therefore with much hope, and we ought to beg with great devotion, that God would rule over him, who governs us; and guide him, by whose counsels we are ordered, in such wise, that he may ever have in his eye the Power and Goodness of his great Master, and always (know, that is) consider † by whom he is deputed, and bear himself continually as the Vicegerent of God, by whom all Kings reign: and in all his actions and consultations that he may aim at nothing so much as the advancing of the Divine Glory, from whence all his honour is derived. And surely herein our gracious King will firmly establish his own Throne, and make all his Subjects happy. For that Wisdom and Piety, Justice and Equity, which doth set forth Gods glory, and make so many join in magnifying him, that hath set so excellent a Prince over us, will be both his and our extraordinary benefit. We will therefore ever pray that our Sovereign may be above all concerned to continue his care to defend the Church, and execute Justice, that we may be happy under his shadow, and after-Generations may call him blessed; to which every loyal heart and pious soul will most affectionately say, *Amen.*

† *Θεὸς ὁ δὲ δὴ
νοῦς ἐστὶν. Rom.
13. 4. ἀσίστη-
τος ὁ Θεός. v. 6.*

S. 5. And that we and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance.]

D 2

We

We must not onely look at the Kings duty, but also be mindful of our own : For the happines of a Nation consisteth, not onely in a Religious Prince, but also in Obedient People ; And therefore we are taught in the next place, to pray that not onely *we*, but all that are under his Majesties Dominion, may be loyal and faithful, humble and obedient, revering his Authority, observing his Laws, and opposing all his and our Enemies ; That we may serve him with our Estates and Persons (if need be) and never desert his Interest, either for cost or peril : which Prayer we must not onely make with respect to our temporal felicity, but as *duly considering* that the Almighty and invisible Governour of the World doth not rule us immediately by himself, but by Kings to whom he hath

* Exod 22.28. Psal.82.1,6. Cii.i.e.
Judices qui potestatem Dei exercent.
Ab. Ez.

† Quicumque obfirmat faciem suam
contra Regem, perinde est ac si obfir-
maret faciem contra Divinam Maje-
statem. Midr. Cohel.

Τὸν βασιλέα ποθεῖν ὡς τὸν
θεὸν καὶ ἐν ἡγεμονίᾳ. Clem.
Const.

|| —Sed intra limites Discipline.
Tertul.

Quia—poterant aliquid imperare
perversum, ideo adjunxit, in Domino.
Hieron. in Ephes. 6.

Superiorum imperia dura declinan-
da sensim, & relinquenda magis sunt
quam respuenda. Aul. Gell. Noct.
Ar. 1.2.c.7.

delegated his Authority ; So that they bear his Name, and act by his Power * ; And such as rebel † do fight against God, Acts 5. 39. oppose his Word, and resist his Ordinance, Rom. 13. 2. Wherefore we desire grace to obey, not onely for fear of wrath, but for the Lords sake, 1 Pet.11.13. that is, for Conscience sake, Rom. 13. 5. And this will produce the firmest and readiest obedience to all the Commands of our Governours ; when we observe them as subordinate to the Laws of God, Eph. 6. 1. [in the Lord] as far as they do not contradict the plain Will of the Almighty, and [for the Lord] Rom.13.1. that is, because of his Authority vested in them. And thus the best Christian will be the best Subject. Let us therefore most fervently beg that we may all be conscientiously obedient ; and if we desire that heartily, we shall not onely obtain grace from God to be so, but this Petition is an evidence we are already loyal. And were it sincerely put up by all, there could be no Treason nor Rebellion harboured in our Breasts: but we should live in peace, and please God, adorn the Gospel, Tit. 11. 10. oblige the King, and declare to all the World, that

it is not onely the duty, but the interest of Princes to defend the Religion of this Church, which makes the best men, and loyallest Subjects in the World.

§. 6. **Through Jesus Christ our Lord, who with the, and the Holy Ghost, liveth and reigneth ever one God, World without end, Amen.** It was a false and malicious calumny of the Jews, that the Kingdom of Jesus was inconsistent with the Empire of Caesar ; for obedience to Kings was never so enjoined and asserted before, as it was by Christ and his Apostles. And he himself hath told us that he is a King, but no Rival to the Monarchs of this Earth ; for his Throne is in Heaven, and his proper Subjects, Saints and Angels * ; he reigns, but it is with the Father and the Holy Ghost for ever. For his sake therefore we may pray for the welfare of the Temporal Kingdoms, who hath power both to dispense them on Earth, Matth. 28.18. and to command blessings from Heaven on them ; especially on such Princes who are the Guardians of his beloved Church, who own his Supremacy, and daily confess and praise him, that liveth and reigneth for ever.

* Joh. 18.36.
Ἡ αὐτοῦ βασι-
λεία ἡ κοσμοκ-
ράτεια ἐστὶν ἐκ
οὐρανοῦ, οὐκ
ἐστὶν ἀνθρώπων.
Euseb.

The Paraphrase of the first Collect.

§.7. **Almighty God]** who art always ready to help us, since thou art that King [whose Kingdom is everlasting, and] all-sufficient to relieve us since thou art in [Power infinite] we beg not single or small Mercies of so great a Majesty, but beseech thee to [have mercy upon] all the Members of [thy whole Church] And especially that part thereof planted in these Nations, which will be truly happy, if it may please thee so graciously to direct the Counsels [and so] constantly to [rule the heart of thy chosen] and anointed [Servant CHARLES] by thy Providence, and his undoubted Right [our King and Governour : that he] always remembering his Authority to flow from thee, and [knowing whole Minister] and Vicegerent [he is] even the Deputy of thy Heavenly Majesty ; [may above] and before [all things seek] by defending Religion, executing Justice, and shewing mercy, to advance [thy ho-
nour

nour and glory] for he in so doing, will engage us all to praise thee, for setting so wise and gracious a Prince over us. [And] to compleat his and our happiness; Grant [that we, and all] others whom thou hast placed in the condition of [his Subjects] seriously and [duly considering] that for thy sake [whose Authority he hath] we owe him all duty and allegiance [may faithfully serve] him with our Prayers, Lives, and Fortunes, and also [honour] him in his Person, with our hearts [and humbly obey him] in his Laws by our whole conversation, so far as is possible [in thee] by the help of thy grace [and for thee] and for thy sake, by a conscientious and exact obedience [according to] the Commands of [thy blessed Word] the appointment [and Ordinance] of thy Supreme Providence. O Lord let us be so happy to obtain this [through] the Merits of our great High Priest [Jesus Christ] who hath enjoined this obedience, and is [our Lord] who sets up Christian Princes on Earth to rule under him, [who with thee] the Father [and the Holy Ghost] most gloriously [liveth and reigneth] in Heaven [ever one God] in that [World] which is [without end] and yet not forgetting us that are his Members, in this changeable and uncertain World, for his sake be it so. [Amen.]

Of the second Collect for the King.

§. 8. This Prayer is onely added to help our devotion, with a greater variety; but being as to the main so little different from the former, it shall suffice to remark, that the Petitions are here grounded on a never-failing * Foundation, * Mat. 24. 35. the Word of God, viz. Prov. 21. 1. *The Kings heart is in the hand of the Lord; as the rivers of waters, he turneth it whithersoever he will.* Although the Kings heart be unsearchable to men, Prov. 25. 3. and his purposes seldom to be altered by any of his inferiours; yet Almighty God hath shewed many instances * that he can change the Decrees of the greatest Monarchs, and as the Gardener † by opening certain Sluces, can direct the streams of his Watercourses to which part of his Plantation he pleaseth: So can the King of Kings direct the Counsels, and turn the designs of all mortal Princes to his own glory, and the prosperity of his Church. To increase our wealth at home, to secure us against foreign Enemies, and defend us in the Exercise of the true Religion, is the care of our gracious King, the Prayer of all good Subjects, and the end of Government it self *; and therefore let us rejoice that we have such a God to ask it of, and such a Prince to ask it for, whose endeavours are a great encouragement to this Petition. What is further requisite the following Analysis and Paraphrase will supply.

* Ezra 1. 1. & 7. 28. & 9. 9.
Neh. 1. 11. Dan. 3. 28. Rev. 17. 17.

† See Hammond on Psal. 1. 3.

* See 1 Tim. 2. 3. *ut placidam & quietam vitam degamus: cum omni pietate & honestate.* "Quid enim aliud est imperium nisi cura salutis a dñe?" Ammian. Marcell.

The Analysis of the second Collect.

- §. 9. This Collect hath four Parts.
- | | | | | | |
|---|---|----------------|--|----------------------|--|
| 1. The Compellation | Almighty and Everlasting God | | | | |
| 2. The ground of this Petition being Gods Word concerning | 1. His Power over Kings, { we are taught by thy holy Word that the hearts of Kings are in thy hands,
2. His Providence about them, { and that thou dost dispose and turn them as it seemeth best to thy godly Wisdom, | | | | |
| 3. The Petition it self, and in it | 1. For what it is made, { We humbly beseech thee so to dispose and govern the heart
2. In behalf of whom, { of CHARLES thy Servant our King and Governour,
3. To what end, viz. { <table border="0"> <tr> <td>1. Gods glory,</td> <td>{ that in all his thoughts, words, and works, he may ever seek thy honour and glory,</td> </tr> <tr> <td>2. The Nations good,</td> <td>{ And study to preserve thy People committed to his charge, in Wealth, Peace, and Godliness,</td> </tr> </table> | 1. Gods glory, | { that in all his thoughts, words, and works, he may ever seek thy honour and glory, | 2. The Nations good, | { And study to preserve thy People committed to his charge, in Wealth, Peace, and Godliness, |
| 1. Gods glory, | { that in all his thoughts, words, and works, he may ever seek thy honour and glory, | | | | |
| 2. The Nations good, | { And study to preserve thy People committed to his charge, in Wealth, Peace, and Godliness, | | | | |
| 4. The Motives to make it effectual taken | 1. From Gods mercy, { Grant this O merciful Father,
2. Christs merits, { for thy dear Sons sake Jesus Christ our Lord, Amen. | | | | |

The Paraphrase of the second Collect.

§. 10. O [Almighty] Lord [and everlasting God] who art infinitely powerful and ever the same, We chearfully call upon thee for our gracious Prince, because [we are taught by] thy Spirit in [thy holy Word, that the hearts] of all men, yea even the counsels and purposes [of Kings] which seem of all other the most unsearchable and unakerable, yet [are in thy hands] and at thy command: So that thou canst direct them to any good, or restrain them from any evil; [and that thou dost] by thy over-ruling Providence [dispose and turn them] as the Rivers of Waters: Giving such event to every design, [as it seemeth best to thy] divine and [godly wisdom] by which thou dost manage all the World. Wherefore [we humbly beseech thee] thou great Moderator of Heaven and Earth [so to dispose] the Counsels [and govern the heart of] our gracious Sovereign [CHARLES thy Servant our] just and rightful [King and Governour] as may best conduce to his and our mutual comfort. To which end let thy heavenly Grace cause [that in all his] purposes and [thoughts, words, and works he may] most religiously and earnestly [ever seek] to advance [thy honour and glory] by defending thy Gospel, administering Justice, and making it his constant care [and study to preserve] all his Subjects, who are [thy people] and by thee [committed to his charge] in a most flourishing prosperity, that they may increase [in wealth] and abound in plenty, continue in [peace] and dwell safely in the profession of Religion, and in the practice of Vertue [and godliness] throughout all Generations. [Grant this] we beseech thee [O merciful Father] of thine own gracious nature, especially now we plead in this Sacrament [for thy dear Sons sake] and in remembrance of the death of [Jesus Christ our Lord] and our Redeemer. [Amen.] SECT.

S E C T. V.

Of the Epistle, the Gospel, and the Creed.

§. I. **W**Hen to these Prayers for outward Prosperity we have added the Collect of the Day (of which see *Comp. to the Temple*) as a Petition for internal Grace, and a fit preparation for the following Portions of Scripture, out of which it is taken, and to which it commonly doth refer: Then followeth the reading of the *Epistle* and *Gospel*: And it is evident, that long before the dividing of the Bible into Chapters and Verses, it was the custom both of the Greek and Latine Churches, to read some select portions of the plainest and most practical parts of the New Testament, at the Celebration of the Eucharist, in imitation of the Jewish Mode of reading the History of the Passover before the eating of the *Paschal Lamb*. *Buxtorf. Lexic. Chald.* So that we find mention of reading the Apostolical and Evangelical Writings in this Office, not onely in the Liturgies of *St. James*, *St. Clemens*, *St. Basil*, &c. but in *Justin Martyr*, *Tertullian*, *St. Augustin*, and others of the Fathers, many of whom have their *Homilies* still extant upon them. And *Strabo* affirms, they were appointed by the first Successors of the Apostles*. For the Council of *Valentia*† did onely fix them to that place wherein now they stand, before the Offertory; that so the *Catechumens* might have the benefit to hear them. For the particular choice of them, they are the very Quintessence of the New Testament. And first, *The Epistles*, are either plain and pressing Exhortations to some necessary Christian duties, or rare discoveries of Gods mercy, or gracious promises of Pardon and Assistance. And they are first read in remembrance of that first Mission of the Apostles, when they went before their Masters face to every City whither Christ would come, *Luke 10. 1.* that the Epistle may be as the Harbinger for the Gospel. And sure it is fit, these being the words of the Servants, that the last place and greatest honour be reserved to the words of their and our Master. Secondly, For the *Gospel*, it is either some remarkable History of Christs Life, or Death, some eminent Miracle, or some curious Parable and part of his Divine Sermons; which is therefore last read, because the Epistles do usually contain instruction in the Mysteries of Salvation, but the Gospel presents the example of *Jesus*, to the imitation whereof all our knowledge is but subservient, *Ephes. 4. 13.* And to this may be referred surely that ancient custom of standing up at the reading of the Holy Gospel, so frequently enjoined by the fore-mentioned Liturgies*, and so universally practised among Christians, both to express an extraordinary reverence to our Lords own words, and also that we may shew our selves ready to obey, by standing in a posture fit presently to execute his commands, and to follow him whithersoever he calls us. The Gospel hath such affinity to Christ, that it is properly the Word of God, and bears the name of our Lord, *Heb. 4. 12, 13.* *1 Cor. 1. 24.* To receive Christ, and to entertain his Word with Faith, is all one. Finally, To believe the Gospel is called eating Christs Flesh, and drinking his Bloud, *Joh. 6.* and is a kind of spiritual Communion; wherefore it is fitly read before this Sacrament, and at the Altar, even when there is no Celebration, because we must hearken to it with the like reverence, receive it with the like joy, and return it with the like gratitude, as if *Jesus* himself was sacramentally, or visibly present with us. For thus the Greek Liturgy orders*: And the Ancients used to say before the Gospel, *Glory be to thee O God*: and afterwards, *Thanks be to God for his holy Gospel* (*tantumquam Christo presenti*) as if Christ was then before their eyes. Do you but endeavour to hear it with Faith, so as you may obey and imitate, and then you shall have great reason to break

* *Walafrid. Strab. de reb. Eccl. c. 22.*† *Sacrosancta Evangelia ante munusculum illationem in Missa Catechumenorum, in ordine lectionum post Apostolum legantur. Concil. Val. Can. 1. Anno circa 500. post Christum.** *Legitur Evangelium stantibus omnibus cum timore & reverentia. Liturg. & Basil. Stantes audiamus S. Evangelium. Lit. S. Chrys. Vide etiam Sozom. hist. l. 9. c. 19. Constit. Clem. 1. 2. Canon. Apost. 61.** *Sapientiam & sermonem Dei hunc esse omnes credentes, clamamus, Gloria tibi Domine. S. Germ. Theor. Et Liturg. S. Chrys. Gloria tibi Domine dicant omnes.*

forth

forth into the Divine Praises. If you remember the sad tidings of condemnation, which the Law lately founded in your ears; Oh how welcome must the prospect of so sweet a Saviour, and the news of so gracious a Pardon be unto you! As for the particular use to be made of these holy portions of Scripture, I refer the Reader to the *Comp. to the Temple* (*Sett. IX. of the Lessons*;) having no opportunity here to pursue that Subject.

Of the Creed in the Communion-Office.

§. 2. As the Apostles Creed is placed immediately after the daily Lessons, so is this after the Epistle and Gospel; since it is founded on the Doctrine of Christ and his Apostles, and herein we follow S. Paul's method, *Rom. 10. 10.*

* Quia ut per
S. Evangelium
corde credatur
ad iustitiam per
symbolum ore
confessio fiat ad
salutem. D.
Bern.

† custodiendam
esse fidem 318.
Patrum qui a-
pud Nicæam,
Eccl. Can. 1.
Conc. Const. 1.

That as in the Gospel * we have in the heart believed unto Righteousness, so in the Creed, we confess with our mouths unto Salvation: This Creed was composed in the second General Council, at Constantinople, probably by the famous Nazianzen, *Ann. Dom. 383.* in the time of Gratian and Theodosius the Great, approved by 150 Bishops, the chief of which seems to be Cyril of Hierusalem, and confirmed by the Imperial Authority: It is sometimes called the *Nicene Creed*, because it differs very little from that which was composed in the first General Council at Nice, nor did this Council intend it for a new Creed †, but only a fuller explication of some Articles, in order to a more particular confutation of the *Arrians*, the *Macedonian*, *Phosinian*, and *Eunomian Hereticks*. And this Creed hath ever since been received and used in the Liturgies of both Eastern and Western Churches; so that although we had the shorter Creed before in the Morning Office, yet we here again repeat this: *First*, With good Authority. *Secondly*, For weighty Reasons. *First*, For Authority. To omit the command of God in the case of the Passover, *Exod. 12. 43, 48.* That no stranger or uncircumcised should eat thereof, we have clear evidence of the Primitive practice,

* Quibus vescentes confessionem fidei
sue addebant. Ambr. de Sacr. Dia-
conus inter precandum clamat, Nullus
catechumenus, nullus auditor, nullus
infidelis, nullus Hereticus. Confitir.
Apostol. quod probat Sozom. Hist.
Eccles. Τὸς ἀμύπτους καὶ βεβήλους
ἐξέσιναι διέκρινε ἐκείνους. 1.6. c. 25.
καὶ οὐ ταῦτα ἐξω γίνονται τῆς ἱερέας
ἀεισεβείας οἱ κατὰ χυδαίους. Dionys.
Eccles. Hier.

† Οὐδὲν ἄλλω μετὰ τοῦ ἐξου ὅτιν ἢ
τῶν πνευματικῶν ἀληθῶς ἐν τῇ δεσφείᾳ
μὴν ὅς ἡμῶν. Iulian. Mart. Apol.

who never celebrated this Mystery till they had solemnly excluded * all unbaptized and unbelieving persons, so that they never administered it to any but those of the right Faith †, using this as a Touchstone to try who might, and who might not, stay to communicate; for by the third Council of Toledo, about 600 years after Christ it was positively commanded, That every Communicant should (after the manner of the Eastern Church) repeat this Creed with an audible voice, that so they may both shew what Faith they profess, and that by right believing their hearts may be purified and prepared for this holy Sacrament. *Can. 2. ap. Caranz. sum.* *Secondly*, As for Reason we may assert the fitness of it upon these accounts, *First*, Since in this Sacrament we are to renew our Baptismal Vow, the Foundation whereof is, to believe all the Articles of the Christian Faith,

we must not be admitted, till we have declared that we stand firm in the belief of these Articles. *Secondly*, Because the Eucharist is the highest Mystery of Christianity, and the sublimest privilege of a Believer on Earth. The Communicants must not only hold the general Creed, but shew themselves free from every Heresie, and profess that they are in the strictest League of Union with the holy Catholick Church. *Thirdly*, Since this Ordinance is the highest exercise and noblest trial of our Faith, wherein we are to raise up our minds above the sensible objects, to believe that which our bodily eyes do not see, * and to receive all the benefits thereof by Faith alone; it is hugely necessary that we should first train this grace by employing it on spiritual objects that in this Divine Office it may make a better flight.

* Τὸ πᾶν τῆς
πίστεως ὅτι.
Chrys. Hom. 2.
in 2 Tim.

§. 3. How to improve the Creed, and to recite it every day with a new devotion may be learned in the *first Part*, † only we shall briefly remark the necessity, and the manner of using it aright in order to the holy Communion. *First*, You may remember that this Sacrament doth necessarily presuppose a firm and affectionate belief of every one of these Principles, and is a superstructure raised upon this Foundation, so that the least doubt or hesitancy in these

† *Comp. to the
Temple. Disc. of
Creed. Part. I.
p. 2, Sect. I.*

these main Articles will make the Soul lame in the whole performance; nor can you be a worthy Receiver unless you do fully believe the Majesty of the Father whom you have offended, the Divinity, Incarnation, Passion and Resurrection of the Son, by whom you sue for pardon, as also the Divine Nature and sanctifying efficacy of the Holy Ghost, whereby you hope to be enabled to keep your Covenant, and so in all the rest; especially since this Communion is the peculiar Badge and cognizance of Christians, wherein we do avow the Lord Jesus to be our Master, and publickly own our selves Disciples of his Religion, for so both Jews and Gentiles by eating of their several Sacrifices, did declare they were Servants of that Deity to whom the Sacrifice was presented, 1 Cor. 10. 16. And thus (as *Athenæus* tells us) the various Sects of Philosophy had their *Symposia* and commemoration Feasts, wherein they did remember their Founder, and profess themselves Abettors of his Opinions; in like manner do we protest our Faith in Jesus by this divine Festival, and therefore it is necessary that we do first repeat the proper Articles of this Religion, as the Rules by which we resolve to live, and as such infallible Truths for which (if need require) we will not refuse to die. *Secondly*, Let us then devoutly say over this our *Creed*, before the Sacrament especially, and as we go along entertain every Article not onely with an assent of the Understanding, but with the consent of our Will, and the compliance of our Affections, being not onely confident of their truth because God hath revealed them, but delighted with their excellency, because they tend to make us holy and happy; and then we shall believe them with a persuasion stronger than can be built upon the Scholastical Demonstration; we shall adhere to them closely and for ever, because they are amiable, and lead us to God and Immortality: Let us not think our Faith sufficient till we so believe in Jesus as our Lord and Saviour, that we are moved thereby to repent of our sins, and cast our Souls on him for pardon, and then we have spiritually communicated already, we have obtained the benefits, and perfected the designs of this Sacrament, and done that internally and nakedly by Faith, which is more solemnly effected in the Mysteries themselves. To which there is no better preparation than such a repetition of our Holy Faith.

The Paraphrase of this Creed.

§. 4. [I] confess with my mouth, that I [believe] with my heart [in one God] a pure and infinite Spirit, distinguished into three persons; the first of which is God [the Father] declared to be [Almighty] as he is the [Maker of Heaven and Earth] Creator of the whole World [and all things] contained in any part thereof, both [visible] as all bodily substances on Earth [and invisible] as spiritual Beings and Angels in Heaven.

[And] I also believe firmly [in one Lord Jesus Christ] the second Person of the glorious Trinity, who is not as Angels or Men adopted, but [the onely begotten Son of God] not created in time, but [begotten of his Father] from all Eternity [before all] Ages of the Celestial or Terrestrial [Worlds]: Of the same nature with his Father [God] begotten [of God] after a mysterious and spiritual manner, as [Light] is kindled [of Light] not diminishing his Fathers substance, and yet being [very God of very God] derived not as the Creatures, for he was [begotten] and [not made]; and is equal to God [being of one] nature, and [substance with the Father] and of the same dignity and power; for he is that Eternal Word [by whom all things were made] out of nothing.

I believe also it was this very Son of God [who] passing by the fallen Angels, [for us Men and for] the effecting of [our Salvation] and deliverance out of the state of sin and death, in which we miserably lay, [came down] unto this Earth [from Heaven] and left his glory; for he took our nature [and was incarnate] by assuming a body of flesh, like ours, onely without sin, because it was conceived [by the] overshadowing of the [Holy Ghost] in the Womb [of the Virgin Mary] so though he was still very God, yet he took the form of a Servant [And was made Man] living holily and working Miracles; till

at last he was unjustly condemned [and was crucified also] with intolerable torments, to satisfy Gods Justice [for us] and all Mankind, who were become liable to Damnation: which cruel Death he endured [under Pontius Pilate] the Roman Prefident, by whose unjust sentence [he suffered] till he was really dead, [and was buried, and] yet when he had paid the full price of our Redemption [The third day] after his Crucifixion, by his divine power [he rose again] to life; [according to] all those Prophecies and Types of him, before recorded in [the Scriptures.] After which he conversed with his Disciples forty days [and ascended] in their sight [into Heaven] where he is restored to all his glory [and sitteth at the right hand of] God [the Father] interceding for us. [And he shall come again] at the end of the World [with glory] and Millions of Saints and Angels, [to judge] all men according to their works: [both the quick] then living [and the dead] who departed never so long since; whereupon the wicked shall be condemned to endless torments, and the righteous received to immortal joy, by the same Jesus [whose Kingdom] shall then fully begin, and [shall have no end] but remain for ever and ever.

[And I believe] most firmly [in the Holy Ghost] the third Person of the glorious Trinity, who is also very God [the Lord and giver of] grace and all spiritual [Life, who] is not made nor begotten, but [Proceedeth from the Father and the Son] yet is not less in dignity, as [who with the Father and the Son] in all Offices of the Church [together] and in the same manner [is worshipped and glorified] being the inditer of holy Scriptures, and he [who spake by the Prophets] in the Old Testament, and by the Apostles in the New.

[And] finally [I believe] that the whole body of Christian People holding the right Faith do make [one Catholick] and Universal, true, [and Apostolick Church] in which Society [I acknowledge] there are great privileges, viz. [One Baptism] instituted by Christ, not onely as a sign of, but a means [for the remission] of all those [sins] which we are guilty of when we enter into this Covenant. Wherefore being my self baptized, I hope for pardon and grace in this life [And I look for] and expect, that my body, though after death corrupted and turned to dust, shall be restored to life in [the Resurrection of the dead] at the last day, and I hope then for a portion in glory [and the life] everlasting, and that I shall reign in the blissful Kingdom [of the World] which is [to come] after this is utterly dissolved, [Amen.] Lord be it unto me according to my Faith, Amen.

§. 4. The Sermon which is here to follow, comes not within the Method we have proposed, so that we shall onely note, that it was appointed by Anti-

* Concil. 6. Constant. can. 19: Concil. Mogunt. can. 25.

† Concil. Valsense. can. 4. An. Christi 460.

‡ Acts 20. 7. Post lectionem Legis & Prophetarum, Epistolarum, &c. Ordinatus—alloquatur populum verbis exhortatoriis. Const. Apost. c. 4. Leo 1. Serm. 2. de Pasch. Aug. Confess. l. 3. c. 3.

quity there should be Sermons * or Homilies † every Lords Day; especially when the Lords Supper was administered ‡, and surely this is the fittest place, since the Sermon is either an explication of some Article of the Creed preceeding, or an Exhortation to the following duty of Charity, or some other Christian Vertue: But I do earnestly wish that when there is a Communion, the Minister would suit his Discourse to that occasion; for to treat of another subject then (although otherwise never so good) will too much divert the minds of those, whose careful preparation hath composed their thoughts for this Ordinance, whereas if the Sermon be chiefly tending to raise them still into a higher strain of Devotion for their communicating, it will be a word spoken in due season, Prov. 15. 23. and rarely improve their Souls, then made tender by Repentance, and much more apt to receive impressions from all representations of the love of Christ, and the means of our Union with him: Yet withal the People must now hear with extraordinary attention, and receive with great affection these holy Instructions and Exhortations, drawn from the Word of God, to whom they are now about to approach in the nearest manner, and so shall they find a great benefit also from this duty; but if they desire more particular directions, see Comp. to the Temple, Of the Lessons, Sect. IX. §. 4, 5, 6, &c.

SECT.

SECT. VI.

Of the Offertory and Sentences.

§. 1. **V**WE have now professed our Faith to God, and next we must give some testimony to our Brethren, that it is not a dead Faith, but such an one as worketh by love, *Gal. 5.6.* and is made perfect by Charity, *James 2.22* *. Now there are three ways to exercise and express our Charity, 1. *Dando*, by giving [*here*]. 2. *Orando*, by interceding [*in the Prayer for the Church militant*]. 3. *Remittendo*, by forgiving [*in the general warning*]. The first and most natural act of Charity is to relieve the wants of the necessitous, with somewhat which we can spare; and this the Apostle adviseth us to do every Lords day, *1 Cor. 16.1.* and by his authority our Church invites us to give Alms so often, whether there be a Communion or no: For this is now the onely real offering which we Christians can make, being instead of those vast Oblations and costly Sacrifices which the Jews did ever join with their Prayers, and it is the proper means of acknowledging Gods Bounty to us, and supreme Authority over us; wherefore Alms ought to accompany all our solemn supplications. The Jews at this day do (instead of the daily Sacrifice which now they cannot offer) give a small piece of money every day when they pray, much more ought we Christians so to do; to whom greater love is shewed, and of whom larger Charity is required, and yet we may complain with *St. Basil*, that, *We know some who will fast and pray, sigh and groan, yea and do all acts of Religion which cost them nothing, but will not give one farthing to the Poor; what benefit is there (saith he) of all the rest of their Devotion?* † It is well observed that our Saviour hath enclosed Prayers between Alms and Fasting, *Matth. 6.* and therefore they are called its two Wings, without which it will scarce flie so high as the Throne of God; However it is very necessary we should give somewhat with all our more solemn Prayers, and yet because it is nothing worth, if it be not given freely, * We do (as the Ancient Church did) persuade, and not command it from the People, that they may have an opportunity of a Free-will-offering, not that they should think it is left to their liberty by God, whether they will give or no; And yet upon this false persuasion, and the abuse of our Exhortation, this Apostolical and excellent custom of weekly Collections, is now generally (to the grief of all good Christians) omitted and wholly laid aside.

§. 2. The oblation of Alms which is at other times commendable, is at the time of this Sacrament of love necessary, and by no means to be omitted, because our Saviour (with respect no doubt to the Holy Table, as *Mr. Mede* excellently proves, *Diatr. Holy Altar Sect. 2. p. 18. &c.*) directs us to bring our gift hither to the Christian Altar, *Mat. 5.23, 24.* and *St. Paul* hath joined the Sacrifice of Alms to that of Eucharist, *Heb. 13. 15, 16.* which our Saviour himself first practised; for his custom of giving Alms at the Passover, made his Disciples mistake his words to him that bare the Bag, *Joh. 13. 29.* and it is very probable, that at the time of receiving this Sacrament, were all those large donations of houses, land and money made, *Acts 2. 44, 45, 46.* For when those first Converts were all united to one Christ *, and to one another in this Feast of Love, their very Souls were mingled †, and then they chearfully renounced their propriety, and easily distributed their goods among those to whom they had given their hearts before. Some say it was onely in the Church of *Jerusalem*, where they had all things common, but in other places it is certain there were Collections every Sunday, *1 Cor. 16. 1.* (that is, every time they received this Holy Communion) and besides the money contributed for the use of the absent, it appears, that every Communicant, who was able, brought something and offered at the Altar to furnish out a Love-Feast (like those Festival Solemnities of Families and Kindred among the Jews and

* Ἀρχὴ ζωῆς ἡ πίστις, τὰς ἀγαπῶν, τὸ δὲ δῶς ἐν ἐνότητι φιλότητος. Οὕτως αἰσχροπρεπὲς ἡμετέρας. Ignat. Epist. ad Eph.

Buxtorf. Syn. Jud. cap. 5.

† Basil. Hom. 7. in Matth. 19.

* Modicam unusquisque stipem mensuando, vel cum velit, & si modo velit, & si modo possit apponit, nam nemo compellitur, sed sponte confert. Tertul. Apol. cap. 39.

* ut quibus erat una fides, esset una substantia, & quibus communis erat Christus, communis esset & sumptus. Aug. de Verb. Dom. Sermon. 17.

† Qui animo animaque miscemur, nihil de rei communicatione dubitamus. Tertul. Apol.

* 1 Sam. o.6. Valer. Maxim.lib 2. cap.1. & Ovid.

Proxima cognati dixerunt Charistia chavi.

Et venit ad socios turba propinqua Deos.

Fast. 2.

† *Et populus dat oblationes suas, i. e. panem & vinum.* Rubric. in Offic. Rom. Vide & Raban. Maur. de Instit. Cler. l.1.

¶ Theodoret, Hist. tripart. lib. 4. cap. 17.

∴ *Oblationes quæ in Altaria consecrantur offerte, erubescere debet homo idoneus si de aliena oblatione communicaverit.* Aug. de Temp. Ser. 251.

* 2 Concil. Marſicon. Can.4.

† *Dominicum celebrare te credis qui in Dominicum sine sacrificio venis?* D. Cypr.

* Concil. Eliberit. can.28.

† Concil. 4. Carthag. can. 93.94.

Romans *) and to make one common Table, where (after the Receiving) Rich and Poor might lovingly Feast together, 1 Cor. 11. 21. Hither they brought Bread, Wine, Oil, Milk, and Honey, and of all kinds of Gods Creatures, and presenting them with great devotion did agnize him Lord of all, as Irenæus sheweth at large, the footsteps of which pious custom remained till the Council of *Gangra*, Can. 11. and perhaps much longer †; although the most usual offering was money. Theodoret observes, || that *Theodosius* the Emperour when the time was come to offer, arose and presented his Oblation with his own hands. It was not determined how much any man should give, but all men were exhorted, ∴ and enjoined to offer * something according to their ability, which if any neglected, the Fathers censured them as unworthy Communicants †. Our penurious and uncharitable Age may blush at the liberal Offerings of our own pious Ancestors, who crowned the Christian Altars at these Sacraments, with rich Vessels, and costly Vestments; and offered at the Holy Table, Deeds, and noble Donations, of Lands and Revenues, Charters of great Priviledges and Immunities, and all that might testify their love to Jesus and his Church, nay in the very times of Persecution, they offered in such abundance, that it appears by *Tertullian*, and *St. Cyprian*, these very oblations sufficed, *First*, To maintain the Bishops, Priests, and Deacons; *Secondly*, To provide all necessaries for Divine Administrations; *Thirdly*, To feed and sustain Orphans, Widows, and all the Christian Poor, yea some of the Heathen also sometimes. I might add to the reproof of our slackness, that in those days it was esteemed a great punishment, fit to be inflicted on Murderers, Prostitutes, Oppressors, Excommunicate * and malicious persons, † to deny them the liberty of giving Alms at the Holy Table, by which they thought themselves deprived of the *Communion of Saints*, though many now so lightly inflict this upon themselves.

§. 3. But if neither the desire of the present, nor the Example of the Primitive Church will open your hearts, we shall in the next place set before you those choice and most pertinent Sentences, in which God himself doth by Precept and Argument, Threatnings and Promises, stir you up to this necessary Duty: but because they are here set down for the most part as they stand in the Order of Scripture, let the following Scheme shew you the natural method of these rare Collections.

The Analysis or Method of the Sentences.

- The Sentences of Scripture are either**
- 1. Instructions shewing us,
 - 1. The end of this Duty, viz. the glory of God, { *Matth.* 5. 16.
 - 2. The Objects
 - 1. Ministers, which is proved
 - 1. By Similitudes, { *I Cor.* 9. 7.
 - 2. By Reason, { *I Cor.* 9. 11.
 - 3. By Example, { *I Cor.* 9. 13, 14.
 - 4. By Precept, { *Galat.* 6. 6, 7.
 - 2. Poor, especially Christians, & { *Galat.* 6. 10.
 - 3. The manner of giving,
 - 1. As to the quantity of the Gift { *2 Cor.* 9. 7.
 - { *Tobit* 4. 8, 9.
 - 2. As to the disposition of the Giver, { *2 Cor.* 9. 7.
 - 2. Injunctions taken from,
 - 1. A positive and strict Command, { *I Tim.* 6. 17,
 - { 18, 19.
 - 2. A plain and cogent Example, < *Luke* 19. 8.
 - 3. Exhortations as well in the
 - 1. Affirmative, because it is,
 - 1. So reasonable in it self { *Matth.* 7. 12.
 - { *I Tim.* 6. 6, 7.
 - 2. So acceptable to God, < *Heb.* 13. 16.
 - 3. So profitable to us,
 - 1. Here, { *Tobit* 4. 7.
 - { *Psalms* 41. 1.
 - 2. Hereafter { *Matth.* 6. 19, 20.
 - { *Heb.* 6. 10.
 - { *Prov.* 19. 17.
 - 2. As Negative, declaring,
 - 1. The present sin of omitting, { *I John* 3. 9.
 - 2. The future danger, < *Matth.* 7. 21.

6. *The Sentences Explained and Paraphrased.*

Matth. 5. 16. Our Saviour exhorts all his Disciples to do Acts of publick Charity, not to gain applause to themselves, but for these two ends: 1. To make men in love with goodness. 2. To engage them to give God the Glory.

Paraphrase. All you my Disciples are like Stars high, useful, and observed, wherefore [Let your] Charity and good Works, like [light, so] clearly and amiably [shine before men] and set them so good an Example, [that they seeing] the freeness, and feeling the comfort of those [your good works] may not so much admire you for them, as that Spirit of Grace by which you are acted, and so [may glorifie] and give all praise to [your Father which] giveth you power to do good, and that by the visible effects of his goodness, they may be attracted to know and love him who ever [is in Heaven] and invisible otherwise to mortal Eyes.

Matth. 6. 19, 20. As an encouragement hereunto, we should consider, that to give Alms is the wisest way of providing for our selves, as appears, *First*, By the uncertainty of that which we keep and lay up here on Earth. *Secondly*, By the

the safety and certainty of that which by giving we lay up in Gods hands.

Paraphrase, ver. 19.] Let not your care of providing for the future, hinder your Charity, for if you would be well provided for [**Lay not up**] the wealth which you intend [**for your selves**] nor store up those [**treasures upon Earth**] where you have not long to stay, but must leave them to be enjoyed by others; and [**where**] if you stay and keep them they decay, for the [**moth**] doth eat the Furniture [**and rust doth corrupt**] the Silver and Gold *, [**and where**] you will be likely to lose them sooner, because [**Thieves**] may easily and do often † [**break through**] strongest Walls and closest Repositories [**and steal**] away that which you had so carefully provided, and on which you relied for your future subsistence.

* St. James 5. vers. 2, 3.
† *Callidus effraeta nummos fur aufert arca;*
Que dederis solas semper habebis o-
pos. Martial.

Verse 20.] Therefore do not thus think to keep your wealth [**But lay up**] that which you would preserve [**for your selves**] and your own use, in a safer place; namely by giving to the Poor, depofite your [**treasures**] in the hands of your Father who dwells [**in Heaven, where**] they will be most sure, where [**neither moth nor rust**] from within [**do corrupt**] your gift, before you come to enjoy it; [**and where Thieves**] from without [**do not**] nay Satan himself cannot [**break through**] the Walls of Heaven [**and steal**] away the charitable Mans Crown of Glory. How then can you dispose of your money better?

* Tobit 4. 15.

† *Quod non vis tibi fieri, alteri ne facias.* Vid. Publ. Min. Sen. &c.

Matth. 7. 12. This sentence was used by the Jews * and Gentiles † in the negative, to prevent injustice, viz. not to do that to others which we would not have done to our selves; But our Saviour hath improved it into the positive: What you would have done, do, &c. And thus it becomes

the foundation of Charity, As before he exhorted us to Alms-deeds, because they were profitable, so now he presses them further. *First*, As most agreeable to Reason. *Secondly*, As being the Summary of Religion.

Paraphrase.] When I advise you to give, I require no more than what your selves must needs think most reasonable. Do but consider [**whatsoever**] that is which (if you were Hungry and Sick, Poor and Naked, Captives or Oppressed) [**you would**] expect or desire [**that Men**] of power and ability [**should do unto you**] for your relief (namely to visit and to feed, relieve and cloth, redeem and rescue you) And [**Do ye**] if you have power and opportunity, the same things, in the same manner [**even so unto them**] which are in such distress; and this will be accepted and rewarded as Religious also, [**for**

* Matth. 22. 40. Rom. 13. 8. Rab. Hillel cuidam petenti ut fieret Profel. dixit, Quod tibi odiosum proximo ne facias: Hoc enim est totum legis, cetera Commentaria. Talm. tract. Sabbar.

this is] the sum of all, * that you are commanded to do to your Neighbour both in [**the Law and the Prophets**] even to love him as your self.

Matth. 7. 21. Lastly, he that onely keeps the Keys of Heaven, urgeth us from the danger of resting in Prayers, profession of the right Faith, and receiving the Sacraments, without doing acts of mercy, shewing they shall be shut out from

thence for all their pretences, who have not been charitable.

Paraphrase.] In the last Judgment Day many will challenge my favour, upon the account of their Profession, but I tell you [**Not every one that**] believes the right Faith, and because he observeth the Ordinances of Religion, confidently † [**saith unto me**] Thou art my Saviour O [**Lord**] wilt thou not own me [**Lord**] who have ever called thee Master: (I say) if this be all, not any one of these pretenders [**shall enter into**] the glories of [**the Kingdom of Heaven**] or be accepted by me then [**But he that doth**] acts of Mercy and Charity, which is the command and [**the Will of my Father which**] doth good to all himself, and ever [**is in Heaven**] whither I must not admit any, that do not please him, by being merciful.

† Οὐ γὰρ πᾶς μόνον λέγων, ἀλλὰ καὶ τὸ ἐργάζεσθαι τὰς ἐντολὰς τοῦ κυρίου. Iust. Mart. Apol.

Luke 19. 8. If the Precepts and Exhortations work not on you, perhaps this Example may, Behold, a Publican (usually the worst of men) who had received that Christ into his house, whom you are to receive into your hearts, who by the Words of Jesus was wholly changed into Justice and Liberality.

Para.

Paraphrase.] And while the Lord was preaching of Justice and Charity [**Za-
chæus**] a chief of the Publicans who entertained him [**stood forth**] before ma-
ny Witnesses [**and said**] of his own accord with great Devotion [**unto the
Lord**] Jesus: I confess I have loved the World too well, but [**Behold, Lord**]
thy sayings have now wrought in me such a contempt of these things, that to
shew how much I prize Heaven above Wealth, Lo [**the half of my goods**]
and great Estate [**I give**] at present to thee to be disposed [**to the Poor**] nor
do I keep the other half out of any love to Riches, but desire to do justly
[**And if**] in my exacting Office [**I have taken any thing**] more than was
due [**from any Man**] Poor or Rich [**by false accusation**] or bribery; let
him come and challenge me of the wrong, and here [**I restore him four-
fold**] which is more than the Law requires, where there hath been no denial
nor alienation, *Exod. 22. 1, 2, 3, 4.*

§. 6. 1 Cor. 9. 7. The next care of the Church is to shew us who are the Ob-
jects of our Charity, viz. the Ministers, in the next five Sentences; And se-
condly, All, especially the Christian Poor, *Gal. 6. 10.* First, the Ministers, for
it is evident by these places, and *Heb. 13. 10.* as also by the Writings of St. Cyprian,
and all the antient Canons, * that the Clergy were chiefly
maintained out of the oblations made at the Communion,
until the Piety of Christian Kings had otherwise provided,
so that it was very antient to exhort the People at this Sacra-
ment to liberality to Gods Ministers, from whom they did
here receive so great a gift as the Body of Jesus Christ: Nor
is it fit to leave out these Sentences now, because in many
places still, especially in Cities, and appropriate Churches,
the Ministers chief maintenance is Free-gifts, and Oblations
especially at *Easter*; These parts therefore of Gods Words
ought to stir up all People, not to think the bare Dues sufficient, where the Mi-
nister hath not an honourable Provision, but privately (where the custom of
the Priests sharing in the offerings at Church is now laid aside) to give some
considerable gratuity to him that ministers to them in spiritual things. Now to
the Texts, St. Paul urgeth liberality to the Ministers, First, by Similitudes, for as
to the dangers of their Calling they are likened to Souldiers, * as to their
pains to Husbandmen and Vine-Dressers, † as to their love and care, ‡ they are
compared to Shepherds. Now all these have profit, by that they labour in.
Ergo.

* *Episcopus & Presbyteri inter Dia-
conos, & reliquos Clericos eas (ob-
lationes scil.) dividunt.* Can. Apost.
5. *Si quid ex collatione fidelium—
offertur, apud animum Clericorum fide-
liter colligatur, & constituto tempore,
semel aut bis in anno inter omnes Cle-
ricos dividatur.* Concil. Bracar. can.
39. Vid. Concil. Agathens. can. 26.
& L'ecret. Epist. Simplic. Pont. R. 3.

* 2 Tim. 2. 3, 4.
† 2 Tim. 2. 6.
Math. 20. 1.
‡ Acts 20. 28.
Ezek. 34. &c.

Paraphrase.] The Office of the Ministry requireth more pains and care
than any Profession, and therefore ought to be maintained at least as well as
any: Now [**Who goeth a**] Souldier to [**warfare at any time**] in defence
of his Country [**of his own cost**] Doth not his Prince and Nation for which
he fighteth give him Wages? Or [**who planteth**] Vines, and dresseth [**a
Vineyard**] that would think his time well bestowed if he drink not of the
Wine [**and eateth not of the Fruit**] which groweth [**thereof**? **O? who**
feedeth] and waiteth on [**a flock**] of Sheep, if he getteth no profit by them
[**and eateth not of the Milk**] and cloatheth not himself with the Wool [**of
the flock**?] If he might not have this reward of his care, he would soon be
weary of his charge, and so may Ministers also.

§. 7. 1 Cor. 9. 11. Secondly, He proves it from Reason, because the People
receive from them greater and better things, which if they value according to
their worth, all that they can give will appear far short of a requital.

Paraphrase.] It is most reasonable you should be bountiful to the Messen-
gers of Salvation, for [**If we**] Ministers in praying for you, Preaching and
administring the Sacraments to you [**have sown**] that Seed of Grace which
will procure [**unto you**] Eternal Life, and have ever dispensed to you all
[**spiritual things**] for the good of your Souls [**Is it**] too much, or seems
it [**a great matter, if**] in requital for Heavenly blessings sown [**we shall
reap**] some small part of [**your worldly things**] for the supply of our ne-
cessities?

1 Cor. 9. 13, 14. Most of these *Corinthians* had been first Jewish Profelytes
and

and now become Christians ; wherefore the Apostle *First* sets before them the known Example of the provisions for the Priests under the Law, *vers. 13.* and *Secondly*, Propounds unto them the Ordinance of Christ in the Gospel, *vers. 14.*

* Which *Scaliger* proveth to have been 19. parts out of 100. *De de-sim.ap. Critic. sacr. and Josi-phus* notes there was enough for above 5000 Priests.

Paraphrase vers. 13.] The Ministers of the Gospel certainly deserve as much as the Levitical Priesthood, and [**Do ye not know**] how honourably the Law provided for them? for besides many free Cities, and Lands, and all the Tithes*, it was appointed [**that they which**] were but Levites, and onely [**minister**] and serve the Priests [**about holy things**] should be nobly fed, and [**live**] plentifully upon the best parts [**of the Sacrifice : And**] that the Priests which offer all Oblations, being [**they who wait**] on the service of God [**at the Altar**] should have a large share of the offerings, and the benefit of all consecrated things, so that they [**are partakers with the Altar**] which only consumeth Gods part, and the rest they feasted upon.

Vers. 14.] **Even so** for the same Reason, and by way of Analogy to this Provision [**hath the Lord**] Jesus * under the Gospel [**also Ordained**] and appointed [**that they who**] leaving all other employments, betake themselves to [**preach the Gospel**] and carry the glad tidings of Salvation, lest they be taken off by any worldly care [**should**] be furnished by the People and [**live of**] the rewards † and offerings which Men make in token of their thankfulness for, and esteem of [**the Gospel**] which is brought unto them by the Ministers thereof.

2 Cor. 9. 6, 7. If any ask now how much they must give to Ministers, or the Poor? The Apostle will not determine your Free-will-offering, yet *First*, He shews it is best to give largely, *vers. 6.* But *Secondly*, Necessary to give cheerfully, *vers. 7.*

Paraphrase.] *Vers. 6.* Mens various abilities, and the nature of a Free-gift, make it unfit to prescribe a certain sum, onely it is your interest to give as much as you can ; for [**He that soweth**] of this seed of Alms, but [**little**] in proportion to his Estate [**shall reap little**] reward from God, [**And he that**] having a heart fuller of Divine Love, [**soweth plenteously**] and giveth largely according to his ability, [**shall reap**] abundant blessings*, and be rewarded most [**plenteously**] by that God, whose remunerations do agree to the proportions, though they exceed the merits of all our Charities.

Vers. 7.] Which being seriously considered [**Let every man do**] in this case of Alms-giving, according [**as he is**] by Gods grace inclined, and [**disposed in his heart**] But whether he give little or much, let him not spoil his gift in the manner of giving. Let him offer therefore [**not grudgingly †**] with repining that he hath given so much, [**or of necessity**] as if he had been compelled to it, since that will certainly hinder the acceptance of his charity, whatever it be : [**for God**] himself (who giveth freely to all) as well as Man [**loveth a cheerful**] countenance and a willing heart in the [**Giver**] and then he is pleased with the gift.

Gal. 6. 6, 7. Finally to give to Ministers is not onely a matter of Prudence, but an absolute Duty, for which here is *First* an Apostolical command, *vers. 6.* and *Secondly* to neglect it and yet hope for Heaven, is shewed to be a mocking of God.

Paraphrase.] *vers. 6.* I charge you in Christs name [**Let him that**] by Gods Minister [**is taught in the Word**] of the Gospel the way to Salvation, give and [**minister unto him that teacheth him**] a part of, and a share [**in all**] that he enjoyeth of the [**good things**] of this life, towards his support.

Vers. 7. The Lord requireth this as you hope for any reward at his hands, therefore [**Be not deceived**] with vain expectations of happiness, if you neglect so necessary a Duty, for though you may delude your selves, yet [**God is not**] so easily [**mocked**] with your hypocrisie, nor dispenseth with the obedience to his Laws so lightly : [**for whatsoever a man**] giveth and [**soweth, that shall he also reap**] and receive ; so that they which give nothing here, shall have no reward hereafter.

Gal.

* *Per Traditionem non scriptam, ut plurimi Veterum crediderunt : vel in Evangelio, Matth. 10. 10. Luc. 10. 7.*

† *Evangelium pro donariis quibus Letum nuntium remuneramus. Ita LXX. 2 Sam. 4. 10. & 1 Cor. 9. 23. See Medes Diatribe on 1 Cor. 9. 14.*

* *Græc. ἐν εὐλογίᾳ, Hebraismus pro copiose, Joel 2. 21. Vid. Luc. 6. 38.*

* *Qui donum d. ut facie irata, perinde est ac si non dedisset. RR. Nemo autem libenter debet quod non accepit, sed expressit. Sen. de benef. l. 1. initio.*

Gal. 6.10. We come now secondly, to shew more fully who are the objects of our charity besides the Ministers, viz. *First*, All men, since there is no man to whom another may not some way or other do good. But *secondly*, especially Christians.

Paraphrase. We have many Objects of our charity, and our life is short, and our Estate uncertain, [while we have time] therefore, and such an opportunity as this Sacrament * which perhaps we may never have more [let us] Christians imitate our Heavenly Father, and [do good] even to Infidels, Hereticks, or evil men †, and in some kind shew our charity [to all men] who any ways need our help [But especially] let us have regard to the wants, and give most largely [to them that be] Children of the same Father, nourished at the same Table [of the Household of] God, and Professors of the same [Faith] as Christ himself is the Saviour of all, especially of them that believe.

1 Tim. 6.6, 7. To this may be objected: We shall become poor our selves if we give so often, and to so many. *Ans.* *First*, Money is not a Christians Riches, but Content makes him rich here, and Godliness hereafter, *vers. 6.* *Secondly*, Our Wealth is not our own, nor can we carry it out of this World with us, *vers. 7.*

Paraphrase vers. 6. Be not ye Christians afraid to give liberally, as if all your Wealth lay in perishing Gold and Silver. For [Godliness] and the peace of a good Conscience [is] really the [great Riches] and most valuable Treasure. For there is true Riches in the fear of God [if a man] desire not worldly wealth, but [be content with that] little competency which [he hath] he is happier than in all abundance, for he hath all which he desires whilest he lives, and he shall need Earthly things no longer.

Vers. 7. Our happiness had need consist in something else besides outward Riches, which we only have the use of here; [for we] were born naked, and so [brought nothing] with us when we came [into this World.] These were all given us by God, for whose sake we may well give part thereof; especially since we must leave * all the rest behind [Neither] when we die [may we carry any thing] of that which we save [out] with us, so that it is our wisdom not to lay up all here, from whence we are removing, but to give of these things while they are in our power, which we are about to leave for ever.

1 Tim. 6. 17, 18, 19. Though the Apostle persuade all to do what they can, yet if men of ability be negligent, here is a positive command to the rich Merchants of *Ephesus*, pressed with this motive, that this is the best provision they can lay up, in order to the obtaining everlasting life.

Paraphrase. It is most dangerous of all, and wholly inexcusable for those of ability not to give, wherefore [charge them who] by the Divine Bounty [are rich in] the things of [this World *] not to forget such as are in want, but [that they be ready] without asking or urging, out of their abundance [to give] relief to the Poor [And glad] when † God (whose Stewards they are) affords them an opportunity [to distribute] some of their Riches to the needy. This is the best use their Wealth can be put to, being the [laying up in store] for them and theirs great blessings, and thus they prudently make [a good foundation] on which they may build firm hopes of their being secured [against the time to come] and when the rich and uncharitable man is forsaken of his Wealth and condemned, this will so prevail [that they] who have been bountiful [may attain] through Gods mercy [eternal life] which is more worth, than if they had purchased ten thousand Worlds.

Heb. 6.10. To give Alms is a sure foundation for eternal life, which if any doubt, because so small a gift alas! cannot merit such a reward, the Apostle

F

proves

* Prov. 3. 29. ira & Phocylides.

Πρωχὼ ὃ ἐὺδὸ δίδω μὴ τ' αὐ-
εἶον ἐλθὼν ἐν πηγῇ.

† Aristoteles reprehensus quod viro
malo dedisset, Resp. Hominem non
mores respexit. Laert. l. 5.

* Job. 1. 21. Da quod non potes reti-
nere, ut recipias quod non potes amit-
tere. Aug. Epist.

Que stultitia est illic relinquere,
unde exiturus es, & eo non prae-
mittere quo iturus es? Chrysost. in
Matth. 6.

Quod pauperi non dederis, habebit
alter. Petr. de Raven.

* Locupletem te dicis & divitem—
Divitem te sentiant pauperes, locupli-
tem indigentes. Cypr.

† Temporalia mihi dnas, restituam tibi
aeterna. Aug. de Verb. Dom.

proves it is sure to be rewarded in such as are not weary of it because of Gods Justice and the truth of his Promise.

Paraphrase.] You need not fear a sure reward, for God hath obliged himself by his promise richly to requite it, and sure you believe that **[God is not]** nor cannot be either so **[unrighteous]** to deny, or so mindless **[that he will forget]** his promise; Wherefore he will repay all **[your works]** of Charity, and all the cost **[and labour]** which you have bestowed: He cannot but with great delight accept this and all **[that proceedeth]** from that excellent Principle **[of Love]** to God and your Neighbour **[which Love]** to your Brethren he accounts **[you have shewed]** out of love to him, and purely **[for his Name sake]** because they belonged to him. They were relieved by you **[who have ministered]** necessities **[to the Saints]** that were in need formerly **[and yet]** you are not weary of well-doing, but (finding it pleaseth him, upon every Communion (or Lords day) you still **[do minister]** to their supply.

Heb. 13. 16. This is to shew further, that the Sacrifice of Praise (even in the Eucharist) being not alone sufficient, we must add the Sacrifice of Charity, (*vers. 15.*) and to assure us it shall be rewarded not onely because of the promise, but because it is so pleasing and agreeable to the very Nature of God.

Paraphrase.] Though the legal Sacrifices be ceased, and Christ hath expiated our sins by that one Offering of himself, yet **[to do good]** to the Souls, **[and to distribute]** of your wealth to relieve the bodily needs of your Brethren **[forget not]** especially in your solemn Addresses, **[for with such Sacrifices]** of Charity, under the Gospel also **[God is]** infinitely delighted and **[well pleased]** because therein we imitate his mercy; so that they will recommend all the rest of our Services unto him.

1 Joh. 3. 17. As our Duties are not so acceptable, so neither can our love to God be so real without charity, to his Children and our Brethren in need, whom he hath left poor on purpose to try our love to him.

Paraphrase.] He that pretends to Religion, and yet is uncharitable, is but an Hypocrite, for **[whoso hath]** Money, Food, or Raiment, or any of **[this Worlds good]** things, which he can spare from his own necessities, and is not moved to pity, though he knoweth **[and seeth]** a poor Christian **[his Brother]** hungry, destitute, and naked: if he **[have need]** and this unmerciful wretch cruelly refuseth to help him **[and shutteth]** out all thoughts that might breed commiseration, or stir **[up his bowels of compassion]** and so turn his eyes **[from him, how]** can such an one pretend or think there **[dwelleth]** any sparks of **[the love of God]** (who is gracious to all) **[in him]** that is so unlike the Divine Goodness, and so little regards the Poor whom God loves?

Tobit 4. 7. Having now sufficiently pressed this Duty, we do *ex abundanti* (as the ancient Church use to do) add two Exhortations out of the *Apocrypha**, yet containing nothing in them but that to which the Canonical Scripture beareth witness. Here is, *First*, An Exhortation almost the same with *Deut. 15. 7.* and *Prov. 28. 27.* *Secondly*, A Motive which is grounded upon *Acts 10. 4.*

Paraphrase.] I counsel thee frequently and liberally to **[Give Alms]** to the Poor out **[of thy Goods]** which God hath given thee **[And never]** be so cruel to hide thine eyes, or **[turn thy face from]** the miseries, or complaints of **[any poor man]** But look with pity, hear with patience, and relieve him with speed **[And then the face]** and favour **[of the Lord]** to whom thou must seek in all thy wants **[shall not be turned]** in anger **[away from thee]** But he will pity and help thee in all thy distresses.

Tobit 4. 8, 9. This is also an exhortation to Charity, and is added, *First*, to shew it is indispensably the duty of all to give somewhat, more or less, *vers. 8.* agreeing with *1 Cor. 9. 6, 7.* before, and *Mark 12. 43, 44.* *Secondly*, To assure us it shall be rewarded bountifully by God, as above was said, *1 Tim. 6. 18, 19.*

Paraphrase.] No Man can be excused from this Duty, for all that God requireth

* *Apocrypha* pertinent ad ubertatem cognitionis, Canonice ad Religionis Authoritatem. August. de Civit. Dei l. 18.

quireth is to [Be merciful] and Charitable [after thy Power] and according to thy Ability, and the Estate that he hath given thee. [If thou hast much] wealth therefore he expects thou shouldst [give plenteously] for a very small gift is as nothing from a rich man: But [if thou hast little] or no more than sufficeth thy self, [do thy] endeavour by labour and [diligence] to get somewhat, and then trusting in God, resolve chearfully and [gladly to give] *Ephes. 4. 28.* something out [of that little] which will be as acceptable from thee as greater gifts from others.

Vers. 9. And this is no unprofitable course for rich nor Poor [for so] dispersing thine Alms [gatherest thou] the surest riches [for thy self] Even the love of God, and the prayers of the Poor, which are [a good reward] for a small gift, and will do thee more good [in the day of necessity] and at the hour of death, than all the riches of the World.

Prov. 19. 17. If there remain yet the least scruple touching the reward of Charity, because it is bestowed on a poor man, who himself cannot make requital, here God doth *First* acknowledge the debt, and *Secondly*, promise to pay it.

Paraphrase. The money given in Alms is surer laid up and better bestowed than that which we have in our hands, for [He that] by liberal gifts sheweth that he [hath pity on the Poor] whom God hath left unprovided, though they cannot repay him, yet he is sure to be well requited; because [He lendeth] it to him from whom we receive all, even [to the Lord] whose peculiar care the Poor are, so that he accounts it done to himself, *Matth. 25. 40.* He owns * the debt [And look what he layeth out] upon them in their want, he shall receive an hundred fold for it. He may be confident [it shall be paid him again] with large interest both on Earth and in Heaven, *Mark 10. 29, 30.* And who would not wish for such a Creditor?

Psal. 41. 1. Finally let us be charitable and liberal, and we are here assured that we shall not stay for our reward till the next World, but that we shall find the benefit of our Charity, as soon as ever we begin to need it, even in this World.

Paraphrase. Blessed] and happy shall [be the man that] out of a charitable heart [provideth for] the necessities of [the sick] and weak in body; and considereth and relieveth the wants of the Poor [and needy] in Estate. As his bounty delivered those poor Creatures in their Calamity, so [The Lord] of Heaven who sees and remembers all such Deeds [shall deliver him] most readily, when he also shall be poor or sick, or fallen into any straits [in the time of trouble] God will then think of him, and be his surest Comfort.

*** If the Congregation be large, and the Alms long in gathering, you may profitably read all or most of these Sentences, to enlarge your hearts and quicken your Charity; if the offering be short, yet read some of them before it come to your turn; and then prepare your own Oblation, and the next Section will teach you how to present it.

§. 5. As these Divine parcels of Holy Writ do move us to Charity and Alms-deeds at all times, so especially at the receiving of this blessed Sacrament; for which I will now suppose thou hast prepared a large gift according to thy ability, and art ready to offer the same with a chearful countenance, and a joyful heart *, as an acknowledgment of the bounty of the Father who gave thee all that thou hast †, and of the Grace of our Lord Jesus Christ, who though he was rich became poor, that thou through his poverty mightest be rich. Look not therefore on the By-standers, but lifting up thy soul to God, and bowing down thy head, cast in thy Mite into this Treasury with these or the like thoughts.

* Patrimonium tuum Deo senera, D. Cypr. Habuisti me largitorem, fac me debitorem, habeam te seneratorem, Aug. de Verb. Dom.

† Varab. marg. Qui prospicit egrotis.

|| Visitatio egrotorum liberat à gehenna. RR.

* Offertorium enim olim cantari solent. Rupert. de divm. off. c. 2. Isidor. de Eccl. Offic. l. 1. c. 14. ut olim in Leg. 1 Chro. 29. 9. 2 Chro. 29. 27, 28, 29.

† Τὸ πᾶν καὶ τὸ ὅλον σου, Liturg. S. Chryl. 1 Paral. 29. 14. Τὸ Θεὸς ἀγαπήσει κτήνην, καὶ τὸ ἰαντῆν. Philo.

A Meditation at the offering of our Alms.

O Lord, I give thee a small part of thine own, who hast given me all my Earthly comforts, yea thy own Son out of thy bosome, to become my Salvation; and hast not disdained to adopt me an heir of thy Glories; O that I could give a thousand times more, thy love deserves it; for this, alas, I give it, not as a requital of thy favour, but a testimony how much more I owe unto thee: my Charities cannot extend to thee who needest nothing; onely sweetest Jesus, I do gladly embrace my poor Brethren and thy Friends, whose Souls thou hast purchased with thy dearest blood, and made them with me Heirs of the same glory. I rejoice that thou acceptest so small a matter to them as done to thy own self. Behold therefore (I beseech thee) a Soul so sick and leprous, poor and naked, that it needs thy mercy, more than the miserablest Creature in the World my charity. O how many and how earnest Prayers do I need? Could I engage all the Poor on Earth (whose Prayers soonest pierce the Clouds) I need all this, and much more to make way for mine acceptance; But, O my Saviour, this is a day of Grace, in which thou scatterest thy bounties. Wherefore remember my Soul, which is undone without thy pity, and since thy mercies are infinitely greater than ours, Lord do not pass me by: Far be it from me to think so meanly of thy Love, as to esteem my Alms the purchase of it. No, no, I do onely by this small Token give thee the Livery and Seisin of me and all mine, and having vowed to pursue a more glorious interest, and to seek thy Kingdom, I do renounce the riches of this World, which I will never value them more than as they may serve to relieve thy members, and make me friends, that I may be received into everlasting habitations. Oh happy exchange, and admirable way of Gain! But so thou art wont to deal with us, O God, to accept trifles from us, and give glories to us, great, and endles, and inexpressible; I adore thee, O my Lord! and I love thee infinitely, and because no Earthly gift can bear proportion to such unspeakable goodness, I will give my Soul also, and it shall be thine for ever, Amen.

SECT. VII.

Of the Prayer for the whole Church.

S. I. **A**S the People of Israel were wont to bring their Gifts and Sacrifices to the Temple, and by the hands of the Priest to present them to Almighty God: So are we appointed to give our Oblations into the hands of the Minister of Christ, who by virtue of his Office may best recommend them with Prayers and Praises to the Majesty of Heaven; and yet we must not neglect to join with him in these Supplications, both to beg the acceptance of our Offering, and to shew that our Charity extendeth further than our Alms can reach, for the benefit of these is received onely by a few of our Neighbours, but we ought to love all the World, especially our Christian Brethren*, even those who do not need, or cannot have profit by our gifts: And how can we express this better, than by recommending them all to the mercies of God, who is able to relieve them all, and of whose bounty all have need: Which excellent Duty, though it be to be done daily, yet at this holy Sacrament it is most proper, because we here behold the universal love of Jesus, and are declared lively Members of his mystical Body, and conjoined in the strictest bonds of Union with all our fellow Christians: Besides, when can we more effectually intercede with God for the whole Church, than when we represent

* Sapientes sapientibus etiam ignotis Amicos esse dixerunt. Stoici ap. Cic.

† Eucharistia est commemoratio sola quæ propitium facit Deum hominibus. Orig. Hom. in Levit.

Περὶ δὲ τῆς ἐν τῷ θεῷ σύμφορα χειροτονίας ἀπὸ τῆς. Dionys. Ep. ad Demoph.

and shew forth that most meritorious Passion on Earth †, by the virtue whereof our great High Priest did once redeem, and doth ever plead for his whole Church even now that he is in Heaven: This Sacrament therefore hath been accounted the Great Intercession, and accordingly all the ancient Liturgies did use such universal Intercessions, and Supplications, while

while this Mystery was in hand; and in the time of S. Cyril, there was a Prayer used, * exactly agreeing with this of our Church; St. Chrysostom also saith, *That the Priest standing at the Altar, did offer Prayers and Praises for all the World, for those that are absent, and those that are present, for those that were before us, and those that shall be after us, while that Sacrifice is set forth*, Homil. 26. in Matth. For which cause our Communion Office in the Rubrick before this Prayer, appoints the Bread and Wine to be set upon the Table first, and then stirs us all up with that solemn, *Let us pray for the whole Estate of Christs Church, &c.*

And if as we are worshipping without, we remember him that is praying within the Vail, and by imitating his general Charity, do unite our supplications to his All-powerful Intercession, we may no doubt obtain the largest and the choicest blessings in the Treasures of Heaven.

* Super illa propitiatiois hostia obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate Mundi, pro Regibus, pro Sociis, pro Aegrotis, pro Afflictis, in summo pro omnibus iis qui egent auxilio. Cyril. Catech. 3. Offerre pro tota Catholica Ecclesia, —legittimum illud in Sacramentorum mysterio, Optat. Miler. l. 2. p. 53.

The Analysis of the Prayer for the whole Church.

- This Prayer consisteth of Six general Parts.
- | | | |
|----------------------------------|--|--|
| 1. The Preface, shewing, | 1. To whom it is made, | { Almighty and Everlasting God, |
| | 2. On what ground we make it, | { who by thy holy Apostle hast taught us to make Prayers and supplications, and to give Thanks for all men: |
| 2. Prayers for the acceptance of | 1. Our Alms, | { We humbly beseech thee most mercifully [to accept our Alms and Oblations,] |
| | 2. Our Petitions, | { and) to receive these our Prayers which we offer to thy Divine Majesty: |
| 3. Supplications, made for, | 1. The whole Church considered together, | { Beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity and Concord; |
| | 2. The several Members thereof. | { And grant that all they that do confess thy Holy Name may agree in the Truth of thy Holy Word, and live in Unity and godly Love. |
| | 3. Especially its Temporal Governours, | { We beseech thee also to save and defend all Christian Kings, Princes, and Governours. |

4. Inter-

4 Intercessions for all in this Church

1. The Temporal Governours,

1. The King,

2. The Magistrates,

Especially thy Servant CHARLES our King, that under him we may be godly and quietly governed.

And grant unto his whole Council, and to all that are put in Authority under him, that they may,—&c.

2. The Clergy both

1. Such as Rule

and

2. Such as do Minister,

3. The Bishops

4. The Priests & Deacons,

Give Grace, O Heavenly Father, to all Bishops

and Curates, that they may both by their Life and Doctrine set forth thy true & lively Word, and rightly,—&c.

3. The People,

1. For the spiritual good of all,

1. In these Duties,

2. In the rest of their lives

And to all thy People give thy heavenly grace, especially to this Congregation here present, that with meek hearts,—&c.

truly serving thee in Holiness and Righteousness,—&c.

2. For the Temporal relief of the afflicted,

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour,—&c.

5. Giving of Thanks, by

1. Praising God for the Saints departed,

2. Applying it to our selves,

And we also bless thy Holy Name for all thy Servants departed this life,—&c.

Beseeching thee to give us Grace so to follow their good Examples,—&c.

6. The Conclusion of the whole.

Grant this, O merciful Father, for Jesus Christ his sake, our only Mediator and Advocate. Amen.

A Practical Discourse upon the Prayer for the whole Church.

§. 3. Almighty and everliving God, who by thy Holy Apostle hast taught us to make Prayers and Supplications, and to give thanks for all men.] These two glorious Attributes of Omnipotence and Eternity, so clearly distinguish God from all Creatures, and are so properly the Character of an infinite Majesty, that he is sometimes called the Almighty, *Psal. 91. 1. Job 21. 15.* and sometimes *He that liveth for ever, Dan. 4. 34. Rev. 4. 9.* without any other Denomination, wherefore they are placed here, to strike a Religious Reverence into us, because of his infinite Perfections to whom we make this Address, and yet also to confirm our Faith, and excite our Hope, that (though we petition for so many persons, and so great Blessings) we shall be heard by him who is most Mighty in Power, and who hath through all times preserved his Church, and though one Generation goeth, and another cometh, yet he ever liveth, and is always the same. But that which may still increase our hope, is, that this Almighty and Everliving God, is not onely able to grant these Prayers, but hath expressly commanded us by his Apostle St. Paul, to make them, *1 Tim. 2. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all men:* Now had he not intended to grant them, he would not have enjoined us to make them; shall Esther fear to speak or to speed when the King commands her to ask? *chap. 5. 3.* or will the Lord reject that Petition which is drawn up by his own direction? Behold how closely the Church hath followed the Apostles Directory; for here in this form we have (as the Analysis doth manifest) first *Prayers*, that is, Petitions for Good; * then *Supplications*, or deprecations of Evil; in which are comprehended *Intercessions* (and so not named here) that is desiring some good or some deliverance from Evil for others; and lastly *giving of Thanks* for Mercies already received: And surely all the Liturgies in the World ought to be composed by this Rule, as ours most plainly is, for the *Morning and Evening Offices* do chiefly consist of Prayer; The *Litany* is in the first part Supplication, in the second Intercession, and this *Communion Office* may well be accounted Eucharistical, being full of Hymns of Thanksgiving. This for the kinds of our Requests; now the Persons for whom we are to pray, are *all men*, which God commands in pursuance of those Precepts of universal Charity, of which this universal Intercession is an excellent Indication. For no man can pray for all the World, if he hates any one Person; he that prays for all, must be in charity with all; and it is also an effectual means to oblige all people to us, and tame the furies of our Enemies, it being barbarous and highly infamous to persecute those that heartily pray for our good: And now if our hearts be filled with true Christian Charity, such as is necessary for this Holy Communion, we cannot but rejoice to meet so excellent an opportunity to express our desire of the welfare of all mankind. Let us then with all possible Devotion offer up this Sacrifice, and delight in this pious and prudent Intercession, which is enjoined by him that purposes to grant it, and presented by charitable Souls, who will infinitely rejoice in the success thereof, *viz.* the prosperity of the whole World.

§. 4. We humbly beseech the most mercifullly [to accept our Alms and Oblations, and] to receive these our Prayers, which we offer unto thy Divine Majesty.] It seems to have been the Custom when any persons brought their Offerings to the Altar, for the Priest and the pious By-standers to say, *The Lord accept thee, Psal. 20. 3, 4. 2 Sam. 24. 23.* in imitation whereof, we do here beg the divine acceptance both of our Charity and Devotion; And that we may do it heartily, let us consider how much they need to be accepted with favourable allowances; for *First*, If Alms and Prayers both be offered (as it is pity they should ever be parted) though they do assist and recommend each other, yet we do not think our gift hath obliged God to hear our Petitions, nor our Petitions given such privilege to our Gift, as that we may boldly challenge God upon the account of either, wherefore we desire him with favourable and

* Διησιν—
 ἵνα ἀπαρ-
 τήσιν πᾶσι
 τοῖς ἀνθρώποις
 πρὸς τὸν
 Θεὸν ἀγαθῶν.
 Theoph. in
 1 Tim. 2.

gracious acceptance to entertain them both. *Secondly*, If we respect the Alms alone, which we have given, though it be owned by Gods goodness to be offered to himself, *Prov.* 19. 17. and *Matth.* 25. 40. yet it were an arrogance not to be endured, to think so universal and excellent Blessings were the purchase of our contemptible Oblation, which hath no proportion in its own value to them, onely if we present it humbly, our gracious Father will accept it as our acknowledgment of his goodness, and a testimony of our love. Thus therefore we pray that he would accept our Alms, *viz.* in mercy, esteeming them not by their own worth, but by the affection of the Givers. *Thirdly*, If we do onely regard our Prayers, we may soon discover how little they will avail, unless the Lord accept them with Grace. As to those we have hitherto made, if we look back upon the many wandrings and interruptions, the coldness and indifferency, the sin and infirmity, that did mingle with them all; we shall see we had need heartily to beseech God to accept them with benign interpretations, and to excuse the imperfections of them: But if [these our Prayers] be meant of those Petitions which we are now about to make in this Form, let us remember how great a presumption it seems for us to ask for others; nay, for all People, when as we are not worthy to pray for our selves; yet let us humbly beg a candid acceptance of these Petitions, which we offer, not as if we were fit Advocates for all the World, but in obedience to his command, who hath bid us thus to express our Charity.

§. 5. **Beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord:**] Among the several Prayers which were made at the Holy Table, it was particularly enjoined that they should pray for, *The Holy Catholick Church, extended from one end of the Earth to the other, which the Lord had redeemed with the precious blood of Christ*; saith the Author of the *Apostolical Constitutions*; for the Sacrifice here commemorated was offered for the Church, *Acts* 20. 28. which is called the Body of Christ, *Ephes.* 5. 23. *Colos.* 1. 24. but because the Body without the Spirit is dead, we therefore beg, that as he once quickned the lump of Earth into a living Spirit, by breathing into it the breath of Life, so he will please to inspire his Holy Spirit into his mystical Body, according as he hath promised, *John* 14. 16. and that not onely once, *John* 20. 22. but that it may continually be supplied with vital influences, by its Union with its Divine Head the Lord Jesus, the blessed success whereof is noted in the three happy effects of this Heavenly Inspiration. *First*, That the Church may be directed into all Truth by the Spirit of Truth, *John* 14. 17. and 16. 13. 1 *John* 2. 27. and so be preserved from Heresie. *Secondly*, That all the Members thereof may agree in the same judgment, and combine in the Unity of the Spirit, *Ephes.* 4. 3. and so be secured from Schism, 1 *Cor.* 1. 10. *Thirdly*, That the affections of all persons in this Body may be joined in perfect Concord, and tied in the Bonds of Love and Peace, *Ephes.* 4. 3. for the prevention of hatred, wrath, and emulation: How passionately therefore is this Blessed Spirit to be prayed for? and how necessary are all and every one of these? Truth without Unity is weak and troublesom, Unity without Truth is dangerous and mischievous*, and both without Charity are insignificant, and cannot last long. Let us consider the mischiefs which the Church hath endured by false Principles, divided Judgments, and opposite Affections, that in the apprehension of our want of this comprehensive Blessing, we may most vigorously beg this continual Inspiration, which may make the Church happy, by Unity in its Doctrine, Harmony in its Worship, and Charity in the affections of all the parts and members thereof.

§. 6. **And grant that all they that do confess thy Holy Name, may agree in the truth of thy holy Word, and live in Unity, and Godly Love.**] This Petition is but a further confirmation of the former; for when the several Members of the Church live in Unity, Peace, and Love, it is the best demonstration that the whole Body is acted by the divine Spirit, *John* 13. 35. *John* 22. 31. for these universal Mercies are to be obtained by induction of particulars, and the internal Inspiration ought to be manifested by Acts of a visible Charity. Now if we want affections wherewith to make this request,

let

* unitas sine
veritate prod-
itio est. D. Cyp.

et us but view the miserable effects which differences in opinions, and affections, have produced in the Christian World; consider how thereby Religion hath been disgraced, and God dishonoured, and all outrages have been committed, the Heathens are scandalized and kept out, and the Christians who are within are hindred in their Piety; and our differences are made wider by arguing; the more we dispute * the less we agree, and while we contend for the Faith, we lose our Charity: But this is the fault of the Men and not of the Religion, for Jesus hath left us an impartial Judge, which is his holy Word and is the Truth it self, *John 17. 17.* by which if we would (without prejudice or interest) suffer our Opinions to be tried †, it would happily compose all our Controversies, or where a determination is needless, teach several Churches to dissent with more moderation, and direct particular persons to submit in such things to their proper Spiritual Guides, and to live in godly and religious love with their fellow-Christians †: If any say that there is little hope that this still voice of Gods Word should be heard in the hurry of our Contentions; or no likelihood of so sweet a composure; I answer, That however, it is highly desirable, and therefore ought to be prayed for; and (which is considerable) our Lord Jesus in that rare pattern of his present Intercession in Heaven, the last Prayer he made upon Earth for his Church, did pray, That all of his Religion might be preserved in Truth and Unity, *John 17. 17, 21.* so that we are assured we beg the same here, that he intercedes for above; and therefore if it should not be compleatly granted, yet he that hath asked this with a great devotion, and endeavoured it to his power, shall have satisfaction in the testimony of a good Conscience, and hath testified his unfeigned Charity to the Church, and his love to all the Members thereof.

§. 7. We beseech thee also to save and defend all Christian Kings, Princes, and Governours, especially thy Servant CHARLES our King, that under him we may be godly and quietly governed.] We have often prayed for the King already, but principally respecting his Authority in the State, so we prayed for him alone, but now we consider him as a principal Person in the Church, of which he is under Christ (as the Bishops of Rome † of old confessed) the Supreme Governour:) and so are other Christian Princes in their several Countries, whom we therefore here do pray for also, as *St. Paul* commands, *1 Tim. 2. 2.* and as the Ancient Church ever did in the time of this Mystery: There are now three sorts of Rulers in the Christian World, which are here expressed by three words, *First, Kings;* that is, such as have Absolute Monarchies. *Secondly, Princes,* who have Royal Authority in lesser Dominions, though not without paying some homages; *Thirdly, Governours,* who preside in Aristocracies and Commonwealths; these and each of these are, or ought to be supreme Presidents over Ecclesiastical as well as Civil Affairs in their several Jurisdictions; and since their Power is employed to save and † defend the Church, she is obliged to desire the King of Kings to save and defend them all, from Invasions and Rebellions, Treasons and all Mischiefs, that they may not be hindred in the exercise of their most useful and pious Authority: And if we prevail, many Millions will receive benefit thereby, and every Christian Nation shall have its share in this blessing. It happens (I confess) sometimes, contrary to the wish of all pious men, that even Princes of the same Religion have differences with each other, but then we must at this Holy Sacrament forgive our Enemies, and wish the welfare of the whole Church, onely we must pray for the safety of other Kings no further than is consistent with the welfare of our natural Liege, for whom we must pray [especially] because under him we enjoy our Liberty and Religion, our Properties and our Peace, and if it please God to defend him, we doubt not, but we shall have under him quiet and peaceable lives, in all godliness.

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* *Disputando de sacris accenditur tantum contentio.* Sifinius ad Theod. Aug.

† *Expellentes igitur hostile certamen ex verbis divinitus inspirati, solutionem questionum mente percipiamus.* Constan. Mag. ad Patres Nicenos. Hist. trip. l. 2. cap. 5.

‡ *Maneat moralis benevolentia inter discordes sententia: Lemma Card. Richel.*

* *Nutriti & patres Ecclesie.* Jesai. 49. 23. *Benedictus est & dñs noster & dñs noster.* Aristot. pol. 3.

† *Christus Imperatori & omnia tribuit, & dominari eum non solum militibus, sed etiam Sacerdotibus concessit.* Greg. Mag. Epist. 64. ad Theodor.

‡ *Deus Opt. Max. pietatis & juste actionis quoddam quasi vinculum nos esse voluerit.* Theodor. Imp. Ep. ad Cyril.

and

and honesty, 1 Tim.2.2. that is, in two words, we shall be *godly* and *quietly* governed; and thus our own interest may move us earnestly to intercede for the safety of our Sovereign, for the benefit is ours more than his.

§. 8. And grant unto his whole Council and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the punishment of Wickedness and Vice, and to the maintenance of thy true Religion and Vertue.] When Justice is purest in the King the Fountain thereof, it is often corrupted in the Streams, the subordinate

* Num.10.31. Heb. loco oculorum, h. e. Consiliarius. LXX. ἀποβδ-
νῆς, ut oculus nobis charus & neces-
sarius. Fag. & Grot. in loc.

Dispensers, for mortal Princes cannot see all with their own eyes*, nor act all things with their own hands, and though they be said to judge the Nation, Psal. 72.2. yet the Mountains, or higher Magistrates, and the little Hills, that is, inferiour Officers, do bring this Righteousness to the People, who can seldom receive Judgment immediately from the Princes mouth [ver.3.] Wherefore since we must be more particular in our desires for the welfare of these Kingdoms, it is necessary that we pray, for all that advise in the making, and assist in the executing of good Laws, viz. for the Kings Council, at large in Parliament (as the old Christians prayed *pro Senatu*) or more strictly for the Lords of his Privy Council; who besides their Examination of Causes in those places, and their influence upon the Royal Determinations, are usually Persons enjoying the highest Dignities, and weightiest Offices of the Nation. And because by them, and the lower Orders of Magistrates, all Causes are decided, we are bound to pray heartily for them, that they may judge by the Rules of Equity, [truly and indifferently] without mistake or partiality, and have before their eyes the great end of all Laws, which is the punishment of Evil Doers,

* Leges, improbos supplicio afficiunt, ac defendunt & tuentur bonos. Cicer. de leg. 2. Pius IV. Pont.R. pin-
gebat lauros cum Virgini, cum hoc
lemmate, Præmium & Pæna, pro
symbolo suo. Nic. Caussin.

and the encouragement and reward of them that do well, * 1 Pet.2.14. Rom.13.3,4. And surely happy are the People that are in such a case, when their Counsellors are faithful and prudent, their Judges deliberate and upright, their Officers careful and without rigour; for then the profession of Religion shall be guarded, and the practice of Vertue encouraged; Innocence shall be safe, and Wickedness punished;

may, all Vices made infamous, according to the will of God, the desire of our gracious Sovereign, and the wishes of all this People, especially those who now at this Sacrament come to dedicate themselves to Piety and Devotion; they have peculiar reason to pray, that they may be secured in their Rights, and encouraged in their holy purposes, by the due administration of Justice, and the punishment of all that would harm or hinder them; because their innocence doth more expose them to the designs of evil men.

§. 9. Give grace O Heavenly Father to all Bishops and Curates, that they may both by their Life and Doctrine, set forth thy True and Lively Word, and rightly and duly administer thy Holy Sacraments.] The greatest Gifts that the Divine Goodness hath bestowed upon the Sons of men (saith Justinian in his Authenticks) are the Royal Power, and the Office of Priesthood. Both of which are so contrived, that they are necessary not onely for the Conservation of the World, but for the mutual support of each other,

* Christus voluit ut Christiani Imperatores pro vita aeterna Pontificibus indigerent, & Pontifices pro cursu temporalium rerum Imperialibus legibus uterentur: Rom. leg. cap. per Venerab. Tit. de Feudis.

* so that Princes (as Constantine doth express it) are Bishops without, and the Ecclesiasticks within the Church, they guard and direct the Externals, while these order and administer the Internals of Religion; Wherefore since God hath joined them in his Providence, we must not separate them in our Prayers, nor by any means omit to pray for our Spiritual Guides, in this Spiritual Sacrifice, where the Ancients

did particularly remember all the Orders of the Church: But having spoken of this before (Comp. to the Tem. Part. I. p. 2. Sect. VII.) we shall onely note the comprehensiveness of the Petition here made for them, which takes in the main part of their Office, First, To set forth the Holy Word of God, both as it is the Truth, John 17. 17. for the direction and instruction of the Ignorant, and as

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it is the *lively Power of God unto Salvation* * for the conversion of those that are dead in sin, which is to be done, as is here intimated, not onely by plain and affectionate preaching, but also by holy and unblamable living, which doth better explain Gods Will, and more vigorously excite the People to observe it, than the most learned Commentary, or the most eloquent Oration †. The *second* part of their Duty is *rightly*, according to the Institution of Christ, and *duly* as the necessities of the Church require, to administer those two *Sacraments* which are of Divine Ordination, (*viz.*) *Baptism*, and the *Lords Supper*, which no other Order of men can lawfully dispence, so that if Ministers should neglect the celebration of them, or do it unduly, it would be a great damage and discomfort to the Church of Christ. Let us therefore beg large measures of Grace for our Bishops and Pastors, that their Preaching may convert us, their Lives invite us to imitation, and their Dispensing of the Sacraments may comfort and strengthen us in all goodness: Let the Clergy pray heartily one for another, for they understand the weight of this charge; and let the People supplicate affectionately for their Ministers, because the grace given to them, is for their sakes, and the benefit thereof finally descends upon the Congregation: Especially let us all (when this most holy Sacrament is to be administered) join our Petitions for those who officiate here or elsewhere, that they may perform so grand a Mystery to the glory of God, their own comfort, and the benefit of all that partake thereof.

§. 10. *And to all thy People give thy heavenly grace, especially to this Congregation here present, that with meek hearts and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.*]

We have done well to pray for our Spiritual Pastors, but we must add this Petition also for the Sheep of their Pasture, because the excellent gifts of Ministers do not profit, unless the People also be indued with heavenly grace, *Heb. 4.2.* though all the Seed was good, yet it prospered according to the condition of the ground on which it fell, and where the soil was not prepared it came to no perfection, though it were sowed by Jesus himself, *Matth. 13.* And sure it is a great pity that the Gifts and Graces, the Time and Pains of so many learned and laborious Ministers should be all in vain, and made ineffectual by the wickedness of those among whom they live, which consideration makes the Priest here (as *Theophylact* observes*) stand up as a common Father of the whole Church, and pray that all Congregations of Christian People may increase in true Piety (in imitation of the God he serves, who takes care of all): And yet he doth intercede with particular affections and regard for his own Auditory; praying that they may profit by the present Duties, and live holily ever after: But see how rarely withal, the means of improving by the Word of God is couched in this request, (*viz.*) to receive it with a *meek* and *lowly heart*, free from pride and self-conceit †, and to hear it with an awful

Veneration, as believing it to be the Word of God. For he that is *meek* will be guided by its directions and amended by its reproofs; he that is *reverent* will tremble at its Summons, and give respect to all its Laws. Let us then devoutly beg for all our Congregations these necessary Graces of Humility and Godly Fear, that so our Preaching may make them holy and pure from all sin, righteous and abounding in all good works, when they hear it with reverence, and obey it with meekness; and that not onely now for our present comfort, but all *the days of their life*, to their own endless happiness: And let us think how happy it were for the Christian Church, if this Petition might prevail, to the total removal of that pride and irreverence, stubbornness and contempt, which makes many Ministers preach, and more People hear in vain.

§. 11. *And we most humbly beseech thee of thy goodness, O Lord, to*

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* Acts 7.38. Ζώντα λόγια, Hellenis^t pro ζωοποιούντα. Grot. i. eur. 22. 47.7c. ἐχὶ λόγῳ καὶ ἔργῳ ὡς ὁμοῦν ἐπ' αὐτῇ ἡ ζωὴ ὑμῶν. Ad Phil. 19. verſ. 7.8.

† Habent & opera suam linguam, habent suam facundiam etiam tacente lingua. Cypr. de dupl. Marr. Hic est qui qualem habet verbum, talem habet & vitam, quoniam que docet agit, & que agit, docet: Christiani de Origene, ap. Euseb. Eccl. Hist. 1.5.c.3.

* Ὁ ἱερὸς ἀσ- πρε καὶ οἱ οἱ- κληνὸς πατρὸς ἰσα) πάντων κληνῶν ὡς καὶ ὁ θεὸς ὁ ἰσ- εῖ). Theoph.

† James 1.21. Ἀγῶν ἀεὶ ἡρώσεως ἢ ἀγνῶσεως ἢ ἡρώσεως. Theod. de egra. Ser. 1. Philosophus querenti quid primum discipulis precipere voluit. Resp. Fastum deponere. ap. Arrianum.

comfort and succour all them who in this transitory life are in trouble; sorrow, need, sickness, or any other adversity.] Besides the spiritual wants for which we have craved a supply in the former Petition, we know that many of our Brethren are labouring under Temporal Evils in this miserable World, and therefore we must remember them, as St. Paul teacheth, *Heb. 13. 3. as being our selves also in the body*, that is, both by our Nature and our Sins, liable to the same Calamities. And where can we so properly commemorate the Afflicted, as at this Sacrament of Mercy, wherein God is moved by the representation of his dear Sons sufferings to pity all Mankind, especially those who by suffering are made conformable to his image; and in this Mystery we must express more Pity and Charity than our Alms can convey, which is to be done by bringing in a greater Arm to their assistance; for our gift may bring some present allay to the distressed; but if we can obtain the Divine Favour for them, they shall be constantly supported, or speedily delivered, if that be best for them. At this Sacrament therefore our Church enjoyns us to pray for all in misery, and

* —*Ut infirmi convalescant.* Liturg. S. Jacob.

Pro aegris, pro afflictis & in summa pro omnibus iis qui egent auxilio. Ap. Cyril. ut supr.

so do the best and most ancient Liturgies, * (except the Roman Missal, where it is omitted in those Copies which I have seen:) But it is no where so piously and fully expressed as here in this very Petition. *First*, As to the manner of presenting this request, we must most humbly beseech God for them in remembrance of our own just desertings to suffer as much, and therefore we must pray for our afflicted Brethren, as a pardoned reprieved malefactor would do, if he were to Petition for his Associates: Nor must we ask for our own merits or theirs, but for his goodness sake, (*Pf. 25. 7.*) and because he is apt to shew mercy. *Secondly*, As to the things requested, they are full and significant, *viz.* That it may please the God of all comforts, *2 Cor. 1. 3. chap. 7. vers. 6.* to comfort all that are in trouble or sorrow, and that he will succour † and relieve such as are in Poverty and Sickness, or as the words may well import, that he will comfort, that is, support them under their troubles, so long as they continue; and finally to succour, that is, rescue and deliver them, by putting a gracious and happy end to their afflictions. *Thirdly*, The persons prayed for in general, are those in this transitory life, the proper Scene of Misery, and the onely place where Sufferers are capable of the benefit of our Prayers: in particular, those who are either first inwardly afflicted with trouble, for fear of some approaching Evils, or with sorrow in remembrance of some losses or crosses lately sustained. *Secondly*, Outwardly distressed, whether in Estate, as the Poor, and those in need, who want food, raiment, or habitations, or in body, as those in Sickness, and diseases, pains, and torments: We pray for all that are afflicted in these or any other kind of adversity, and if we be lively members of Christs body, we shall do it with a great compassion, and a fervent affection, as if we had smarted with them, and shall deeply weigh how hard it would be for us to bear the like burdens; and he that prays with such a sense doth both express a hearty charity, and shall obtain relief for many poor creatures, through the merits of our Lord Jesus Christ.

† We translate *Benignus* by [succour] *Heb. 2. 18. 2 Cor. 6. 2.* compare also *2 Sam. 18. 3.* *Rom. 6. 2.*

§. 12. And we also bless thy holy Name for all thy Servants departed this life in thy Faith and Fear, beseeching thee to give us grace so to follow their good Examples, that with them, we may be partakers of thy heavenly Kingdom.] Those Prayers for the dead which the Roman Missal hath here added to this Office, our Church hath prudently rejected, because they have no ground in Scripture *, nor good

* *Quidam putant non esse orandum pro mortuis eo quod neque Christus neque Apostoli ejus successores hac scriptis intinuerint.* Hug. Ether. de reg. an.

† *Quando istinc excessum fuerit, nullus jam penitentiae locus est, nullus satisfactionis: in hac vita aut remittitur aut tenetur.* Cypr. ad Demet. *Qualis exieris ex hac vita, talis redderis illi vita.* Aug. in Psal. 36.

foundation in the purest Antiquity, and also because they can do no good to the wicked † who onely need them, but are a disparagement to holy persons, by supposing them in a state of misery. Yet it is very probable, these Prayers did first arise from the abuse of that ancient custom of the Primitive Church in the time of Persecution, (*viz.*) to recite the names of those who had died for the Faith of Christ, in the time of these Mysteries: But that was done with no design to pray

See Eccles. 11. 3.

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for them * whom they believed to be already happy, † but to praise God for them, and to perpetuate their memory, to express their faith and confidence of their felicity, and to shew their love to the very remembrance of them, and finally to excite many to aim at the same rewards by imitating so brave examples. All which our Church doth in the general here, having cast away the corruption, and reduced the first design, by restoring the Eucharistical Prayer which *Dionysius Eccl. hier. cap. 7.* and many of the Fathers do mention; so that we do not pray for any of the dead, but as we have great reason, we praise God for such of them as are departed in the faith and fear of God. The Apostle directs us to give thanks for all men, especially sure for those whom God hath by his goodness carried so far, that not onely themselves but all others may rejoice in their felicity, and therefore we cannot so confidently praise God for any, as for those who have fought a good fight, and finished their course, and are safely landed on the shore of a blessed Eternity. While they are in the Battle, and the Race, and are tossed on the Waves, there are many mixtures in their condition, and some uncertainty as to the final event *, so that if we should elevate our praises too much for them, we should perhaps sing before the Victory, *1 Kings 20. 11.* We consider that position of the wise Heathen, *Nemo felix ante Mortem*, and so reserve our chiefest praises till they have overcome all fear and danger, that there may no sad note be mingled to interrupt the Harmony, nothing else but a compleat joy. The *Thracians* were accounted wise, because they rejoiced at the death of their Friends, as the day of their enfranchisement || from many Evils. And have not we Christians much more reason to praise God for our faithful Brethren deceased, being not onely sure (as they were) that they are exempted from misery, but that they live in peace and endless glory? Now this is so rational and so pious, so much our duty and our comfort, that it is a wonder any should scruple the doing of it; for is there any more illustrious mercy, than that a poor sinful frail Creature, shall be carried through the dangers of Life, and the agonies of Death; and by a full and free pardon acquitted at the great Tribunal, and in a moment exchange his Corruptions and Mortality for Robes of Glory, and the lustre of an Angel? If we consider the weakness of Man, and the power of his Enemies, the Armies of Temptations, and Mountains of Difficulties, before he can reach that blissful Crown, it is little less than Miracle, that all men do not sooner or later fail and fall from the Faith and Fear of God. What Prospect in the World can ravish us with greater pleasures, or raise in us higher admirations of the Divine Goodness, than to behold those that were once as frail and sinful as we are, now advanced above Satans malice, or Deaths power, and placed in the Regions of Joy, and the Bosome of Jesus; that we might not tremble, or think it impossible to come thither also? Doth not their felicity give life to our hopes, and become a pledge of our own future glory? Why should we not then rejoice with them, and delight our selves with the very news of our Brethrens happiness? What other Communion is there between us and those blessed Spirits; but that they (in general) pity and wish well to us, and we praise God with and for them? And by thus meditating of their most desirable estate we shall learn to despise Death, and long to be with such inviting Company, nay, languish after the happy enjoyment of such Noble Society for ever and ever: Who can look up to these Mansions, and not inquire for the path that leads thither, and be strongly attracted to follow the steps of those who have so successfully troden this way before? This makes the pious Soul so passionately beg the Divine Grace that it may do as they have done, live as they lived, and die as they died, so that what they are now, it may be hereafter. The *Scythians* (as *Lucian* relates) kept the memorials of their brave men with

* *Propterca Sanctorum devote memoriam illorum refrigerio gratiam nobis piam in rationem postulantes.* Job. 3.

† Οὐδὲ τὸ δόξαι ἀβελήων ἐν τῷ λαῷ ἐπὶ τῇ πόλει; Chryl. a.

‡ Nullam habentes tam illius animam sed ut fidem & dilectionem in amicum vivissimum. Epist. Carc. R. Merciz de Adria

* Ante mortem nulla laudatio neque quispoteest definitio præconio posteriora ejus incerta de boni. mort. c. 3.

† Eccl. 7. 1. Dies iquam extremum resornatalis est. Senec. Ep.

|| Val. Max. l. 2. c. 6.

* Propterca Sanctorum in fide morientium devotè memoriam agimus, tam illorum refrigerio gaudentes, quam etiam nobis piam in fide consummationem postulantes. Orig. Com. in Job. 3.

Οὐχὶ τ' εὐδὸν διεξάζομεν καὶ εὐχα-
ριστοῦμεν ὅτι λοιπὸν ἐσεφάνωσθε τ' ἀ-
πειλόγητα; Chrys. ad Heb.

† Nullam habentes dubitationem beatam illius animam esse in requie: sed ut fidem & dilectionem nostram offendamus in amicis nostrum charissimum. Epist. Carol. M. ad Offam R. Merciz de Adriano Pont. R.

* Ante mortem nulla est perfecta
laudatio neque quisquam in hac vita
potest definito præconio prædicari, cum
posteriora ejus incerta sunt. Ambr.
de bon. mort. c. 3.

† Eccl. 7. 1. Dies iste quem tanquam extremum reformidas, æterni natalis est. Senec. Epist. 102.

¶ Val. Max. l. 2. c. 6.

**Simus inter exempla, quare deficiamus, quare desperamus? quicquid fieri potuit, potest. Sen. Ep. 9^a.*

Magnorum virorum non minus quam presentia utilis est memoria: Idem Ep. 102.

great joy, that so, many might strive to become like unto them*.

And St. Augustine saith when any duty seemed difficult, he was wont to think of the Saints of former times, and he imagined they derided his sloth, saying, *Tu non poteris, &c.* Canst not thou do what those men, nay those women once did? that which hath been effected is not impossible. Would we

make this use of our faithful Brethren departed, their memory and example would be as profitable, as if we had their bodily presence with us; and the remembrance of their glory would strongly excite us to follow their good example, till we came with them to partake of that heavenly Kingdom: in the mean time we shall never want matter for to praise God in their behalf, since his truth and mercy to them, is the confirmation of our Faith, the encouragement of our Duty, and gives us in contemplation, an antepast of our happiness before we come to the full enjoyment of it.

§. 13. Grant this O Father for Jesus Christ his sake, our onely Mediator and Advocate; Amen.] This general Conclusion of all our Prayers we should not remark particularly here, but that the Mass hath thrust in the names of the B. Virgin, and other Saints † into this Supplication, through whose Merits and Prayers they intercede, even in this place, where there is a lively Commemoration of the death of Christ our onely Mediator; which is not onely the holding a Candle to the Sun, but seems to intimate, that to plead in the Virtue of our Lords Passion is not sufficient, and that his intercession, by which the Holy Virgin and all other Saints became accepted by God, was not alone forceable enough. But we desire no other Mediator, nor need no other Advocate, 1 Tim. 2.5. but our Lord Jesus Christ, who is here represented; nor do we doubt to ask all these Mercies for all these Persons, since we approach our heavenly Father with his dear and onely beloved Son in our Arms: wherefore let us bless the Name of God, who hath chosen such a Master of Requests to present our Prayers, and put such an Argument in our mouths, when we approach unto him. Let us look to the Holy Symbols, and remember our great High Priest, while we offer up the Intercessions, with a great humility, and a sprightly devotion, because our God will not, nay cannot deny those that thus come unto him.

† —Et omnium Sanctorum tuorum quorum meritis precibusque concedas: in Canone Missæ Rom.

The Paraphrase of the Prayer for the whole Church.

§. 14. O [Almighty and Everliving God, who] art able to help all persons, always, and in all things: We are unworthy to ask for our selves, and yet we are encouraged to intercede for others, since [by thy holy Apostle] St. Paul, thou [hast taught us] in our daily Assemblies, [to make Prayers] to obtain Good, Intercessions [and Supplications] to remove Evil, in behalf of all the World: [And to give thanks for] the Mercies received by [all men.] Believing therefore thy willingness to grant these things, which thou commandest us to ask [We humbly] disclaiming our own Merits, [beseech thee] for Jesus sake, and by the Virtue of his Passion here set forth [most mercifully] to accept this poor acknowledgment of thy bounty, and testimony of our love in these [our Alms] to the Poor [and Oblations] to thy Ministers, intreating thee also to bear [and] **to receive] all our former Petitions, especially [these our Prayers] for all People [which we offer] as the evidence of our universal Charity, most heartily [to thy divine Majesty] who art All-sufficient to supply the whole World.

** This to be omitted when there is no Collection. **

To thy Goodness therefore we come [Beseeching thee] though Miraculous Gifts are ceased, yet [to inspire continually] with such Grace, the whole body of [the Universal Church] spread over all the Earth, that it may be quickened [with thee] most holy [Spirit] which teacheth the Principles [of Truth] and produceth [Unity] in the Faith [and Concord] in the affections of thy People [And grant that all] the Members of thy Church [that do] profess thy true Religion, and [confess] to believe in [thy holy Name] laying aside their animosities [may agree] all their differences, and so fully rest [in

[in the] infallible [truth of thy Holy Word] and its determinations of all necessary things, that notwithstanding some lesser varieties, they may have mutual peace [And live] as Children of the same Father [in Unity] without Schism or Heresie, in charity [and godly love] without malice or envy among them.

And because thy Church cannot well subsist on Earth, without Temporal Guardians [We beseech thee also] in order to the common good [to save] the Souls [and defend] the Persons and Rights of [all Christian] Magistrates, who in their several Dominions have (or ought to have) Supream Governance of the Church, whether they be absolute [Kings] or free [Princes] or else Rulers [and Governours] in popular States.

But as our duty, interest, and affection, do peculiarly oblige us, We pray thee [especially] to save and defend Him, who doth acknowledge himself to be [thy Servant] even CHARLES our King] and Sovereign Liège: Help him so to defend Religion, execute Justice, and subdue his Enemies, [that under him we] and all his Subjects [may be] religiously and [godly] peaceably [and quietly governed.] and accordingly be obedient unto, as well as happy in, so gracious a Prince.

[And] that his excellent Laws may not be perverted in their Administration, O Lord [grant] such grace [unto his whole Council], with whom he adviseth to make Laws [and to all] Magistrates and Officers [that are put in Authority] to execute them [under him : That they may] deliberately weigh every Cause, and [truly and indifferently] determine it, so as to make it appear they do [minister Justice] and imploy their Power [to the punishment of wickedness] and greater Crimes, the correction of lesser Enormities [and vice : And the maintenance] and defence of the Profession [of thy true Religion] together with the practice of all Equity [and Vertue] which is the endeavour of all righteous Magistrates.

But that Piety and Justice may be taught by the Ministers, as well as encouraged by the Magistrates [Give grace O heavenly Father] for the same thy Son Jesus Christs sake [to all] whom thou hast made [Bishops] and Governours, or Pastors, [and Curates] over thy Flock. Assist them so in those sacred Offices [that they may both by] the holiness of [their life, and] the purity of their [Doctrine] declare, and [set forth] the excellencies of [thy true] quickning [and lively Word] so that many may be won to live according to it. And grant that they may also orderly [and rightly] frequently [and duly Administer] both Baptism and the Lords Supper, which are [thy holy Sacraments.] And let them be particularly assisted in the Celebration of the present Mystery.

[And] that all their labours be not in vain, Do thou [to all thy People] throughout the Christian World [give thy heavenly grace] to dispose their hearts rightly to receive divine things [especially] grant [to this Congregation] and every person [here present] before thee, [that with meek hearts] from a sense of their own ignorance [and due reverence] from the apprehension of thy Authority [they may hear] attentively [and receive] by Faith the directions of [thy holy Word] : O Lord, let them be converted by it, and become real Christians [truly serving thee in] all the duties of Piety, and [holiness] charity [and righteousness] and continue in this obedience [all the days of their life] especially after this solemn renewing of their Covenant with thee.

[And] further reflecting upon thy pity towards all afflicted persons for the sufferings sake of thy dear Son, [We] that yet are spared, do [most humbly beseech thee] that (though we and our Brethren deserve to suffer) yet [of thy goodness] thou wilt be pleased [O Lord] effectually at present [to comfort] and speedily to deliver [and succour] not those distressed Creatures alone which we particularly love or know, but [all them who] are capable of the benefit of our Prayers, even all who [in this transitory life] the Scene of Misery [are in trouble] and fear of some approaching evil, or in [sorrow] for some Calamity already sustained. All that are in [need] and want as to their outward

ward Estate, or in pain and [sickness] as to their Body: Or who are visited with some or all of these [or any other Adversity.] O pity and relieve them all.

[And] finally, as we praise thee for all the Mercies which thou minglest with the Miseries of this life, so [we also bless] and chiefly praise [thy holy Name for] those who have no mixtures of sin, or sorrow in their Cup of pure and perfect joy, even for [all thy] Saints and Holy [Servants] who were once as frail as we, who although they are now [departed] out of [this life] yet they did live [in thy faith and] die in thy [fear] never forsaking Religion, nor a good Conscience. We rejoice in their happiness, and though we need not pray for them, yet we cannot forbear [beseeching thee] for our selves, who are yet upon the Waves, that thou wilt please [to give us] also the same [grace] which thou gavest them. That we may be able [so to follow their good Examples] in all Piety and Charity while we live, [that with them] and in their glorious Society [we may] when we die [be partakers] by the like mercy [of thy heavenly Kingdom] and its unspeakable Felicities. Hear us we beseech thee and [Grant this] and all the rest [O Father] to thy poor Children, who make not our Requests in our own name, or trusting in our own merits, but [for Jesus Christ his sake] and through the most prevailing Sacrifice of his Death here commemorated: Nor do we need or desire to use any other name, since he is [our onely Mediator] to make our peace [and Advocate] to plead our Cause, who also joins with us in these Petitions; and therefore we hope thou wilt say to him and to us [Amen,] and then it shall be so.

SECT.

SECT. VIII.

Of the Warning before the Communion.

§. I. **I**T is fit that great Mysteries should be ushered in with the solemnities of a great preparation, for which cause God gave the *Israelites* three days warning of his design to publish the Law, *Exod.* 19. 15. and ordered their Festivals to be proclaimed by the sound of a Trumpet some time before, *Levit.* 25. 9. *Numb.* 10. 2. The Paschal Lamb (the Type of Christ in this Sacrament) was to be chosen and kept by them four days, to mind them to prepare for the Celebration of the Passover, *Exod.* 12. 3, 6. And Christians having more and higher duties to do in order to this holy Feast, must not have less time, or shorter warning; whereupon as good *Hezekiah* published by particular *Expresses* his intended Passover long before, *2 Chron.* 30. so hath our Church prudently ordered this timely notice to be given, that none might pretend to stay away out of ignorance of the time, or unsuitness for the Duty; but that all might come, and come prepared also. It is needless to expect a President for this in the ancient Church, their Daily or Weekly Communions made it known, that there was then, no solemn Assembly of Christians without it, and every one not under censure was expected to communicate: But now when the time is somewhat uncertain, and our long omissions have made some of us ignorant, and others forgetful of this Duty, most of us unwilling, and all of us more or less indisposed for it, it was both prudent and necessary to provide these large Warnings and Exhortations, Cautions, and Instructions. For the Compositions themselves they are exact, and rarely fitted to be the Harbingers to this blessed Sacrament; and if we duly weigh and carefully improve them, they will exceedingly help towards our Preparation, as will be evident enough (without a Paraphrase) in the succeeding Analysis and Discourse.

The Analysis of the Warning before the Communion.

§. This Warning consisteth of three Principal Parts:	First, Information concerning	1. The Time	{ Dearly beloved on-- next I purpose, &c.	
		2. The Persons	{ to Administer to all such as shall be Reli- giously, &c.	
		3. The matter to be done	{ the most comforta- ble Sacrament of the Body and Bloud of Christ.	
		4. The man- ner how it is to be done.	1. In Commemoration	{ to be by them recei- ved in remembrance of his, &c.
	Secondly, Exhortation, in which note		2. With thank- giving both for	1. Christs death { wherefore it is our Duty to render most humble, &c.
			2. And for this Sacrament.	{ but also to be our spi- ritual food and suste- nance, &c.
		1. The ground of this Exhor- tation, viz.	1. The benefit of doing it well and	{ Which being so di- vine and comfortable a thing to them, &c.
		2. The Parts of it	2. The danger of doing it ill	{ and so dangerous to them that will pre- sume—&c.
			1. Confide- ration of	1. The dignity of this Sacra- ment { My Duty is to ex- hort you in the mean season to consider the dignity, &c.
			2. The peril of profaning it	{ and the great peril of the unworthy recei- ving thereof :
			1. In what manner	{ and so to search and examine your own consciences, &c.
			2. Exami- nation, shewing	{ that ye may come ho- ly and clean, &c.
			To what end	
			1. Purity	{ and be received as worthy partakers, &c.
			2. Accep- tance	

Thirdly,

A

Thirdly, Direction to three sorts of Persons:

- | | | |
|--|--|---|
| 1. To the Penitent,
that they may
come worthily by | 1. Examination of their Life, | { The way and means there-
to, is first to examin, &c. |
| | 2. Repen-
tance con-
fisting of
three parts | 1. Contrition { and whereinsoeber ye shall
perceive—there to bewail,
&c. |
| | | 2. Confession { and to confess your selves,
&c. |
| | | 3. Amend-
ment. { with full purpose of amend-
ment of life. |
| | 3. Charity in two
particulars, | 1. Satisfying those
we have wronged { And if ye shall perceive—a-
gainst your neighbours,
then you shall reconcile—
being ready—&c. |
| | | 2. Forgiving them
that have wrong-
ed us, { and being likewise ready to
forgive others that have
offended,—&c. |
| | 2. To the Impenitent,
that they may
not come un-
worthily; in
which note, | 1. The reason of this
warning { For otherwise the receiuing
of this holy Communion,
&c. |
| | | 2. The Person warned { Therefore if any of you be
a blasphemer of God, &c. |
| | | 3. The warning it self { Repent you of your sins,
or else come not,—&c. |
| | | 4. The peril of despising
it, { Lest after the taking of that
holy Sacrament—&c. |
| 3. To the Doubting,
that they may
come chear-
fully: in which
observe, | 1. The reason of this ad-
vice, { And because it is requisite
that no man should come
to—&c. | |
| | 2. The Persons for whom
it is most proper { Therefore if there be any
who by this means cannot
quiet his own, &c. | |
| | 3. The Counsell
it self | 1. Whither to
go, { Let him come to me, or some
other—&c. |
| | | 2. What to do, { and open his grief, |
| | 4. The be-
nefit to
be had by
it, | 1. Absolution, { that by the ministry of
Gods holy Word he may
receive,—&c. |
| 2. Instruction, { together with ghostly coun-
sel,—&c. | | |
| 3. Consolati-
on. { to the quieting of his Con-
science,—&c. | | |

A Practical Discourse upon this Warning.

§. 3. Dearly beloved, on — next I purpose (through Gods assistance) to Administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ.] It is the manner of mighty Princes, whose entertainment requires extraordinary preparation, to give notice by their Harbingers to those places where they intend to lodge; and thus our Lord Jesus when he came in the flesh had *S. John Baptist* for his Herald, to bid the World prepare, *Matth. 3.* and sent his Disciples as his Harbingers before his face, to every City whither he intended to come, *Luke 10. 1.* Thus also his Messengers do now proclaim his approach in this Sacrament, where he comes in the Spirit, to Feast with us, *Rev. 3. 20.* and to dwell

* Τὸ δὲ βασιλεὺς βασιλεῖ — δι
 ἡμετέρας καὶ φιλευστέρας ἀξιώ-
 σαι, ἡ τοῦ ἡμετέρας ἐπισκοπῆς, καὶ ἀπ-
 ὅθεν πρὸς τὸν μέγαν γῆς ἐχάτων,
 ἐπὶ εὐεργεσίᾳ τῶν ἡμετέρας κατελ-
 θόντι, πτωχὸν οἶκον ἀγαθὴ καὶ κα-
 κήδου ἀποδοῦναι. Philo lib. de Cherub.

in us, *Job. 6. 56.* And O how should this awaken us to pre-
 pare! * for what provision is sufficient to make for the King
 of Kings, who comes from Heaven in pure love to visit us,
 and to do us good? Why should we not receive the news
 with the same joy that *Zaccheus* expressed, when he heard that
 Jesus purposed to be his Guest? since wheresoever he is well
 received, he brings Salvation to that house, *Luke 19. 6, 7, &c.*

The Minister who hath appointed it in love to you, seems
 by his courteous salutation, to be well pleased that he hath so good tidings to
 tell you, and left by ignorance or surprize you should lose the benefit of this
 blessed opportunity, he gives you this timely intimation, and fixes the very
 time as positively as Man can or ought to do; we have not the time to come
 in our own power, and so should always add, *if God please, viz.* that our life
 or health shall last so long † and by his assistance, *viz.* if he vouchsafe to afford
 us Grace, since we do but Administer the outward part: Which short Paren-
 thesis should also mind us how dangerous it is to neglect wilfully this next Sa-
 crament; because either we may not live to have another opportunity, or not
 have the like grace or assistance from God, if we despise this offer. This war-
 ning is given to all, but yet in the very first clause is signified that we would
 not willingly cast our Pearls before Swine †, nor give this Sacrament to any
 but such as are Religiously and Devoutly disposed, and for those who are so, they
 need not be pressed, or urged to come to the Holy Table, since this most com-
 fortable Ordinance doth attract them sufficiently by its own sweetness, it is most
 comfortable to pious Souls, and they who have found it so, long for it, and
 this very warning is to them a great pleasure, and a sufficient invitation; But
 if filthy wretches who relish nothing but Swinish pleasures, and are full of earth-
 ly things, loath this Honey-Comb, or despise this Manna; it is no wonder;
 let it be no prejudice to the Mystery, nor no hindrance to our Preparation, for
 if we upon this Summons do immediately endeavour to procure Religious and
 Devout Dispositions, we shall taste the Comfort of it more fully than any words
 can express.

* Ἄν δὲς δὲ
 λη. Graca Ver-
 tio Liturg. Ang.
 James 4. 15.

† Ἀλλὰ πῶς καὶ
 λήγειν; Socr.
 ὅτι δὲ δὲς δὲ
 δὲ λη. Plato in
 Alcibiade.

‡ Sancta San-
 ctis, ut Diac.
 clamat, in Li-
 turg. Grac.
 Mat. 7. 6. ὁ τοῖς
 ὀφθαλμοῖς τοῖς
 μυστήρια. Clem.
 Alex.

§. 4. To be by them received in remembrance of his meritorious
 Cross and Passion, whereby alone we obtain remission of our sins, and
 are made partakers of the Kingdom of Heaven.] The necessity of this
 early and serious Warning is further shewed from the two great Duties which
 all Christians are here to perform. First, We are not to be idle Spectators of
 the Mystery, as they are in the Roman Church, where if the People Commu-
 nicate but once a year, it is thought sufficient by the *Lateran Council*, and
 at other times they onely look on, while the Priest alone communicates, *Conc.*
Trident. Sess. 22. Can. 8. a practice unknown to all Antiquity: But we are com-
 manded to receive the Symbols our selves in Remembrance, as *St. Paul* speaks,
1 Cor. 11. 24, 25. "of that one Offering, once for all, *Heb. 9. 26, 28.* whereby Je-
 sus hath for ever perfected them that are sanctified, *Heb. 10. 14.* It was the part
 of Jesus to offer up that most meritorious Sacrifice once upon the Cross, but
 it is our duty to keep a perpetual memorial of that most valuable, and never to be

be

be forgotten propitiation *, For thereby alone (and not by the merits or prayers of Saints or Angels) our Salvation was obtained. Now if the pardon of our sins, and the purchasing Heaven for us (who were Heirs of Hell) be the greatest mercies, consider with what devout affections we should celebrate the memorial of that which was the price thereof. How far did the deliverance of *Israel* from *Egypt*, and the destroying Angel come short of this? and yet that was thought worthy to be remembered with the solemnity of a Passover, so long as the Nation did endure. Therefore we cannot think that this can be remembered to the end of the World (as it ought to be) unless we proclaim it early, and prepare for it diligently, and celebrate it with the deepest resentments, alas we can never imprint it sufficiently upon our souls, without frequent and serious commemorations, and he doth not understand or not consider the excellency of this mercy of our Redemption, that doth not wish it were written on his heart in indelible Characters, and carefully set himself (upon this intimation) on preparing to make the most grateful memorial of his enfranchisement by the Death of Jesus.

* *Offerimus quidem, sed recordationem facientes mortis ejus, & una est hæc hostia, non multa—quia semel oblata in Sancto Sanctorum, hoc autem sacrificium exemplar illius est.* Ambr. Com. in 10. ad Heb.

§. 5. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, for that he hath given his Son our Saviour Jesus Christ, not onely to die for us: but also to be our spiritual food and sustenance in that holy Sacrament.] The Second part of the Communicants Duty is to receive it with *Thanksgiving*; for if we are obliged to praise God for the least and most common mercies, then sure our ordinary praises are not sufficient for this, which is the first, the greatest, and the foundation of all the rest: when we remember our unworthiness of such unspeakable mercies we cannot but return our most humble Thanks; and when we reflect upon the benefit we have by them, surely we shall offer up our most hearty praises: Because God hath not onely spared us (when he might have destroyed us) and set ordinary food before us (as the King of *Israel* did before his Enemies, 2 Kings 6.22,23,) but he hath ransomed us fully by the Sacrifice of his Son, John 15.13. and made us a Feast upon the remainders of this Sin-offering; this sheweth his Justice is fully satisfied, in that he receives us into the nearest Unions: and our admission to eat and drink of our Lords Body and Bloud, is not onely to shew forth that there is a great expiation for all the World, but to assure us that we may have an interest in it, and shall be particularly forgiven, as the benefits of the Sacrifice of old were supposed to descend upon all that were admitted to eat thereof. Now this pledge of Gods peculiar love, and this Seal of a gracious Pardon, doth give such courage and strength to poor Sinners, that the believing it is called *Spiritual Food* and nourishment, and eating and drinking the Body and Bloud of Christ: for it even ravishes the Soul of the humbled Penitent to receive such a Testimony of Gods being reconciled to him. Hence are all those ecstasies of joy which holy Men here express; and God hath on purpose instituted this Ordinance to be a most solemn and mysterious manner of offering up these humble and hearty thanks; for which cause it is called *the Cup of Blessing* † and the *Eucharist*, that is the Office of Thanksgiving. Oh summon up therefore all your powers, and labour so to affect your hearts with these incomparable acts of the divine goodness, that you may here offer up his praises in the highest Key, and rejoice before him with the most affectionate gratulations.

† *Εὐχαριστία*, Heb. 13. 15. *Ποτήριον εὐλογίας*. 1 Cor. 10. 16. *Ἐστὶ δὲ καὶ σύμβολον ἡμῶν τῷ θεῷ καὶ τοῦ εὐχαριστίας ἀρετῆς* *Εὐχαριστία καὶ λείψανον*. Orig. in Cell. 1.8.

§. 6. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them who will presume to receive it unworthily, my Duty is to exhort you in the mean season, First, To consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof.] This Sacrament, like all things that are high and fair, hath excellency enough to invite us to desire it, and yet danger sufficient to make us afraid to go about it rashly: And here our Spiritual Guide having surveyed them both, makes a faithful report, as *Caleb* and *Joshua*

Joshua did, Numb. 14.6,7. he doth not deny there is hazard and pains in the attempt, but the honour and advantage doth far outweigh them both: He considers it is a *Divine* * thing (as the Ancients called it) to be a

* Μυστήριον Θεῶν Ὁ εἰς αὐτὸν ὁ Θεὸς
 ἡ δὲ εἰς αὐτὸν ὁ Θεὸς
 Divinissimum Sacramentum,
 vocatur apud Antiquos Patres.

† Mihi ante omnia & supra omnia
 summa dulcedo. Rom. Mifal.

Companion of Gods Table, and to be made partaker of his Nature: And also it is the sweetest † comfort in the World to behold these lively representations of our perfect expiation, to receive the pledges of pardon and immortality; so that humble and devout Receivers do often find their hearts transported with ecstasies of Holy Joy, and ravishments of

delight in the due performance of this duty. On the other side, our Spiritual Guide considers, that for the obstinate and prophane, for those that have sinned, and will sin, it is very dangerous to press in to this Celestial Banquet, for such presume meerly upon the outward part, and would fain persuade themselves this will acquit their old scores, so that they may more freshly begin to sin again; but God is not so mocked, and therefore they provoke him, abuse the Mystery, and delude their own Souls. Wherefore upon the whole inquiry the Minister doth exhort us to spend the time between this and the Sacrament well, for if we come not to it, we lose this Divine Comfort; if we come unworthily, we run into an unknown danger; he is unwilling therefore we should be deprived of the comfort, or incur the mischief: And therefore he doth exhort us to prepare, for so we shall be sure of the advantage, and avoid the evil. Now there are two things especially to be done in this *mean season*; the *First* is *Consideration* of the *dignity* of the *Sacrament*, which St. Paul calls discerning * the *Lords Body*, that is, making much difference between this and our ordinary food. The *Second* is that which St. Paul and we both call *Examination*, 1 Cor. 11. 28. And these are no more than what every prudent man doth before he sets upon any great Affair. *First*, He surveys the nature of the Work. *Secondly*, He examines his own fitness to undertake it. Thus did *Solomon* when he was to build the Temple, 1 Kings 3. 3, 8, 9. and when a marriage with *Sauls* daughter was proposed to *David*, Seemeth it (saith he) a *light thing* unto you to be a Kings Son, &c. so must we meditate of this Divine Ordinance, and say to our own Souls: O how dreadful is this place! Gen. 28. 17. Seemeth it a *small thing* unto thee, to be feasted with God, waited on by Angels, fed with the Body of Jesus, and refreshed with a Cup of that saving Bloud which hath attoned the sins of the World? What meaneth this secret? that so poor a Wretch, and sinful a Rebel, should receive so mighty a favour, and be received to so near embraces? How can I approach to these Terrible Mysteries till I have pulled back the Veil, and worshipped him that feeds my Body to convey Grace to my Soul, and makes that stoop to the Eye of Sense, which Angels cannot behold with open faces? The Minister's considering this before, doth not excuse us from considering it also, but we our selves must (as he adviseth) consider with him the *dignity*, to make us full of desires, and humble; and the *danger*, to put us upon the strictest care and preparation; And if the peril of unworthy receiving do onely make us more diligent to come well, it becomes its own Cure, and the consideration of this danger makes, that really there is none to those who come humbly, esteeming this Ordinance as it doth deserve.

* 1 Cor. 11. 29.
 Διακρίνων Ὁ
 γὰρ ὡς κοινὸν
 ἄρτον λαμβάν-
 ομεν. Just.
 Marr. Apol. 2.
 1 Cor. 11. 21.

§. 7. And so to search and examine your own Consciences (and that not lightly, and after the manner of dissemblers with God: but so) that ye may come holy and clean to such a Heavenly Feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.] Having spent some time in a serious contemplation of the dignity of this Mystery, our next duty is to search and try how we are fitted for it: we must not onely admire the Guest, but prepare and cleanse the House for his reception, and if we have done the first part so, as that we have begot in our Souls a due esteem of the blessed Jesus, we shall not dare to bring him into a filthy heart, the receptacle of his Enemies and Murderers. When *Augustus* found but mean entertainment at the house of a Roman Citizen to whom he was invited, he accounted it a disrespect to his person, and in anger said, Sir I thought you and I had not been so familiar: But

our

our Lord is not offended at the meanness of his Treat, if there be no mixtures of uncleanness and iniquity. *Pythagoras* his mystical Precept, not to cast Bread into a Draught *, may fitly warn us not to put this Bread of Life into a Soul more odious to the eyes of God than the receptacles of abomination can be to ours. How careful was *Jeseph* and *Nicodemus* to wrap his dead Body in the purest linnen? and shall we shew a less regard to his Person now that he liveth for ever! But surely no Christian need be urged to so plain and so necessary a Duty: onely let us note those excellent directions for the manner of doing it, which are here given us: (*viz.*) That which we must search, is the Records of *Conscience*, which if we examine † seriously and strictly,

* Σίτιον εἰς ἀ-
μίδα καὶ ἐν
γάλλῳ. *Pythag.*

we may find there an impartial account of all the good we have omitted, and all the evil which we have committed, for there are those remembrances which will either accuse or excuse us at the holy Table, *Rom.2.15*. Wherefore we must take heed that we do not this *lightly*, onely out of Custom before a solemn time, or meerly that we may seem to have done it; as most men do, who onely gently touch these sores, and give a slight and superficial glance at some of their great-
† *Salvatorem nostrum suscepturi totis viribus debemus nos cum ipsius adiutorio preparare & omnes latebras animæ nostræ diligenter aspicere, ne forte sit in nobis aliquod peccatum absconditum, quod & conscientiam nostram confundat, & oculos Divinæ Majestatis offendat: Ambros. de Sacram.*

est or latest committed sins, but never care for searching into the bottom, and looking into the inward corners of their Corruptions. These, alas, are but *Dissemblers* with God; who onely seek for some matter to confess, and tell a sad Story, without any sorrow or real purposes of amendment, yet they call this preparation, and come to this Sacrament with expectations of pardon and acceptance. But truly we had as good do nothing, neither God nor Conscience will so excuse us; we do but lose our labour, and cheat our selves with a shadow for the substance, unless we do it impartially, and with real designs to see our sins clearly, and be humbled deeply for them, so that we may hate and forsake them for ever hereafter. Now that our Examination may be thus performed, let us (as the Wise man adviseth) Remember the end and we shall never do amiss, *Ecclesi.7.16*. We must consider therefore in the present case, That we are *so* to try our selves, *First*, That we may come to this *Heavenly Feast*, Holy, and adorned with the *Wedding garment*, *Matth.22.2*. that is, we must examine, not onely till we see our sin, but till we hate it, and in stead of those filthy rags, have put on pure and pious dispositions, which are that clean Linnen, even the Righteousness of the Saints, *Rev.19.8*. for by these Ornaments are holy Souls fitted for that Celestial Company which is to be met at this Solemnity. And *Secondly*, another end of our Examination is, that we may be *accepted* by God himself as worthy Communicants, that he who seeth the heart may approve the sincerity of our Repentance; and the great King who comes in to see the Guests, may by his gracious estimation supply the defects of our performance, and call us worthy, though strictly we are not so. It is not that men may think we have duly prepared, but that the All-seeing God may *receive us*, that is, treat us nobly, and entertain us kindly (as the word [*to receive*] signifies, *Matth.18.5*. *Acts 21.17*.) at this Heavenly Banquet: And can we think a formal search will procure these Graces, or prevail for the Divine acceptance? nothing less than a through Repentance will suffice to this end, and how to perform that the next Paragraph will discover.

§. 8. **The way and means thereto, is first to examine your Lives and Conversations by the Rule of Gods Commandments, and whereinsoever ye shall perceive your selves to have offended, either by Will, Word, or Deed, there to bewail your own sinfulness, and to confess your selves to Almighty God with full purpose of amendment.]** If all that hath been said have convinced us of the necessity and advantage of a strict preparation, and made us resolve to spare no pains that we may come worthy; The Church hath in the next place provided, the clearest discovery of the *way and means thereunto*, which can be expressed in so few words: This present Sentence is a direction to *Repentance*, which is the preparation that Christ himself requires, *Matth.3.2,3*. A duty that our sinful life makes to be always necessary; yet the dignity of this Sacrament requires it should be done with

more

more than ordinary care now, so that here is a full description of all its Parts. *First*, Examination for Sin by the Rule of Gods Commandments, which 1 Cor. 11. 28. is put to signifie all the rest: but having largely treated of this before, *Part. I. Sect. 3. §. 5. &c.* we shall onely add, that if we have done this well, there will arise from it, *Secondly*, A Sight of Sin; for by comparing our lives with the Rule of Gods Law, we shall plainly discern wherein we have gone aside, in greater or lesser matters: and we have not searched enough, till we have found out all our ungodly, unjust, or uncharitable actions, all our false or vain, filthy, or prophane speeches, and remembred as many as is possible of our evil, mali-

* *Fecit quisque quantum voluit: Seneca.*

Voluntas facti origo est, quæ nec tunc quidem liberatur, cum aliqua difficultas perpetrationem ejus incipit. Terul.

cious, covetous, wanton and proud thoughts; especially if the *Will* * have consented to them, for then our thoughts are directly sinful, and if we sin in *Will*, the outward act would follow but for want of opportunity: And surely the serious consideration of all these will fill our hearts with sorrow, and our eyes with tears, which is the *Third* Part, *viz. Contrition*, and the bewailing of our own sinfulness. The sorrows of

David, and the Repentance of *St. Peter*, shewed themselves in Floods of Tears, and were too big to be confined within, but we are apt to take off our Eye too soon, before we see our guilt, or apprehend our misery, which makes our hearts so obdurate and unrelenting; yet if we lose the favour of our Patron, or are despoiled of our goods, or follow a dear Friend to the Grave, we fill the World with our clamours, and bewail our selves with great expression; but we offend God and lose our Souls, and suffer Satan to rob us of our Graces and our Hopes, and are as unconcerned as that *Grecian Boy*, who was silent and followed his Game, while he saw his Fathers House rifled, but cried out when his sport was interrupted. If ever we would shed a tear, can we have a sadder object? Can we grieve for any Misery that equals this? especially shall we be unaffected when unfeigned sorrow will obtain a pardon? If the baseness of sin do not move us, the goodness of our Heavenly Father methinks should melt us, and when we feel the weight, then let us ease our selves. *Fourthly*, By a sorrowful Confession of our Sins in *Thought, Word, and Deed*, with all their aggravations, with shame and a great confusion, laying open our sores to our Heavenly Physician; and this we must do so as to shew our need, and our desire of a pardon, as also to declare that we condemn these our evil doings, and resolve never to do the like again, if we may be forgiven for those that are past; for our Confession

* *Confessio enim satisfactionis consilium est, dissimulatio contumacia. Tert. de poen.*

Confessio autem Erroris, est confessio defendendi: Raban. Maur. de Inst. Cler. l. 2.

signifies nothing, * if it be separated from, *Fifthly, Unfeigned purposes of amendment*, Prov. 28. 13. Who would value the submission of him that had injured him, unless his confession of his fault were a testimony of his sorrow, and an engagement not to offend again? These purposes are the last, but the chiefest part of our Repentance, without which it will appear our Examination was slight and superficial, our sight of

sin none at all, or very transient; our Sorrow forced and hypocritical, our Confession formal, if not odious; because to confess and not resolve to amend, is to tell the Almighty what we will do, not to bewail that which we have already done. Wherefore let all the parts of our Repentance aim at, and end in, these hearty purposes of new obedience: And since God hath given us so full directions, and so fair an opportunity against this Sacrament, and several days time yet to do this in, let us resolve to go through all these parts of a true Repentance, that so we may have our pardon sealed in this Ordinance, and be admitted to renew our Covenant.

§. 9. And if ye shall perceive your offences to be such, as are not onely against God, but also against your Neighbour, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction, according to the uttermost of your Powers, for all injuries and wrongs done by you to any others. When we come to feast with God we must take all possible care that our mind may be like the top of Mount Olympus, silent and serene, without the least wind or storm of any Passion to disturb it; Our Repentance (as before) must be so sincere, as to procure

our

our peace with God; and our *Charity* (as we are now directed) must be so compleat as to reconcile us to all the World; and so neither the amazing fears of Gods wrath shall discompose us, nor the confused motions of anger * or revenge disquiet us, nor yet the sense of received injuries disorder our Brethren at this holy Feast of Love. For our Lord hath instituted it to unite his Friends † in the Bond of inviolable Amity. It is the observation of *Cato* in *Plutarch*, that publick Festivals, and common Tables are an excellent means to compose differences, and beget Charity; and the *Fathers* believe that our Saviour (though speaking in the Jewish phrase of being reconciled, before we offered our gift) *Matth. 23.* did directly aim at this Sacrament (afterward to be established) and by those words did enjoin every Communicant to be reconciled to those who had any cause of complaint against them, under the penalty of their being rejected by God. The Jewish Doctors teach that the Lord will not forgive the injuries between a Man and his Neighbour, unless the Persons be first reconciled: Hence it was, that the Jews were ordered to ask, and give mutual forgiveness before the Vespers of the Feast of Expiation; and the Primitive Church would not admit those that were at Enmity to this holy Communion *. Now because in all differences there are two Parties, this Paragraph directs the offending person what to do; the next, him that is offended. *First*, He that hath given his Brother cause of complaint against him, is directed to go to him that hath taken the offence (whether justly or unjustly saith *Theophylact*, in *Matth. 5.*) and endeavour to appease him, and if possible to win his love by intreaties; and where there is a real injury, by acknowledging the fault, and desiring forgiveness: Neither should any man refuse to go first and desire peace, † for fear lest it should be thought a disparagement to him: for (as the Philosopher who first submitted did observe) he is the best and most honourable person, who first moves for Peace: nor yet may we neglect to go, upon pretence that we are the more wronged of the two; for be it so, yet let us imitate the example of God himself, who is glorified in Heaven and Earth, in that he first offers peace to his poor Creatures who have so highly offended him; he beseeches us to be reconciled to him when he could easily destroy us, and can it be our dishonour to be like God? It is possible the World may judge this to be a poor Spirit, but what then since it is honourable in the sight of God: What if our Neighbour shall refuse this offer? We have done our part, and left upon him the guilt of the Contention, and the blot of an implacable and malicious person; and whatever the event be, we have quieted our mind, and imitated our dearest Master in our Condescension and Charity, whose Memorial we come here to celebrate. But *Secondly*, If the injury be great, and have hurt the Body, the Fame, or the Estate of our Brother, then a bare desire of reconciliation in private is not sufficient, either to testify our sorrow, or to make him satisfaction *. But we must (as *Zacheus* did) offer publick compensation for all wrongs and trespasses, and must make restitution of all ill-gotten, or wrongfully detained goods, as far as our ability extends, and if the wronged party do require it: because unless we please him we cannot please God, who forgives offences directly against himself without any satisfaction from us, but does not remit those against men †, until we have contented them, and if possible, obliged them to intercede for us: And Oh how happy would Christendom be, if this were punctually observed! we should have fewer injuries, speedier reconciliations, and more peace with God, and one another; but whoever doth neglect his part of this duty, let him know that the Hands full of Rapine and Injustice, the Mouths full of Lying and Slander, the Hearts full of Rancour and Malice, cannot receive the Lord Jesus, nor come to this Sacrament unless it be to

* Ὁρμίζουσιν ἐ μόνον ἢ διὰ πόρον
ἀλλὰ καὶ τὰ πρῶτα τὰς χάρις καὶ συ-
χρίσινος χάρις. Philo. 1c. alleg.
1. 2.

† Contessatio est mutua dilectionis
in membris Ecclesie inter se. Tertul.
Ignoramus sine pace Communionem.
Hier. Ep. 62.

‡ Mensam appara, contentio sublata
est. Proverb. Ben. Syr.

* Concil. Car-
thag. 4. Can.
93. Concil. A-
gathens. 2.
Can. 31.

† Dissensio ab aliis, à te reconcilia-
tio incipiat. Seneca.
Nec dicas ipsius est me convenire,
hoc enim signum est superbie cordis:
R. Jon. lib. de Timor. ap. Capellum
in Matt. 5.

* Si res aliena propter quam pecca-
tum est, cum reddi possit, non reddi-
tur, non agitur penitentia, sed fin-
gitur: August. Ep. ad Maced.

† Non condonatur peccatum nisi re-
stituatur ablatum. August. ibid.

their Condemnation ; wherefore let every man beware, and strive to make peace.

§. 10. And being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hands, for otherwise the receiving of the holy Communion doth nothing else but increase your Damnation.] As the offending Party is by *Jesus* commanded to offer reconciliation, *Matth. 5. 24.* so is the offended also enjoined to be ready to accept it, *Mark 11. 25. Luke 17. 3, 4. Coloss. 3. 13.* for the deep resentments of our wrongs, our fury and purposes of revenge for small injuries, do often discourage those that have offended, and keep them back from making their acknowledgments ; and thus both are equally guilty, the one for beginning the strife, the other because he will not let it have an end ; unless we shall say, that he that is hard to be appeased, is the greater Criminal, because he perpetuates the Quarrel, and hinders Charity more than the first offence : If then we have been slandered or affronted, wronged or oppressed, our duty is to shew our selves willing and easie to be reconciled, so that if the injurious Man or Woman come to us, we must not stand too much upon terms or aggravations, nor require infamous or unreasonable satisfactions, but as lightly as we can, must grant a pardon* ; and if they do not come to confess the fault, we must excuse it, and impute it to their ignorance or mistake, and forgive them in our hearts, renouncing all purposes of revenge ; and whether they come or no, let us deal with our fellow-servant, as we desire God should deal with us ; We have offended the Divine Majesty by many and grievous sins, and as we

* *Gravissimum
pena genus est
contumeliosa
Venia. Senec.*

* *Homō sine peccato esse non potes, &
vis tibi semper dimitti, dimitte semper ; quantum vis tibi dimitti, tantum dimitte, quoties vis tibi dimitti, toties dimitte, imo quia vis totum tibi dimitti, totum dimitte : Petr. Chrysol.*

ask pardon always † we should always forgive, as great things, as often, as freely, and as fully as we desire or need to be forgiven : which unless we do, Christ assures us our own sins shall not be remitted, *Matth. 6. 14, 15.* and 18. 35. and then we shall have no reparation of our wrong neither from God nor Man, but by exacting a smaller debt, we bring the most terrible Creditor of all against us. Let us then beware that our pride and threatnings, our difficulty of access, or scornful receiving of our submitting Brother, do not hinder the Peace, and pull upon us the Divine Vengeance for heavier provocations, *Matth. 18. 34, 35.* Finally, we are taught, that till Repentance have reconciled us to God, and Charity to our Neighbour, it is dangerous and unsafe to come to this Mystery : for it is bold and presumptuous for the obdurate Sinner and the implacable Man to think to Feast with *Jesus* the Saviour of Penitents, and the Prince of Peace, *1 Cor. 11. 29.* He that upholds the Quarrel, or refuseth to repent, is in a state of Condemnation, for his Obstinacy against God, and his Malice against his fellow-servant ; and if in that estate he presume to come to this holy Sacrament, he shall be the more surely, if not more speedily condemned for this impious prophanation : Such a Wretch indeed would have been sentenced (if he so continued) although he had not come hither, but he doth increase his sad portion, by putting Christs Body into a filthy Soul, and taking the holy Symbols into those receptacles of rage and anger, cruelty and revenge, which *Jesus* hates as the Infernal Pit : Which ought to make us all diligent to endeavour after a true Repentance and unfeigned Charity, and to resolve to part with our sins and our malice, and then it shall be safe, and blessed to us, to approach : the terror is not to affright us from this Heavenly Feast, but from impenitence and an angry spirit, which turn this Food of Life into very poison.

§. 11. Therefore if any of you be a Blasphemer of God, an hinderer or slanderer of his Word, an Adulterer, or be in Malice, or Envy, or in any other grievous Crimes, repent you of your sins ; or else come not to that holy Table : lest after the taking of that Holy Sacrament the Devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of Body and Soul.] The first Ages of Christianity considered how positively our Saviour had forbidden us to give that which is holy to the malicious, and to cast this Pearl (as they interpreted it) of the Lords Body to those that wallow in Swinish pleasures,

Matth.

Matth. 7. 6. and observed how plainly *St. Paul* had described the danger, of such if they should receive it, *1 Cor.* 11. 29. Wherefore they did very strictly forbid all such to approach these Mysteries, and by Canons of Councils, and the Sentence of Excommunication did keep back all notorious Sinners; And if any such presumed to come, the Jewish Priests did not more zealously oppose the Kings offering Incense, *2 Chron.* 26. 17. than the Christian Bishops did the prophane Accesses, even of the Emperours themselves (to whom in all things else they submitted.) Thus was *Philippus* the Emperour placed among the

Penitentes, before he might be Communicated*. And *Theodosius* was resolutely kept back by the famous *St. Ambrose* † till he had bitterly lamented the slaughter of the *Thessalonians*.

St. Chrysostom also protested he would die rather than administer this Sacrament to the Unworthy. But besides all this, when the Celebration was to begin, then did the Deacon stand up, and proclaim, that all Unbaptized, Infidels, Heretics, &c. † should depart, and none to stay that had any quarrel, nor any to come in hypocrisie: which custom is imitated by our Church in this Denunciation, wherein we most plainly shew obstinate Sinners their danger, as *St. Peter* did to *Simon Magus*, *Acts* 8. 21, 22, 23. we appeal to their own

Consciences, charging them to examine faithfully; and if they find themselves guilty, we warn them as they love their Souls, not to come till they have repented. We do not finally bid them, not to come at all, but onely to stay till they have repented; because it may be useful (as *St. Augustine* notes) for such notorious offenders to stay till another Communion, and to meditate, that their being excluded here on Earth, whilst others enter in, to have Communion with Christ, is the sad Emblem of that Day, when (if they do not now repent) they shall see many holy Persons go in and sit down with *Abraham*, &c. in the Kingdom of God, while they themselves are cast out: So that whether by Excommunication or by this Warning they are excluded for the present, it is the Ministers love to them, and is intended onely for their Souls

health*, to bring them to repentance, that they may be fit against another opportunity. As to the sins enumerated, they are the most scandalous and heinous both against God and Man, (*viz.*) Swearing and Blasphemy, Opposing or Despising Gods Word, Adultery and Fornication, Malice and Envy, with other grievous Crimes, such as Murder or Theft, Drunkenness or Oppression, of which whosoever is guilty, *St. Paul* affirms, they shall not enter into the Kingdom of God, *1 Cor.* 6. 9, 10. and therefore how can they be received to this holy Table? It were easie to shew out of *Tertullian*, *St. Cyprian*, and the ancient Councils, that every one of these offenders were of old rejected, and not suffered ever to come in to these Mysteries, unless upon a very great Repentance, and publick humiliation, after five or seven years separation: Which pious Custom did make very much for the honour of this Sacrament, and for the bringing such to repentance, that so they might escape everlasting vengeance: The very Heathens would not offer their Sacrifice until the Herald had warned all unhallowed persons to depart, nor might the Sacrificer proceed till he were assured there were none present but such as were duly prepared*. Have we not then much more reason to enjoin the absence of all wicked wretches from this Heavenly Mystery? And yet we imitate our Master herein who did not by force drive out the Jews, *John* 8. but set their own Conscience upon them: Even so † we violently cast out none, unless publick and convicted Criminals: But we appeal to every Mans Conscience, and set before them the danger of coming with wicked purposes, for so they imitate *Judas*, who notwithstanding that plain caution, *Matth.* 26. 24. late down, with a heart full of Treachery, and Covetousness,

John 13. 26, 27. but in stead of being a partaker of Christ,

* Euseb. Hist. Eccles. lib. 6. cap. 25. Anno 246.

† Theodor. in Hist. Tripartita l. 9. c. 30.

|| Nullus Catechumenus, nullus auditor, nullus infidelis, nullus hereticus, Qui primam orationem perfecit, Discedite, pueros Recipite Matres, Ne Quis contra aliquem: Const. Apost.

* Quid prodest non ejici à cœtu pi- rum? nam ejici, remedium est & gradus ad recuperandam sanitatem, ejektionem meruisse summa malorum est. Cypr. de dupl. Martyr.

* Hostis, Vincit, Mulier, Virgo, Exesto: εχθρς, νικης, θς, δαδς. Stuckius.

Apud Græcos Sacerdos querit, τίς τῆς; Resp. populi, Πολλοί τῆς, Ἀγαθοί τῆς. Sard. de Mor. Gent. l. 3. c. 15.

† Nos à Communionē quenquam prohibere non possumus, nisi aut sponte confessum, aut in aliquo judicio Ecclesiastico vel seculari, nominatum at- que convictum. August. Homil. 50.

* Jerem. 11. 15.
Nunquid carnes
Sancta auferent
a te malitias
tuas? Vulg.
Lat. Vide
Matth. 12. 45.
Hebr. 10. 26.

Satan did enter into him, and confirmed his wicked purposes, so that he came to destruction of Body and Soul. Repent therefore, Oh you prophane Wretches, being warned by so terrible an Example, or else your judgment is inevitable; for if you continue in these damnable sins, you die; and if you think to find favour by laying hold of Christs Body, you are mistaken*, for you prophane the Myſtery, violate Gods Covenant, trample on the Bloud of Christ, to which you have no right, so long as you live in open defiance to his Laws; and if you will come thus, you give Satan more power over you, both to corrupt you and to ruine you, yet if you stay away you cannot escape unless you do repent, and if you would do that, after a while you might be received; However we have delivered our Souls by giving you this warning, do not you cast away yours by despising it.

§. 12. And because it is requisite that no man should come to the Holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience, therefore if there be any of you, who by this means cannot quiet his own Conscience, but requireth farther comfort or counsel.]

The desperate stupidity of bold Sinners, who will rush unprepared upon this Sacrament, hath forced the Minister to speak like *Boanerges*, in those thundering Denunciations; yet lest while he is rousing those from security, the humble Christian should be terrified into despair, the Church sends him like *Barnabas*, more gently to treat with those who tremble at Gods Word. To let such know that a lively Faith and quiet Conscience are as necessary preparatives for the Eucharist, as either Charity or Repentance: And that the poor Penitent may not come without these comfortable Graces, he is advised to call in the aid of a spiritual man, when his own endeavours will not produce this happy peace. Contrition is the most natural way indeed to procure a well grounded Faith; and yet sometimes, though we Fast and Pray, Examine and Confess, Read and Meditate, yet our Fears may expel the hopes of Mercy, and then all our endeavours will end in a sad dejection of Spirit, upon the discovery of our own vile-ness: In this Case our doubts and sad apprehensions (though reasonable enough) may proceed too far, insomuch that they may hinder that gratitude and joy, those praises and acts of Faith and Love which we ought to express at this Sacrifice of Thanksgiving; and if so, we must use some means to allay them, or else the Duty will begin with trembling, go on without pleasure, and end in scruple and greater dissatisfaction. St. Paul hath told us, that we ought to be

* Bene præcipiunt qui vitant quicquam agere quod dubitant æquum sit an iniquum. Cicer. Off lib. 1.

Δὲ ὁ μόνον τὸ πρῶτον ἐν καλῶν καὶ δικαίων, ἀλλὰ καὶ τὸ δεῦρον αὐτῶν ὡς πρῶτον μόνιμον καὶ ἀμετάσθητον ἵνα πρὸς τὸν θεὸν δευμάσῃς. Plut.

fully persuaded in our minds before we do any indifferent thing, * Rom. 14. 5. and if we may not eat common things with a doubting Conscience, we shall much more be condemned in our selves, if we do not remove these fears before we eat of this Celestial Food: Our own strength it may be is not sufficient, but then we must not smother our trouble which is increased by concealment, but reveal it to our spiritual Counsellors, who will joyfully serve any afflicted Penitent, and neither God nor good Men will ever quench the smoking Flax, or break the bruised Reed.

§. 13. Let him come to me, or some other discreet and learned Minister of Gods Word, and open his grief, That by the Ministry of Gods Holy Word, he may receive the benefit of Absolution, together with

Hosely Counsel and advice, to the quieting of his Conscience, and the avoiding of all scruple and doubtfulness.] It is neither prudent nor safe always to rely upon our own judgment of our selves, for another Eye sees more of us, than is discerned by our own. In the dangers of our Body we consult the Physician, in the intricacies of our Estate we advise with the Lawyer, and in the case of our Immortal Souls, why do we not advise with our Spiritual Physicians †? for they are appointed by Christ himself to direct the ignorant, confirm the doubtful, and comfort the disconsolate. We must not be ashamed of so beneficial a duty, since the Scripture commands it, James 5. 16. and we have

† Πάσης ὁ θεὸς ὁ καὶ ψυχῶν καὶ σωμάτων καὶ ὅλων δημιουργὸς ἐκείνος οὗτοι προσέτινον ἀρμόδια φάρμακα, καὶ ἰσχύοντες ἐπέστησαν. Theodoret. de carn. l. 1.

Examples of those in Holy Writ, who did confess their sins

to St. *John Baptist*, *Matth.* 3. 16. and to the Apostles, *Acts* 19. 8. and in all the Primitive Times the Christians did frequently repair to their Bishops and Ministers, not onely to confess their faults, but to be satisfied in their doubts, and assisted in order to a pious life: and were it now more often practised, we should soon perceive the great advantages thereof: It is certain this Office hath been much abused by the Romanists, among whom it is become formal, slight, and vendible, an Engine to unlock secrets, and a suppletory to excuse all other parts of Repentance, so that Confession to a Priest, is by most of the Vulgar thought a sufficient preparation for this Holy Sacrament: but this ought not to cause us wholly to reject it, since with us it is restored to its Primitive use, for we direct all Men always to confess to God,

*but some also to confess their faults, and reveal their doubts to the Priest, especially in these three Cases. *First*, When we are disquieted with the guilt of some sin already committed; or *Secondly*, When we cannot conquer some Lust or Passion: or *Thirdly*, When we are afflicted with any intricate scruples; particularly, whether we may now be fit to receive this blessed Sacrament or no: if any of these be our Case, then *First*, We must chuse prudently, preferring our own Minister, if he be tolerably fitted, or else we may elect another that is Prudent and Pious, Learned and Judicious †, one who may manage this weighty concern gravely and privately, and dispatch it wisely and fully to our satisfaction.

Being thus provided of a Guide, *Secondly*, Let us deal sincerely, and open our grief to him as fully and impartially as we would do a Wound to the skilful Chirurgeon: let not fear or shame stop our mouths; for if the Minister be pious he will be secret and compassionate, if he be discreet he will discover whether it be an heavy guilt, or a slight repentance, love of sin, or a strong temptation, fear or scruple that hath occasioned this trouble. And so *Thirdly*, He hath Threatnings and Promises, Instructions and Directions out of Gods Holy Word, which being dextrously applied, and duly ministred, may be a perfect Cure: if the Conscience be wounded with guilt, he hath power from Christ upon our Contrition to give us Absolution: if it be the fury of a Passion, or the violence of a temptation; his Piety and Experience hath store of Counsel for the effectual suppressing thereof: if it be doubts and fears, his Learning and Judgment affordeth sufficient comfort and satisfaction, through the blessing of Almighty God: Wherefore I do heartily wish we were more frequent in these applications to our Ministers, it would argue that we were more concerned for a Pardon, and more sensible of our guilt; nay, it would shew we did perfectly hate sin, when we could be content to suffer the shame of discovery, so we might have the benefit of amendment: Consider how comfortable and how profitable it may be to have the particular Prayers and Advice, the Judgment and Experience of an Holy Man of the Sacred Function, especially at this time; No doubt it would make our Receiving more sweet and more safe, and gain us great comforts and encouragements in order thereunto: And thus we see here is comprized in this Warning so full directions in order to the address to the Holy Table, that there needs no paraphrase to make it plainer, onely God grant us to be as willing to do, as we are able to understand these things.

Amen.

* *Quidam Deo, quidam sacerdotibus confitenda esse peccata dicunt, quorum utrumque non sine magno fructu intra Sanctam Ecclesiam fit. Concil. Cabillon. 2. c. 13. Ann. 813. ita Gratian. de penit. dist. 1. cap. 89.*

† *Facit enim justitia ut nullus sit fraudis metus, facit etiam prudentia, ut nulla erroris sit suspicio. Ambros. de Off. lib. 2. cap. 8.*

SECT. IX.

Of the Exhortation to the Communion.

S. I. **O**Ur Lord Jesus hath not fixed the time, nor determined how often we should partake of his last Supper, that so we might have an opportunity to make it a Free-will Offering, and that he might by our voluntary and often coming, make an experiment of our Love : But this gracious Liberty hath been perverted, and some have from thence taken occasion to do it seldom, and others wholly to leave it undone : We read, that of old, in the Church of *Alexandria*, many of the People went out after the reading of the *Gospel*, but *John* surnamed the *Almsgiver* then *Patriarch* there, followed them out, and sharply reproving their neglect, said, he came to administer the Eucharist to them, neither would he leave them, till with him they all returned to the holy Table. With such an importunity do we here seem to follow those who do so unworthily turn their backs upon these Mysteries. We find *St. Ambrose**, and *St. Chrysostom*, as also *St. Augustine*, in their times complaining of, and blaming the Peoples Omissions in this kind : But sure we have now much more reason ; since the neglect of this Sacrament is grown far more common and scandalous, some by ill principles glorying in their forbearance, others out of worldly carefulness excusing their absence, and the most (as unwilling to take pains) being become too remiss. To redress which Evils our Church hath provided this excellent *Exhortation*, both to convince us that it is our Duty to come, and to discover the danger if we wilfully stay away : The Order whereof the following Analysis will shew, and the Discourse annexed will represent how agreeable it is to so pious a design.

* Si quotidianus est cibus, cur post annum illum sumis ? Ambros. de Sacr. lib. 4. S. Chrysost. Ser. 3. in Eph. Augustin. Ep. ad Januar. 118.

The Analysis of the Exhortation to the Communion.

- §. 2. This Exhortation to the Communion hath Five Parts;
1. The *Pre-
face*, declar-
ing
 1. The Persons invited { *Dearſt beloved Bre-
thren,*
 2. The Time when { *[on — I intend, by, &c.*
 3. The thing to which, &c. { *[the Lords Supper,
unto which in Gods
behalf I bid you all,
&c.*
 2. The *Invi-
tation*, call-
ing them
all
 1. Affirmatively to come { *And beſeech you for
the Lord Jeſus ſake,
that, &c.*
 2. Negatively not to reſuſe { *Ye know how grie-
vous and unkind a
thing it is when a
Man hath prepared a
rich feaſt, &c.*
 3. The *Ar-
guments*, to
preſs it, be-
ing
 1. A plain
ſimilitude
urged by
 1. Setting the Com-
pariſon before us { *Which of you in ſuch
a caſe would not be
moved? &c.*
 2. Appealing therein
unto us { *Wherefore — take
god heed, leſt ye with-
drawing, &c.*
 3. Applying all to
this preſent Caſe { *It is an eaſie matter
to ſay, I am otherwiſe
hindered with worldly
buſineſs, &c.*
 2. A full
Answer
to the Ex-
cuſe
 1. As to par-
ticulars :
concerning
 1. Buſi-
neſs, { *If any man ſay, I am
a grievous ſinner,
and therefore am a-
ſtraid, &c.*
 2. Sin-
fulneſs { *When God calleth
you, are ye not aſha-
med to ſay, ye will
not come? &c.*
 2. As to both
in general,
ſhewing
they are
 1. Baſe { *Conſider earneſtly
with your ſelves how
little ſuch feigned ex-
cuſes will avail be-
fore God.*
 2. Vain { *They that reſuſed the
Feaſt in the Goſpel,
becauſe they had
bought a farm, or
would try, &c.*
 3. A pro-
per Ex-
ample,
ſetting
before us
 1. Such like Sinners { *were not ſo excuſed :
but counted, &c.*
 2. With like preten-
ces { *4. An*
 3. Yet ſadly doomed

A	1. The Ministers care, which is shewed by	1. Preparing himself	{ I for my part shall be ready,
		2. Inviting them again	{ and according to my Office, I bid you in the Name, &c.
		3. Urging them to it	{ I Exhort you as ye love your own Salvation, &c.
	4. An Exhortation to come, taken from	2. The Love of Christ in dying for us	{ And as the Son of God did vouchsafe to yield up his Soul by Death, &c.
		3. The Obligation he laid on us thereby	{ So it is your Duty to receive the Communion in remembrance, &c.
		4. The Evil of neglecting, viz.	{ Which if ye shall neglect to do, consider—how sore punishment, &c.
		1. The Danger	{ when ye wilfully abstain from the Lords Table,
		2. The Sin against	
	5. The Conclusion of all, expressing	1. God	{ and separate from your Brethren, who come to feed, &c.
		2. Men	{ These things if ye earnestly consider, ye will by Gods Grace return to a better mind.
		1. The Ministers hope of them	
		2. His Charity for them	{ For the obtaining whereof we shall not cease to make our humble Petition, &c.

A Practical Discourse upon this Exhortation.

§. 3. Dearly Beloved Brethren, — I intend by Gods Grace to Celebrate the Lords Supper, unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself.] The Kingdom of Grace as well as Glory, is likened in Scripture to a Banquet, *Luke 14. 16. Matth. 8. 11.* and the offers of both, are named, our *Calling* or *Invitation*, *Ephes. 4. 1. 2 Tim. 1. 19.* and we that now partake of his Grace, and are hereafter to enjoy his Glory, are stiled the *called* or *invited Guests*, *Rom. 8. 28.* by a plain allusion to this Sacred Feast (the Epitome of the Gospel) wherein we are *called* (without a Figure) and invited to participate of the Grace of God: And as it is the Custom of all Nations * to invite those who are designed to partake of the Feast; so hath the King of Heaven now sent his Minister, *Matth. 22. 3. Luke 14. 17.* most courteously to salute us in his Name, and to bid us to that Celestial Feast, viz. the *Supper of the Lord*, which he hath made ready for us: The Notice is sent thus long before, because we may prepare suitably to so great an Entertainment, and be fitted for this, which is the highest Festival in the World. It is true, we receive the Message onely from the mouth of a Servant, but it is in the Name and behalf of his great Master, † whose Ambassador he is, so that God himself doth beseech us by this invitation, *2 Cor. 5. 20.* Haman reckoned it among his highest honours, that Queen *Ester*, *Chap. 5. 12.* had invited him to her Banquet, (because it was a signification of the most particular love and Friendship, *1 Kings 1. 10.*) and ought we not to esteem it a greater honour to be requested to Feast with God, and to receive so sure a pledge that we are his Friends? Would it not be impudent and ungrateful to reject the summons? There are many invited, but the preparations are sufficient for all the World, there is in Jesus Christ here Communicated, peculiar provision for every Guest, and that very grace which each single Person can need or desire: Wherefore all that are of Gods Family (all not excommunicated and incapable) are now invited, high and low, rich and poor: We are all Brethren, and our Heavenly Father will have us all (as *Lycurgus* appointed his Spartans) to sit at the same Table together, to eat of the same meat and drink of the same Cup, that we may not despise nor envy one another, but become one Body and one Spirit. Now if it be demanded by what Authority we Ministers do bid so many and so universally, when we may suppose divers to be unfit? We answer, It is our Masters Order, *Matth. 22. 9.* to bid as many as we find; for all either are fit, or ought to be so; and we cannot distinguish, but the Master of the Feast will; so that every man must look to prepare himself in such wise, that he may be approved by the Master as well as invited by the Servant, *for many be called, but few chosen, vers. 14.* We have before warned all to prepare, and now we proceed to be very earnest with those who are unfitted, to make themselves ready; and with those who are ready, to come away. And surely it will be a huge reproach to us, if it appear that Satan and his Complices with a touch on the Shoulder ‖, or the slightest beckon, can oblige us to a Theatre, or a looser *Bacchanal*: and yet all the entreaties of God and his Ministers, can scarce obtain our Company at this Heavenly Feast: But behold and blush! the Lord himself who is so much above us, doth beseech us, *Rev. 3. 20.* the Ministers whom we have so often denied, do importune us for Christ Jesus sake (the most moving Oratory of the meanest Beggars) and all this to engage us to come. In this Holy Feast his Love is manifested, his Death remembered, his Graces are dispensed, so that if we have any love for Jesus, any remembrance of him, or desires after him, we cannot possibly neglect this loving invitation: such a denial may be interpreted a disclaiming of our Redeemer, and an affront to that condescending goodness which calls us onely for our own benefit: Why is God so earnest, *Isa. 4. 1. Rev. 22. 17.* and his Ministers

* 2 Samuel 13. 23. 1 King. 5. 9.
Job 1. 4. Τὸν φίλον τ' ἀπὸ δούτου
ἐχλῆν — Heliod.

† Εὐχ. δύο ἢ περισσότερα συγκαταβῆς τῷ
δούτῳ καὶ ἡ ἀλλήλων, ἢ τῷ ἐχλῆν.
ἐχλῆν. Theoph. Com. in Luc. 14.

† Matth. 10. 40.
Legatus cuiusque est quasi
quisque. Dismissum
Rab.

‖ Penulam illius
ego vix tetigi
& tamen remansit: ap.
Strucklum de
Conviva, &
Plaur.

nisters so importunate? but onely because we are so backward to our own good, and are hard to be intreated to do our selves a favour; but let us relent at last, and yeild to so sweet an invitation, and so plain an expression of the Divine Kindness to us.

§. 4 We know how grievous and unkind a thing it is when a man hath prepared a rich Feast, decked his Table with all kind of Provision, so that there lacketh nothing but the Guests to sit down, and yet they who are called, without any cause, most unthankfully refuse to come; which of you in such case would not be moved? who would not think a great injury and wrong done unto him?] Similitudes taken from matters known and obvious, do most easily inform our understandings, most strongly convince our judgment, and most vigorously work upon our affections; Wherefore most of the Wisdom of the Oriental Nations, and many of our Saviours Sermons are delivered in this manner: and of the same nature is this present Metaphor, which is of Divine Original, being used by Solomon, Prov. 9. 1, 2, 3, 4, &c. and by a greater than Solomon, Matth. 22. Luke 14. mystically to set out the baseness of rejecting such offers of Grace as these are. So do we here make a fair appeal to all that neglect the Lords Supper, to which if they give a sincere Answer, it will be their own condemnation. Imagine therefore that these Absenters had prepared a noble and plentiful Entertainment; suppose their Table richly furnished with all varieties, purchased with great care and cost, dressed with much pains and Art, and that they onely expected those, whom they had chosen out of all their Neighbours to be their Guests, to whom they had designed to express peculiar kindness and respect: Now if these, after many invitations, should so far undervalue the favour, and despise the Preparations, as to absent themselves without any just impediment; Let these neglecters of Gods Table tell me, how deeply they themselves would resent so unkind a refusal, and so apparent a scorn: Would it not move their patience exceedingly? And could they not more easily put up many injuries than this one affront to their Courtesie? Would they ever invite such unworthy Guests again? If they had the Persons of these ungrateful men as much in their power, as themselves are in Gods, it is like they would make them know what it was to throw so high a contempt upon them. How fearful was David of Saul's displeasure for his absence from his Table where he was expected? 1 Sam. 20. 4, 5. nor had he staid away but for fear of his life. Daniel was careful to conceal it from the King, that he did not eat of the Portion which he sent him, Dan. 1. 10, 11, 12. and refused it, onely because it was first offered to an Idol. There are many offences more hurtful to us, but none more provoking, since Festivals are made to signifie our respect, and to engage the affections of our Friends†, and who can endure to have his favour trampled on? We are sure the Criminals themselves would be highly offended at this usage, so that let us in the next place onely desire them to apply it to the present Case.

* *Patior facile injuriam si id est vacuum à contumelia: Pacuv.*

† Μη δὲ παύσειν δαίτης διασέμψε-
λ' ἔτι, ἔτι.
* *Ἐκ κοινῆς πείρας δὲ λέει—*
Hesiod.

§. 5. Wherefore most dearly beloved in Christ take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you.] If we speak the language of our hearts we must confess, we would not willingly be thus done unto, therefore by our Saviours Rule, Matth. 7. 12. we ought not thus to refuse the invitations of a

* *Nemini suae injuriae leves videntur.*
Salust.

† *Ὁ μισθὸς ὑμῶν ἐν ποίσει.* Tob.

4. 14.
Homo semper aliud in se fert, aliud in a se cogitat. Laber. ap. Grot.

man*: and shall we deal worse with God, than we would have men do by us? If we were so served, we should think we had good cause to be moved, and do we well to be angry? Let us observe whether the Almighty hath not higher provocations by our denying to come to this mysterious Solemnity: For First, Let us consider who it is that invites; not our Equal, nor our Superiour in a few degrees; but the King of Kings, and Lord of Lords, who shews admirable condescension in that he will admit us, and doth grace us by this invitation with the greatest honour of which we are capable. Ahasuerus might have taken it ill, if his Princes, Esther 1. 3. and Herod,

Herod, if his Captains, *Mark* 6. 21. had not attended their Royal Festivals. But for us to reject to Feast with God, is more impudent than for a Beggar to slight the relief of an Emperour, more base than for a Malefactor to refuse to eat at the Table of that King who had lately sealed his Pardon, and were desirous to shew him some more peculiar token of his love. *Secondly*, Consider what it is which is provided for us in this Feast, it is *The Lamb of God which taketh away the sins of the World*: And oh how much it cost to furnish the Holy Table thus! Heaven was ransackt, and the Son of God taken from the embraces of his Bosome, and cloathed with rags of Humanity, in stead of Robes of Glory; but this is not all, this Lamb must be slain with most exquisite torments, he must smart, and bleed, and die; his Body must be all broken, and his vital blood poured forth, before he could become our Sacramental Food: God could more easily, and with less expence, have slain all Creatures in the World to treat us, but Heaven and Earth with all their store could afford no other food but this, at which an offended God, and his sinful Creatures could Feast together; nothing could make such a Sacrament, but the remainders of that Sacrifice which expiated the Sins of the whole World. And can we, dare we refuse to taste of that which was so dearly bought for us? Perhaps we think it is but one dish. 'Tis true, but in this one it is verified, what the Jews boasted of their Manna, *Wisdom* 16. 20. (*viz.*) that it contains all kinds of tastes, and sutes it self to every Appetite. Christ alone is *all in all*, Meat and Medicine. Pardon to the Penitent, Light to the Ignorant, Strength to the Weak, and Comfort to the troubled Spirit; he is all that we need or can desire: And do we slightly pass it by? *Thirdly*, Add to this, that *We* who are the Persons invited, do own God for our God, and call *Jesus* our Lord; nay we have in our Baptism vowed to be his Servants and Souldiers, so that to go back when he calls, is treacherously to *withdraw* † from our Allegiance, and to break our Baptifmal Vow: And besides we do starve our Souls by depriving them of this Heavenly Food†, so that we are false to God, and injurious to our selves, if we come not to this Feast. *Fourthly*, Let us weigh the Reason *why* our Heavenly Father hath invited us hither, it is no ordinary Festival, but a most mysterious Rite, wherein (because we are so unapt to be wrought upon, unless it be by sensible † things) the Symbols which may be seen and tasted are contrived, to remember us of our great expiation, to encourage us to rely upon it, and to express the willingness of *Jesus* to pardon and receive us. We come hither to behold the price of our Redemption, to embrace Christ with all his Graces, and that we may with all possible joy and gratitude surrender up our Souls, and all our Powers to his service for ever. We come to praise God, to pray for all the World, to exercise the Graces which we have, and to procure those which we want: Wherefore let us take good heed, lest by abstaining and refusing this Divine Ordinance, we be found rejecters of Christ, and despisers of the offers of his Grace; He that neglecteth that Ordinance wherein the whole design of the Gospel is acted by the prepared Communicant, wherein our Saviour is held out and remembered, given and received, will scarce acquit himself by pretending that he doth all this by Faith at home; for if so, why do not we act our Faith in Gods way? or why do we omit the solemnity? unless we would not be so publickly obliged: We pretend that we fear we shall offend God if we come: But do we not anger him more by staying away without any endeavours to be fitted? Is not God tender of having his Love abused, and his Son despised? Can we think he will not be displeased at us, when as in this one act, we affront his goodness, and slight our own Salvation?

§. 6. *It is an easie matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business: But such excuses are not so easily accepted and allowed before God.* If

* In versione Græcâ Liturg. ἡμεῖς ἀποδοῦναι τὸν δαίμονα τῶν ἡμετέρων (Vide Hebr. 10. 38, 39.) h. e. signis relictis, & bello aufugere.

† Ut perdunt propriam mortalia corpora vitam,
Si nequeant escas sumere corporeas;
Sic animæ, nisi deliciis rationis alantur,
Dum verbi eterni pane carent, pereunt.
Nam quid erit quod dira procul fastidia pellat,
Cum se ipso refugit Mens saturare Deo? Prosp.

† In ratione sacrorum par est animæ & corporis causa, nam plerumque quæ non possunt per animam fieri sunt per Corpus: Servius ad Eccl.

the Lord would dispence with our Obedience as often, and as easily as we can find out an Apology for our neglect, we should never do any Duty at all : For he that is unwilling to obey, and desirous to be deceived, shall never want excuses so long as Satan can suggest them ; and though they be slight and trifling, and such as we would not accept from our Neighbour, yet we are so favourable in our own cause, that we fancy they are sufficient to clear us before God ; but alas such excuses do never make the Sin less, and yet they make the Sinner more apt to do Evil, and more confident when he hath committed it : Wherefore the Church doth prudently vouchsafe to examine the most principal of those poor pretences, by which men are wont to put off their Communicating, and to give them a particular answer ; *First*, Our *Worldly business*, and Appointments, our Company and concerns are such (we say) as cannot at this time be dispensed with : And it is (though rarely, yet sometimes) possible some occasion may fall out which cannot be put off, nor could not be foreseen, and yet must not be neglected, and then it may for once excuse us : But the Church minds us, that this *is not so easily accepted* by God (who knows the true state of our affairs) as it is alledged by men (to palliate their own unwillingness :) For *First*, The Almighty sees that this Plea is often *feigned* : because few men are so entangled in the World, as not to be able upon a Weeks notice to gain a day or two of leisure ; do not these very men contrive to have some portions of their time for Recreations and Visits, for Feasts and Discourse with their Friends ? If their Prince or their Patron should send notice of their coming, they would throw all away to prepare for them ; or if they received intelligence of a cheap Purchase, or a good Bargain, a few days were easily spared to accomplish those concerns, and why have they no time nor leisure for this Sacrament ? They could not be always so busie at the Sacrament, but that in stead of contriving their occasions so that they may come, God knows many chuse and design to make Appointments just then, that so they may have this poor Apology. And for the Company that is with us, if they be good, they will attend us to the Holy Table, if but civil, they will not hinder us, if they perceive we are resolved to receive ; but if they do keep us back, they are neither our Friends, nor Servants of God, and so no matter for their anger, nor shall we lose by their going away ; is it not therefore our Company that hinders us, onely we use it to palliate our sloth and wicked averfation. *Secondly*, It is always *frivolous* ; for if we be now so busie, I wonder when we shall be at leisure, the World saith *not yet*, the flesh saith the *next* Sacrament, but the Devil saith *never* ; and both the former come to this at last ; for if we will not receive till we are so at leisure, as that we have no real business, nor can pretend any, we shall never receive at all ; will not Satan find us imployment, or excuses (think you) against the next Communion ? If he can so keep us off, we may be sure to be deprived of this Holy Feast for ever. We do more easily allow an excuse now, because we hope to come to the next *, but how can we expect to live to another opportunity, who have so lightly contemned this ? May not Death seize us before the next Sacrament ? and then we shall in vain bewail our neglect, and curse that business that prevented the minding the Salvation of our Souls. *Thirdly*, It is sometimes *Impious* ; To say we will not come because we are busie, is to cast a great contempt upon this Divine Mystery, and is as if we said, we will come when we have nothing else to do ; for if when we know but of a Market, or an Entertainment, an opportunity of Merriment or Recreation, we cannot attend at this Heavenly Feast, Do we not witness to all the World, that we love our Body better than our Souls, our Friends more than God, and Earth more than Heaven ? If we had a due esteem for Spiritual things, is there any business so necessary as to repent ; so profitable, as to make our peace with God ; so pleasant, as to receive the pledges of his Love ? Or do we think when we chuse the World and leave the Sacrament, that the concern which we pretend, can make us amends for the loss of our Souls ? It is plain, such persons think Moneths and Years too little for their Affairs and Pleasures, but as many Hours are too much to spare to remember Christs Love ; and that they will despise the greatest benefits to their Souls, rather than lose the least Earthly advantage

* *Qui non meretur quotidie accipere, non meretur post annum accipere.*
Aug. in Mat. 6.

or delight. So that these excuses are so far from being *accepted* by God, that they make the fault worse, and discover the Person that useth them to be, ordinarily, an Hypocrite and despiser of holy things, a stupid, worldly Wretch, and therefore either let us bring a better excuse than this, or not dare to stay away; for this is nothing before God, who knows we might contrive our affairs so as to come, if we had a desire to partake hereof.

§. 7. **If any man say I am a grievous Sinner, and therefore am afraid to come, Wherefore then do ye not repent, and amend?**] The ground of both these objections is an undeniable Truth, *viz.* that unless we have leisure and time to prepare, and are in some degrees penitent, it is not fit to come to the Holy Sacrament, but when we draw false Conclusions from these Premises, merely to hide our Negligence, the consequences are onely the more taking, and more mischievous, because they seem to be deduced from a Truth; and if we be wise and careful of our own Salvation, we must not rely upon them how specious soever they seem, till we have duly examined them. As for this *second* pretence of staying away because of our *sinfulness*, it is alledged by three sorts of Persons. *First*, By the *Scrupulous*, who think it is humility, and a high esteem of this Ordinance, that makes them stay away; they pretend they are unworthy of it, and that they shew more fear of God and reverence to the Sacrament, because they do not, or dare not come to it: But sure (as St. Ambrose Notes *) it is an odd way to express their Reverence to God, by flying from his embraces, and living in the neglect of his plain Commands. Our Saviour saith, *Do this*; Luke 22. 19. and if they did honour him (as the Centurions Servant did his Master) they would do it, *Matth.* 8. 9. Can any that truly fears Gods displeasure, be so confident while they disobey a plain precept? if they were rightly informed they should be as much afraid to stay from the Communion so carelessly, as to come unworthily. I confess these are dreadful mysteries, but it is to the Impenitent and Persevering Sinner, whose condition is fearful in it self, and every Page in Scripture is terrible to such, but *why then* (saith the Church) *do you not repent*, and turn your scrupulous abstaining into a penitent Address? and then here is nothing dismal in this Holy Feast; for there are none condemned for unworthy receiving, but such as deserve it for other Iniquities, and (continuing in them) had been sentenced if they had never come hither. Bullinger complains of the Anabaptists in his time, that they had made so many scruples about the Lords Supper, and represented this lovely and comfortable Ordinance so horrible, as to scare many good and tender persons from the use of it †. But let our Reverence to this Holy Communion be shewed rather by diligent Preparation, than captious Scruples; for God will never cast any man into Eternal Flames for striving to do his Duty so well as he can, nor did Jesus institute this Ordinance to be a Snare to entangle Souls. *Secondly*, The truly humble Christian also pleads this, and wishes with all his heart

he durst come, but he is kept off, by a deep sense of his own guilt, and great unworthiness: To such I shall observe, that this Feast was not made for Angels and glorified Saints, but for lowly and repentant Sinners, it being a Seal of their Pardon, or at least a most refreshing Declaration of Gods willingness to forgive for Jesus sake. If their fear did onely make them examine more strictly, repent more heartily, and come more humbly to their Saviour, it were filial fear ‖, *Prov.* 28. 14. and the best disposition in the World for the Eucharist: but when it drives them from Jesus * who invites and calls all that are heavy laden, *Matth.* 11. 28. it is foolish and unreasonable, and is mixed with some infidelity. Many of these Persons have already the first part of Preparation; *viz.* a true sorrow for sin: let them therefore endeavour to add the second, that is, a lively Faith. If they say they are so sinful they cannot believe there is any mercy for them; I ask, why? is God so hard to Sinners? whom he doth court and woo

to

* Sed aiunt se Domino deferre Reverentiam, — Quis est qui magis honorat, qui mandatis obtemperat, an qui resistit? Ambr. de poen. lib. 1. cap. 2.

† Hac ratione Cœnam Domini amabilem & gaudio plenam, horribilem & tristem faciunt, ac aditum ad eam adeo coarctant ut pii quoque homines ab ea abhorreant: Adv. Anabap. lib. 6. cap. 9.

* Sapiente diffidentia non alia res utilior est mortalibus. Eurip.

† Stultus est timor & reverentia minus prudens, quo ad Dominum se vocantem & invitantem, non accedit, sed procrastinat. Gerson. in Magnif.

to turn to him, protesting he desires not their ruine, but longs for their restoration? Hath he not given his Son for Sinners, and sent his Ministers to them, and offered his Grace and Glory also to engage them to return and live? To be afraid to live in sin is something, but to be afraid to come to God, when our heart is humbled for it, and desirous to be quit of it, is most unreasonable: But let them entertain better thoughts of God, and in all humility venture to approach; if they stay in their sin they die, and if God should reject them they can but die: But oh blessed venture! to commit their Souls to that infinite mercy, which never did cast off any in this Case: They that are Sinners, and are sensible thereof, either are at present, or quickly may be fit to come to this Celestial Banquet; therefore let not the pretence of former sins keep any back, who are now humbled for them. *Thirdly*, Those who live in open and *notorious sins*, do also make this excuse, that they dare not receive the Sacrament because they are so grievous Sinners. But to these we cannot give so gentle an answer: For though they must not come so long as they are Drunkards and Adulterers, Swearers or Malicious, yet because they are thus by their wilful wickedness, it doth not extenuate but aggravate the Crime of absenting themselves; because they have made themselves unfit. Were it not a strange excuse in a Jewish Priest, daily to touch dead Bodies, and so plead he was excused from attending on the Sacrifice? Would he not deserve a double punishment both for wilful defiling himself, and then for making that a pretence to neglect his Duty? It seems these men know they are Sinners, but they make a mischievous use of their sight of their sins, *viz.* (not to excite them to repentance, but) to shelter them in omissions of Gods commands, and spend the time which God gives them for Repentance, in making vain Apologies. And yet some of these known Sinners do persuade themselves, that they reverence these mysteries, and dare not prophane them by coming to them, but nothing is more false; for if they fear to offend God, why are they not afraid to live in abominable sins which he hates? Is there more danger in receiving the Sacrament, than in being drunk and adulterous, violent or revengeful? Or do they imagine nothing will damn them but this Holy Food? Alas it is not staying from the Communion that will keep off Damnation, but a sincere and speedy Repentance. Hence the Church hearing them confess they are Sinners, asks them sharply, *Why then do ye not Repent?* for then ye might come hither without danger; and truly if they repent not, they shall perish, although they stay away; so that if they could consider, God hath brought them into a happy necessity of repenting; for without that, if they come to the Altar, they die as coming unworthily; if they forbear and continue in sin, they die also: so that there is but one way left. We do not exhort men therefore to come in their sins, but to cast away their sins that they may come worthily, and therefore we give them notice so long before. If they say a Week is too little time to do this great work of Repentance in, let them ask themselves why they put it off till Death, when perhaps they may not have an hour? and can such Persons be sure, that their Death is not nearer than this next Sacrament? If they think it be too sudden to resolve to leave their Sins, let them blush to say they are not yet resolved, and beware that the time do not come when they shall wish they had done it sooner. It is possible that scandalous and habitual Sinners cannot be fit against the next Communion, but then they must lament their unfitness, and spend all the time they can, to be prepared for the next after: and only forbear for once, that they may come with more comfort ever after: And to plead they are sinful, and never strive to amend, but to neglect receiving from time to time, is a Declaration that men have sinned, and will sin, and intend not to be troubled with Repentance, or tied to a Religious course of Life, and therefore they avoid this Sacrament as a thing which is inconsistent with their purposes of going on in sin: Wherefore neither is this excuse sufficient to hold us back.

s. 8. When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves how little such feigned excuses will avail before God.] There are *two* sorts of those

those who absent themselves from the Eucharist; those that are so bold as wholly to deny to come at all, and those who more modestly put it off till another time; the *first* are arrogant, and the *second* trifling; but neither the confidence of those, nor yet the policy of these, can excuse them to Almighty God. *First*, Those who say plainly they *will not*, must consider it is intolerable insolence thus to answer their Supreme King and Master: Our Lord Jesus doth expressly bid us *to do this*, Luke 22. 19. 1 Cor. 11. 25. and (under the name of Wisdom) earnestly invites us to this Feast, Prov. 9. 2, 3, 4, 5, &c. he intreats us to accept his Love, Rev. 3. 20. the Spirit saith come, and the Church saith come, Rev. 22. 17. The Primitive Councils disowned him from being a Christian, who did not receive at least three times in a Year* and of old they Excommunicated those who coming to the Sermon, went out before the Communion†. And our own Church doth by her Canons strictly enjoin this Duty, and by her Ministers frequently exhort us to it. The practice of the best Christians of our own and elder times also do all declare it is a Duty imposed by God; and are we not ashamed to tell God and Men to their Faces *we will not*, after so many Messages and Calls, and Commands from Christ and his Church?

Do we dare give impudent Denials? Take heed, and consider, and with the stubborn Son in the Gospel, though you have said obstinately you would not, yet now repent and come, and wipe off your evil Words, by better Deeds hereafter. *Secondly*, They who defer their coming upon pretence *they are not ready*, must consider this excuse can never serve but once, and must not be used by any man, that hath not begun to prepare himself, for otherwise they may put it off thus for ever, till the Bridegroom comes, and then they shall have the fate of the foolish Virgins, Matth. 25. 6, 7, &c. If they are not ready for the Sacrament, much less are they ready to die; and yet they do not live in safety till they are prepared for Death, and so had need immediately to begin; have they not reason to set upon their Work who have much to do, and little time to do it in? Our being not ready is a good Argument why we should speedily and diligently prepare, but no Apology for our staying away; and truly he that will not labour to fit himself for this Sacrament, will scarce repent upon any other occasion, and he that often says he is not ready thus to meet Christ at his first coming, will be strangely surprized at his second, and doubtless be as unready then. Besides, are we not told of these holy times long enough before? Had we any love for Jesus we should begin early to adorn our selves, as that Jewish Doctor who put on his best habit on Friday in the Afternoon, and sat longing for the Sun-setting (the time when the Jewish Sabbath begins) and said *Veni Sponsa, Come my Spouse*, for so he called that Sacred Day. The Church History relates that St. Catharine was wont to long for the Communion, as the Child for its Mothers Breasts; but we are glad of an excuse to shift it off, and neither desire it, nor prepare for it, on purpose that we may say we are not ready. These are fine pretences to stop the mouths, and blind the eyes of men, and serve us to couzen our selves with, but they are vain and insignificant before him that looks through these thin Veils, and sees other Causes which keep us away from the Altar, which we would gladly conceal; for God perceives that many which make these excuses do really forbear the Communion, either because, *First*, they love Sin, and hate Vertue, and resolve not to be engaged against the one, nor obliged too strongly to the other; or, *Secondly*, They are unwilling to take that pains which a serious Repentance and a due preparation do require; or, *Thirdly*, they harbour some secret malice, and either are too proud to ask forgiveness, or too revengeful to forgive: And therefore let no man think these or the like empty Apologies will excuse him at Gods Tribunal.

* Inter Catholicos non est annuerandus, qui temporibus Pasche, Pentecostes, & Nativitatis Domini non communicaverit. Concil. Elib.

† Laici fideles Ecclesiam ingredientibus scripturas audientes si non permanent in precatione, & sacra Communionem, sequeantur. Can. Apost. 9.

§. 9. They that refused the Feast in the Gospel, because they had bought a farm, or would try their Pokes of Oxen, or because they were married, were not so excused, but were counted unworthy of the

the Heavenly Feast.] If all this do not effectually enough represent the danger of relying upon such pretences, here is added a plain Example in a Parable spoken by Christ himself, *Luke 14. 18, 19, &c.* which admirably futes this very Case: I doubt not but those Guests thought their excuses as fair, as we can do ours; and when they had alledged such weighty and important impediments, they did as little fear the Lords anger as we are wont to do; Yet we see *he was very wroth, Luke 14. 21. Matth. 22. 7.* and because some preferred their profit, others their pleasure before his noble Feast, he blotted them out of the List of his Friends, and resolved never to invite them any more. Let us beware by so fair a warning, and not dare upon the like accounts to reject this Heavenly Feast, for in so doing we reject the memorial of Christs Death, the Symbols of his Body and Blood, and the pledges of his Grace and Love, and do as directly refuse Christ himself as we can do upon Earth, because there is no Ordinance wherein he is so really present; and by which he is so surely conveyed to the believing Soul; how fair soever our Plea is, we seem to *judge our selves unworthy of Eternal Life, Acts 13. 46.* and God may not onely sentence us as unworthy of this holy Feast, but resolve, we (that value the enjoyment of him so little on Earth) are unfit to partake of the * Celestial Banquet, or to enter into the Mansions of Bliss; for they that will not remember his sufferings, ought not to share in his glories. It seems we think it a small punishment to be *counted unworthy* of the Sacrament, for we inflict this upon our selves, in our abstaining from it: But if God do esteem us unworthy ever to have the Grace of this Sacrament offered to us again for our slight refusals, the doom is very sad, and (without a speedy repentance) is the Harbinger of a final rejection, from which God deliver us!

* Nec sibi post-
hac de eo honore
blandiantur quo
seipfos indignos
judicaverunt.
Cod. de dign.

§. 10. **I for my part shall be ready, and according to my Office, I bid you in the Name of God; I call you in Christs behalf, I exhort you, as you love your own Salvation, that ye will be partakers of this holy Communion.]** Our Lord appointed two of his Apostles to prepare the Passover, *Luke 22. 8.* as an Emblem of their Duty in after Ages to provide for this Holy Supper. For to them and their Successors he hath enjoined the care of its Administration, wherefore it concerns the Ministers to take heed, lest by too seldom, and too few Communions, or too short notice, they be not the occasion of the Peoples abstinence; for then they cannot justly reprove them, † and they bring the guilt of this neglect upon themselves: Our Lord hath made them *Stewards of his Household*, and they must take care to give them their meat in due season, *Matth. 24. 45.* For this cause the ancient Church appointed the Priests in great Cities to have a Communion every day, so that devout People might always find the Table spread whensoever they hungred after this Bread of Life; and in such places our own Church still makes monethly preparations, and also sends the Minister to the Altar upon every great Festival, on purpose to mind the People that he is ready, if they were so also. But when the Table is actually spread, methinks we should need no other Oratory, than those holy Symbols to invite us, did we know our need of that food, and were we acquainted with the pleasures of that Celestial Banquet, we should be attracted with the very sight of the Elements, and long, yea languish to participate of them; and sure they upbraid those Wretches who go away, and turn their back upon them. But there are some who cannot or will not hear this still voice; and therefore the Minister doth once again, *Ex Officio*, invite us, *in the Name of God*, who is the great Master of this Feast, and *in the behalf of Christ*, who is the precious Food there provided; beseeching us that we will not by neglecting it, affront the great God, and slight his dear Son: and further exhorting us by the most cogent Argument, (*viz.*) for our own sakes, as we love our Souls; (as we fear to be Condemned, and wish for Salvation) that we will come. Cicero thought a man might as soon run away from him-

† Sero advenis
(inquit Pom-
ponius ad Cl-
ceronem) Mi-
nime sero (re-
spondit ille)
nihil enim hic
paratum video:
Plut. Apotheg.

¶ Prius à se poterit quispiam discedere,
quam appetitum earum rerum quæ sibi
conducunt amittere. Lib. de fin. 5.

self, as lose the desire after those things which conduced to his own happiness ||. But we have some so wretched, who know there is no Salvation but by the Sacrifice of Christs Death, and no so proper and ready way to get an Interest in that

that Sacrifice, as to eat of the remainders thereof in Faith, and yet are hardly persuaded by the most pressing invitations. But let us consider, that by frequent and long omissions, our Devotion grows flat, our Purposes wavering, our Faith weak, and our Corruptions strong, the Enemy gets ground of us, and the Spirit begins to withdraw from us: * so that if we would go safely to Heaven, we must not too long neglect this holy Sacrament.

* Mens deficit quam non recepta Eucharistia erigit ac accendit. Cyp. Ep. 54. ad Cor.

§. II. And as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for your Salvation, so it is your duty to receive the Communion in remembrance of the Sacrifice of his Death, as he himself hath commanded.] Although we be by Gods Embassadors strongly intreated to come to this holy Feast, yet we must not think it left to our choice to hearken or to disobey, for (if they should not invite us) we are obliged to come hither by the strongest Bonds of Reason and Duty. For if Jesus thought our Salvation worth his Death, do we think it too dear of a little preparation? Is he willing to bleed for our Sins, and are we not willing to weep for them? Shall he yield up his Soul in the midst of the most dolorous agonies, and will not we yield up our Lusts, and come to remember his Love in this holy Sacrament? Our Saviour hath satisfied the Divine Justice, obtained a Pardon, and done his part towards our Salvation, but our part is still behind, (*viz.*) to sue out this pardon in the Commemoration of his Death, and in this Communion of his Body and Blood, to apply his merits by Faith to our own Souls: And that we should *Do this*, was one of his last and dying Commands, *Luke 22. 19. 1 Cor. 11. 25.* and is it not our duty to obey it? How wretched then are we, if we refuse to kneel and extend our hand for this Pardon which was purchased at so vast a price? How unworthy are we to have any part in this Redemption, if we disobey so small a Command, and deny so easie a Request, of so dear a Master? His last Precept was to keep the memorial of the last Act he did for us on the Earth, and sure it is our duty never to let that be forgotten.

§. 12. Which if ye shall neglect to do, Consider with your selves, how great injury ye do to God, and how sore punishment hangeth over your heads for the same.] If we be resolved in spite of all this, still to neglect this Divine Ordinance, the Minister can do no more than sadly tell us, *First* the grievousness of our sin. *Secondly*, The greatness of our danger. *First*, We are desired to consider the sin, which is called a great injury to God, even as we esteem it to our selves when our Guests slight our invitation, §. 4. 'Tis true we cannot properly injure God, (*Job 35. 6.*) by taking away any of his essential happinets: Yet because we owe Obedience to him as our Sovereign Lord, we are said to wrong him of his due †, when we refuse to observe his Commands. And in this Case, let us consider (before we resolve not to come) that hereby we shall rob our God of this solemn part of his worship, reject a plain and loving command, despise the Passion of his dear Son, slight his provision, refuse his invitation, grieve his Servants by such rash and obstinate denials, and perhaps bring an evil report upon the Ordinance it self, when men see we must be dragged to it. The Sacrifices of the *Erycinian*

† Debitum contrahitur quoties delinquitur, quod debitum solvi in gehenna quandoque necesse est: Aug. Serm. 126. de Temp. Creditor est qui minus quam quod suum est habet, vel voluntario ut in mutuatione, vel ira voluntario ut in Criminibus. Vide Grot. de Sat. Christ. c. 2.

Venus came of their own accord to the Altar, saith *Ælian. Hist. Anim. l. 10. c. 1.* But we are forced hither, as to a slaughter house; Is not this a great injury to the Master of this Divine Feast? But *Secondly*, The mischief in fine lights upon our own heads, for no man provoketh this King, but in so doing, he sinneth against his own Soul, *Prov. 20. 2.* God is just as well as merciful, and severe to revenge the abuses of his love. He will not always pass by this scorn, nor put up these affronts, but punish us perhaps temporally, with losses, and crosses, sickness, or an evil Death, which careless neglecters deserve as well as unworthy Receivers, *1 Cor. 11. 30.* for so those Israelites who laughed at *Hezekiah's* invitation to the Passover, *2 Chron. 13. 10.* were carried into a sad Captivity within two years after, *2 Kings 18. 9.* And we must not think presently we are safe, because as yet none of these Judgments have seized on us, for they may hover over our heads, as the Arrow over *Julians*, and at last pierce us to the heart,

L

but

* Si nunc omne peccatum manifesta
placueret pena, nihil ultimo iudicio
reservari putaretur, si nullum puniret
nec providentiam esse crederetur:
August. de Civ. Dei, lib. 1. cap. 8.

but if we do escape a while * from temporal miseries, he hath more secret, and more sad means of punishing us by spiritual evils, viz. by withdrawing his Spirit from us, and letting loose Satan on us, by giving us up to a hard heart, and a reprobate mind; and finally he can send us into those regions of for-

row, where the extremity of the torments will sufficiently make amends, for the deferring of the Execution. Oh consider this ye that forget God, lest by doing this injury to him ye bring the greatest misery upon your selves, for all this vengeance is due to you while you live in wilful neglect of this blessed Sacrament.

§. 12. When ye wilfully abstain from the Lords Table, and separate your selves from your Brethren, who come to feed on the Banquet of that most Heavenly food.] We must carefully distinguish those who absent themselves from the Lords Supper, or else we shall condemn the Righteous with the Wicked, for this great sin and heavy judgment belongs onely to those who wilfully † do abstain. There are some who forbear once or

** *Αποχή* est quod nec provideri
potuit, nec improbo sit animo. *Αποχή*
qua provideri potuit, non tam
est improbo animo, *ἀσύνετα* quod de-
stinato & improbo sit animo: Arist.
de Art. Orator.

twice, and are not guilty, viz. if they be under the Censures of the Church, or of their own Conscience, and cannot yet make their peace: if they are labouring for the pardon of some lately committed sin, if they be prevented by sickness, or surprized by indispensable business; but such must with the pious Emperour *Theodosius* look toward the Church with

sad hearts, wishing they might Receive; and accounting the poorest Creatures there happier than themselves, lamenting the occasion of their present exclusion, and being never satisfied, until they can prepare, and have another opportunity, and such will come with the greater appetite to the next Communion. But those who wilfully abstain, are such as stay away from time to time, and are glad of any excuse for it, who secretly wish they were never obliged to come at all, and contrive to miss the opportunity, and will not be persuaded nor convinced; it is these Wretches who do first so grievously offend God as was shewed before, and of whom it is said now secondly, they sin against the Brethren, by a wicked separation; for this Ordinance is the Badge of a Christian, and designed to make us all one body, and bind us together in the Bonds of Charity. They therefore that will not receive it, do cast away Christs badge, and cut themselves off from the Body of the Church, and refuse to be bound in the Bonds of Love; indeed they declare themselves no Members of this blessed Society, who may say to such Absenters as St. Peter to Simon Magus, *Acts* 8.21. *Te have neither part nor lot with us in this matter.* Now how evil a thing this is, may appear in that they do what they can to discourage men from receiving: and to breed scruples in the minds of those who do communicate, yea to cast a disgrace upon the Ordinance it self. But let them beware of cutting themselves off, from those who are the members of Christ, and so from their part of Eternal Life, since it is just to shut them out from the Communion of Saints in Heaven, who never would communicate with them on Earth. There are many holy Persons who do participate, but these do not, and so are in a contrary way: If good men do well to come, why do they not follow them? If they be in the way to Heaven, the Absenters are going (I fear) to a worse place. It may be some wicked persons are crouded into these mysteries, and some pretend they stay away because of them: But let us beware of the Pharisees pride, *Esay* 65.5. in bidding men stand off, for we are holier than they; the best men despise none, and usually think themselves the worst of all, and how do we know, but they may be begun to be changed by Gods Grace? however we are not Judges, but the Church: Our Duty is to fit our selves, not to make all others so. We are to wish that all the Congregation were holy, but if all be not, we must not lose our part in Gods Ordinances, because an *Esa* or *Judas* may be there; if we be not like these persons in their Sin, we shall not fare the worse for them; God can distinguish though we sit never so near in place, if we be distant in our qualities he will accordingly dispense his favours; We must converse with such sometimes in the World, where there is more danger they should infect us, but

but here perhaps our devotion may do them good, but their guilt can do us no harm.

§. 14. *These things if ye earnestly consider, ye will by Gods Grace return to a better mind, for the obtaining whereof we will not cease to make our humble Petitions unto Almighty God our Heavenly Father.*] Were the sin and danger of neglecting this holy Sacrament duly considered, there would be fewer offenders in this kind, and if we have been guilty therein, whatsoever we have deserved for former omissions, it appears our estate is not yet desperate, because God hath spared us, and given us this one invitation more; it is likely we heard this Exhortation but slightly before, and resolved not to come however; but if we will weigh it seriously now, and beg the help of Gods Grace, there is no doubt, but we may repent and amend. For we are herein courteously invited, and earnestly pressed to come; our scruples are satisfied, our excuses shewed to be vain, our Duty is made evident, and our peril of neglecting is fully expressed; so that nothing but obstinate purposes to despise Reason, and Example, the Injunctions of God, and the request of our well-wishers, can after this keep us back. It had been just in God to have cut you off before, but since he still calls, *God forbid that we (Ministers) should sin in ceasing to pray for you, 1 Sam. 12.23.* notwithstanding all the denials you have given us, since our Master forbears, we will exhort you earnestly, and pray heartily for you still to him who is Almighty to subdue your obstinacy, and our Heavenly Father, who is apt to pity poor Sinners, and if you join your Prayers to ours, and consider as well as pray, we are confident the success will be, that you shall lay aside your idle excuses, and both resolve to come to the Sacrament, and be careful to prepare for it, so shall all your former contempt be forgiven, and your present addresses be accepted to your endless comfort.

Amen.

L 2

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The Analysis of the Exhortation at the Communion.

§. 2. This Exhortation inciteth us unto two General Duties, A	1. Propounded more largely, by shewing	1. The Persons enjoined	{ Deariy Beloved in the Lord, ye that mind to come, &c.
		2. The Authority enjoining it	{ must consider how St. Paul exhorteth all persons
		3. The Duty to be done	{ diligently to try and examine themselves
		4. The time of doing it	{ before they presume to eat, &c.
	2. Pressed strictly by Reasons taken from	1. The benefits of doing it well	{ 1. Participation of Christ { For as the benefit is great if— for then we spiritually eat the flesh of Christ, &c.
			{ 2. Union with him { Then we dwell in Christ, and Christ in us, we are one with, &c.
		2. The danger of doing it ill.	{ 1. The Sin. { So is the danger great, if— for then we are guilty of the Body and Blood, &c.
			{ 2. The punishment { We eat and drink our own damnation— we kindle, &c.
	3. Parted exactly by exhorting to the special Duties of	1. True Repentance	{ Judge therefore yourselves— Repent you truly, &c.
		2. Lively Faith	{ Have a lively and stedfast faith, &c.
		3. Compleat Reformation	{ Amend your lives,
		4. Perfect Charity	{ and be in perfect charity with all men: so shall ye be met, &c.

A

II. Giving of Thanks, which is here directed	I. By way of Consideration, declaring	1. The necessity of this Duty	{ And above all things we must give most humble and hearty, &c.	
		2. The Object of it	{ To God the Father, the Son, and the Holy Ghost	
		3. The Subject of it	{ for the redemption of the World, by the Death, &c.	
		1. Why we must give thanks for this Redemption.	1. The difficulty of the work	{ who did humble himself even unto Death, &c.
			2. The persons for whom, and	{ for us miserable sinners, who lay in darkness, &c.
			3. The ends which it was wrought	{ that he might make us the Children of God, and exalt, &c.
	4. The Reasons for it, both	2. Why we must do it in this Sacrament	1. The Reasons of its Institutions	{ And to the End that we should always remember, 1. The exceeding great Love, &c. 2. and the ——— benefits, &c.
			2. The Author	{ He hath Instituted and Ordained Holy Mysteries
			3. His design therein.	{ as pledges of his love, and for a continual remembrance, &c.
	2. By way of Practice, prescribing	1. To whom we must give thanks	{ To him therefore with the Father and the Holy Ghost,	
		2. In what manner we must do it	{ Let us give as we are most bounden, continual thanks,	
			1. In words now	{ Submitting our selves wholly to his holy will, &c.
			2. In Deed, all our lives	{ and studying to serve him in true holiness — all the days of our life. Amen.

A Practical Discourse upon this Exhortation.

§. 2. Dearly Beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Lord and Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup.] When the Guests of this blessed Feast are now drawing near, and the King of Heaven is approaching to survey them; The Minister out of a peculiar affection to those who have obeyed his Masters invitation, salutes them in St. Pauls phrase, *Rom.16.8.* with [*Dearly Beloved in the Lord*] and in the stile of the same Apostle, minds them of the greatness of that work which they go about, even to share in the Communion of Christs Body and Blood, *1 Cor.10.16.* Their intentions are commendable, and it is pity but such pious purposes should have their desired success: Wherefore he doth once more warn them to *examine themselves* before they eat, a Duty enjoined not by Humane Authority, nor prescribed merely as the advice of a Friend, but bound upon all by St. Paul himself, and by the Spirit of God in him, *1 Cor.11.28.* *Let a man* (saith he, that is, every man) *examine himself, and so let him eat, &c.* intimating that none might eat without this renewed Examination, and because the Discipline of the *Corinthian Church* was much impaired by the Schisms then within it, the Apostle obligeth every man to do it to himself, and that not with a slight inquiry, but so thoroughly to search his own heart, that he might be able to judge * whether he were fitted to come or no. The Magistrates of *Sparta* were wont to examine all the Citizens how well they observed *Lyciurgus's Rules*, honouring those that were found blameless with the Title of *Approved Persons*; and shall we not think our pains well bestowed, if our merciful Father give that Character of us? I grant that after our strictest examination, we cannot bespeak our God with the confidence of the *Grecian Wrestler*, who challenged *Jove* as he was just to give him the Victory, if he had duly prepared all things for the Exercise, *Clem. Alex.* but yet the severer search we make before we come, the greater comfort, and the more success we shall have in our approaches. *Obj.* But some will say, it is too late for men to consider now, when they are come to the Altar, and it is impertinent to urge it here, since all is done that can be done in this matter, in order to this Communion. *Ans.* Not so, for *First*, if any have presumed to come altogether unprepared, it is not yet too late to warn them of their sin and danger: And it were better for them to

* Gr. Δοκιμα-
ζέτω. Δοκι-
μασία ἀντι-
χειναι. οὐδὲν.
† Δοκιμασθέν-
τες.

|| Εἴθε ἐν μέσῳ τῶν ἁγίων, καὶ εἰσελθὲ
ἀναλίσκωμεν τὰς ψαῖς. Cyril. Hierol.
prat. ad catechum.
Melius est de media via recurrere
quam semper currere male.

* Recede igitur
ex ne conare no-
va scelere scelus
ante editum au-
gere: In Vit.
D. Am. prof.
† Palladius in
Vit. Chrysost.

|| Ἐλπίουσαν ὁ
καρδὸς ὁ ἀπο-
δοῦναι. Arrian. in Epist. lib.1.

go out to day (saith St. Cyril ||,) that they might come better fitted against the next opportunity, yea, Christ himself adviseth, *Matth.5.23,24.* in some Cases to *leave our Gift before the Altar*, and retire till we are better disposed, intimating that it offends God less to withdraw even from the beginning of his service, than to proceed, if we are unfit. St. Ambrose knowing the Emperour *Theodosius*, to be guilty of blood unrepented of, although he was come to the Church with purposes to Communicate, sent him back from thence with a serious Exhortation to Repentance*. So also St. Chrysostom being disturbed by a malicious and impertinent request, just as he was about to consecrate the holy Symbols, went out of the Church, and desired another to finish the Mystery, which he durst not do, being discomposed in his mind†. Secondly, But if we have in any measure prepared our selves, yet is not this Exhortation to be thought unseasonable, for as the most famous Orators, though they had composed their Orations some days before, yet were wont privately to recite them immediately before they spoke them to the People: so it becomes us Christians to review the Records and sad Catalogues, which we saw yesterday; and briefly to act our Examination over again, lest if the number and heinousness of our sins be at present out of our mind, we should become as obdurate, as if we never had beheld them. What was done yesterday was to humble us just now, and we are at this instant || to give the proof what we did

in private: and St. Pauls adding [*and so let him eat*] seems to direct us to make this the immediate Duty before our Receiving. Let us then remember afresh what we found upon our inquiry; and if we pass directly to the Participation from this review of our Offences, we shall no doubt become so penitent and desirous of Pardon, as not to be judged presumptuous Receivers.

S. 4. For as the benefit is great, if with a true penitent heart and lively faith, we Receive that Holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us)] Although the Command of God by his Apostle is enough to require our Obedience, yet it is here backed with two of the most prevailing motives of all, shewing that it is not onely required of us to examine our selves, but necessary for us; and that we ought to do it for our own sake *, 1. Because of the great benefits of worthy Receiving. 2. The dreadful danger of coming unprepared. And First, if we bring with us a penitent Heart and a lively Faith, the benefits are so many, and so excellent, that whosoever considers them, cannot but long for them; and they that obtain them, may despise all other pleasures, because they are as blessed as they can be on this side Heaven: and are they not worth a little pains to dispose our selves for them? They are surely most unworthy of them who will lose them, rather than submit to the trouble of a sincere Examination of themselves. The particular benefits are here expressed in the words of Christ, *John* 6. 54, 55, 56. in that mystical Sermon wherein he did secretly prepare the minds of his Disciples for this Sacrament, shortly to be instituted, and clearly alludes to the same: The First benefit is the spiritual eating Christs Body and Blood. For the humble Sinner believing in the Incarnation, Death and Passion of *Jesus*, and receiving this Bread and Wine, in token that God hath given him for his sins, and that he doth relie on him as his onely Redeemer; This doth convey to such a penitent Believer, all the benefits of the Birth, and the Death of *Jesus*; and as the Bread and Wine being received do communicate to us all the strength and comfort that they contain, so the worthy Receiver by apprehending and embracing a Crucified Saviour, draws persuasions of his pardon, and encouragement to his Graces, and so hath spiritually eat the flesh, and drunk the Blood of Christ, and hence flows the second benefit, viz. His Dwelling or remaining in us, and we in him; that is, when we have thus received our Saviour, there is a blessed Communion between him and our Souls, for he communicates of his Fulness to us, and we open our Necessities to him; and Thirdly, hereby there is produced so near an Union, that God esteems us as members of his dear Son, lays our sin upon him, and imputes his satisfaction to us, and consequently all those Benefits are derived to us, which are mentioned by many, and found by the Devout Communicant, hope of Pardon, increase of Grace, assurance of our Resurrection, and the expectation of Eternal Glory. O Blessed Mystery! which dost communicate my Saviour, and convey his Graces to me, which givest me an interest in him, and makest me one with him, whom my Soul loveth. How am I ravished with the sweetness of this Heavenly Feast? How strongly do these benefits attract me? If any pains or cost, trouble or difficulty, stand in my way, I will account the pains to be pleasures, the cost gain, the trouble delight, and the difficulty easiness, which leads me to such blessedness. O my Soul, dost thou not wish with all thy Powers to be reconciled to God, to be one with Christ, and to be filled with the Spirit? behold the means to accomplish all these desires? Do but examine into thy own heart, till thou relenteest for thy sins, and search into Gods mercy, till thou art persuaded of his love. And with this penitent believing heart come, and partake of this spiritual Banquet, and (though thou dost not press thy Saviours flesh with thy Teeth, which would do thee no good, yet) thou shalt really partake of all the benefit of his Death, and become one with him, and receive all from him that thy Soul doth either need or desire.

S. 5. So is the danger great if we receive the same unworthily, for then we are guilty of the Body and Blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lords Body; we kindle Gods wrath against us, we provoke him to plague us with

M

divers

* Οὐδὲν γὰρ
τω φιλεῖν πέ-
φυκεν, ὡς τὸ
αὐτῷ συμφέρον.
Aristot. in Ep.
lib. 2.

divers Diseases, and sundry kinds of Death.] The fear of losing the former benefits, will be a sufficient motive to an ingenuous temper to prepare; yet many are so obdurate, as to rush upon this Ordinance without any preceding care. But that we may deliver our Souls, the Church enjoins not onely in the former, but in this present Exhortation also, that the Minister shall warn them not to come in so rude a manner. The Heathen Man allows not that any

* Οὐκ ἐν παροξυσμῷ, ἀλλὰ οἰκοδονοῦντες ὡς οἱ θεοὶ. Plutar.

† Nec se judicant nec Sacramenta dijudicant: sed sicut cibis communibus irreverenter sacris utuntur, lib. de Card. op. Christ. ap. Cypr.

|| Hebr. 6. 6. Chap. 10. 29.

.. Πὰρ ἑαυτοῖς.

* Ὡς οἱ κληρονομοὶ οὐκ ἵνα πωσιν ἐκείνην, ἀλλ' ἵνα ἐκχέουσιν, ὅτι καὶ ἀναξίως μὴ πίνοντες ἐπιδόδεν χρηστέμενοι καὶ τὴν ζωὴν τοῦ αἵματος. Theophyl. in 1 Cor. 11.

† Quid est autem reos esse, nisi dare penas mortis Domini? occisus est enim ab illis, qui beneficium ejus irritum faciunt. Ambros. in loc.

ved thereby: And thus this sacred and salutary Rite, which in its own nature would assure their

* Οὐ διὰ τὴν ἰσχυρίαν ὁρῶν, πάντα δὲ ζωοῦν, ἀλλὰ διὰ τὴν τῶν ἀναξίων. Theoph. ut sup.

† Διὰ τὸ τοῦ αἵματος θάνατον καὶ μακροὺς νόσους. Theoph. ut sup.
Febribus & infirmitatibus corripiebantur, & multi moriebantur. Ambros. in loc.

Salvation, and is designed by Christ to convey his benefits unto them, * is by their unpreparedness and iniquity, turned into Poison and a Curse, and they being before fit for Condemnation, by adding this Act of presumption, they do accelerate and confirm it. Secondly, Their punishment will be answerable, for they may be sure it will enflame the wrath of God, to behold men so stupid and insolent to his dear Son and their Redeemer; perhaps this wrath may onely be expressed in temporal Punishments, shorter Sicknesses, lingering Diseases, or sudden Death: So it was at Corinth †, so were the Jews cut off who profaned the Passover, Exod. 12. 15. and thus many Apostates in the Primitive Times were possessed by the Devil, for coming to the Eucharist before their reconciliation to the Church: but if the Lord forbear shewing these visible judgments, he hath ways enow, and an Eternity coming on to chastise this presumption. Wherefore ye bold and careless Sinners, who come in ignorance, or in malice, without Faith or Devotion, sorrow for former, or purposes against future iniquities; consider what you do, and what you must suffer, for coming in this *unfitness*; we tremble at the danger you run upon, yet who shall pity those who might have escaped all the Evil, and gained infinite Blessings, onely by a small preparation?

§. 6. Judge therefore your selves Brethren that ye be not judged of the Lord, repent you truly of your Sins past, have a lively and steadfast Faith in Christ our Saviour, amend your lives and be in perfect Charity with all men, so shall ye be met partakers of these Holy Mysteries.] That which God and his Church intend as caution to all that they may come better prepared, is by the Slothful and Unbelieving made a pretence for their total abstaining; but these dangers, as St. Paul shews, vers. 31. might soon be avoided, if we would judge our selves, for then we should not be judged of the Lord: Let us therefore set up a Tribunal in our own Breast, and

laying

* laying Gods Law before us, let our Memory read the Indictment, and our penitential thoughts urge the accusation, and that, till we be convinced and plead guilty, so shall our Conscience pronounce the same sentence upon us, which otherwise would more dreadfully have issued out against us from the Divine Judicature. It will condemn us as foolish, base ungrateful wretches, deserving the wrath of God, and Eternal Damnation; And when we are thus convicted, we shall see it necessary by Faith to lay hold of Gods Mercy, and further this will most effectually move us to amend our lives †, and discover what need we have to forgive all men, who our selves have so much to be forgiven; so that it appears, if we duly judge our selves, all the other Duties will follow in order: let the danger of unworthy Receiving therefore onely make us more strict in our Examination, for there is danger also if we do wholly stay away ||: But the lesser hazard is on their side, who set themselves to do their Duty in the best manner they are able: If we have by due process condemned our selves before, it will require less time and pains to review the sentence. Now, our Souls will easily lie down in all humility and penitential acknowledgments at Gods Foot-stool, we shall long for mercy passionately, vow amendment sincerely, and be at peace with all the World, so shall we be by God himself accepted as *worthy Receivers*, and then all the terrors vanish, for there are better things provided for us.

§. 7. **And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man:]** To commemorate the Death of Christ with Thanksgiving, is the principal Duty at this Eucharistical Feast: Humiliation and Repentance are chiefly to be exercised before; But now we are come to the Altar, we must *above all things give Thanks*; for all the foregoing Exhortations to examine, and judge our selves, are designed to bring us with a clear Conscience, and an unburdened Soul, to sing Praises: For which reason this Admonition doth well follow the former, because those that have searched most diligently for their sin, and those that have been most fully convinced of it, and most deeply humbled for it; These will best apprehend their need of the Death of Jesus, and offer up the most affectionate praises for it: These will offer up most *humble Thanks*, because they see their danger and unworthiness, and *most hearty*, because they have the briskest perception of this sweet and seasonable Mercy. Draw near therefore ye contrite Souls, and behold the Lamb of God dying for those sins for which ye have mourned, removing that Wrath at which ye trembled, let your sorrow be turned into joy, and your fear into faith and hope. Come and offer up your best praises to the Father, who contrived this glorious Redemption; to the Son, who effected it; and to the Holy Ghost, who gives us the benefit thereof: As every Person of the blessed Trinity hath joined in this Noble Work, let every Person share in the praise: and as all the World hath been Redeemed, so let every man make his particular acknowledgments. Behold how fit a Saviour is provided: One that is God, that he might conquer; Man, that he might suffer; and both God and Man, that he might reconcile the Divine Majesty to Humane Nature. Praise ye the Lord! Thus in general, we do excite you to give Thanks, and the next Paragraph will furnish you with particular Considerations on which your gratitude may enlarge it self.

§. 8. **Who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in darkness, and in the shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life.]** As the Jews had their Paschal Hymn, recording their Miraculous Deliverance from Egyptian Bondage, *Buxt. Syn. Jud. cap. 13.* and the ancient Christians their Commemoration of the Lords Passion, at this Holy Feast: So our Church hath here provided a brief but clear description of the

* Οὐχ ἔπειτα διὰ τὸ ἐπισημῶς οὐ
ἀλλ' αὐτὸν οὐκ ἐστὶν Θεοφ.
Bonum judicium, quod divinum
prævenit, quod divino subducit, volo
presentari vultui in ætæ judicatus,
non judicandus: Bern. in Can-
tic. 55.

† Deprehensus te oportet antequam
emendes. Sen. Ep. 28.
Ἐάν τις ἐαυτὸν ᾔσκηται δίκην, τὰ καὶ
δίκην αὐτοῦ ἔσται κατὰ τοῦτο. Simplic. ad
Epic.

|| utrobique grande periculum, ideo
magna necessitas inquit ne indigni in-
veniamur: Bern. de ordin. vitæ.

wonderful work of our Redemption, taken from *Phil.* 2.8. and *Coloss.* 1.12,13. thereby to supply every devout Soul with rare matter for those humble and hearty praises which are here to be offered up; For in these few words are contained these four Considerations: 1. *Who it was* that did Redeem us. 2. *Whereby* he did Redeem us. 3. *From what* we were Redeemed. 4. *To what Estate* we are thereby brought. Each of which we shall so represent, as may best beget, or exercise our Gratitude on this Occasion. 1. Let us consider the *dignity* of our Redeemers *Person*, who was the Eternal and onely begotten Son of God, far above all Principalities and Powers, higher than Angels or Arch-Angels, adored by all the Celestial Host. He was the delight of Heaven, the joy of his Father, in whose Bosom he had perfect felicity, and should have enjoyed it to all Eternity whatsoever had become of us. He was most happy in himself, and not concerned with us, yet no other durst undertake, no meaner Person

* Ex persone celsitudine facti astimatio augetur, Grot. in Johan. 13.3. idem de satisfic. Christi, Cap. 8. p. 173.

* could have accomplished our Redemption; and ought we not to be infinitely thankful that such a Saviour is given to us? 2. Let us further meditate *by what means* he did effect this great Salvation. He could by one word create the World out of Nothing, but it cost more to redeem our Souls; This

was not to be accomplished till he stripped himself of his Glory, descended from the felicities of his Throne, and was abased into the condition of a Man, yea, of the meanest of the Sons of Men. He took on him the form of a Servant who was Lord of all, and yet all this was not sufficient: He that did no Sin must suffer, he from whom all receive Life must die, and that by the most cruel and tormenting, the most ignominious and accursed kind of Death,

† In Crucem milites tulit, & servilibus suppliciis semper effecit, Jul. Capitol. de Macrino. Ἀντίγονον ἐμαστῶτος αὐτοῦ ἀπεσθῆναι, ὁ μὲν δὲ βασιλεὺς ἦν ὁ Ἰσὶ Ρωμαίων ἐπὶ τὸν δεῖ. Dion. de Sollio. Visum est ignominiosa morte obscurare memoriam ejus. Joseph. Antiq. lib. 15, cap. 1.

Pone crucem servo—
Juven.

Cur non honesto aliquo mortis genere affectus est, cur potissimum cruce, cur infami genere supplicii, quod etiam homini libero, quamvis nocenti, indignum videatur? Laet. Inst. l.4. c.26.

too base for the meanest of Slaves, † too barbarous for the worst of Malefactors: Yet thus he was contented to exchange the Musick of Angels, and the pleasures of Heaven, for reproaches and agonies, scorn and tortures, that so he might expiate our offences: But as *C. Marius* when he shewed his wounds (received for his Country) to those in the Senate-House, so may I say now, "What need is there of Words when there are so many bleeding Witnesses? He suffered more than we can conceive, or express, more than the best of us would have endured for the greatest or dearest concern in the World; he suffered onely that we might suffer nothing: and will not this elevate us into the highest Key of Praise? 3. Let us remember *the Persons for whom Jesus* endured all this, and that will help to increase the wonder; it was not for Angels, or any of the Heavenly Orders, but for Creatures of a meaner kind, even for us, the miserable Sons of

Men, his Vassals by Creation, but Rebels and Enemies against him by our Sins; for us who could not expect it, did not deserve it, nor cannot requite it; for us who were Heirs of Hell, and Slaves of Satan, unable to satisfy Gods Justice, fly his Anger, or bear his Sentence; for us whom with equity and honour enough, he might have left to perish for ever: For our sakes he suffered all this, moved so far by his pity, till he forgot all pity to himself, and took that load upon his own shoulders that would have sunk us into the bottomless pit: He saw us wretched and miserable, lying hopeless and helpless, reserved in Chains of Darkness to the judgment of the great Day; and then he had Compassion on us, and broke our Bonds in sunder: But there is one step higher still. 4. Let us behold the noble *Design* and happy *Consequence* of this Deliverance, he hath not onely snatched us from the flames of Hell, but made us *Heirs of Heaven*; not onely pacified our offended Judge, but engaged him to become our most gracious Father, so that he owns us for his Friends, adopts us for his Children, and intends us to be partakers of his endless joys. We are taken from our Dungeon into the Family of God, from his Bar into his bosom, and advanced to be like unto the Angels in Glory and Immortality. Oh the height and length, the depth and breadth of the Love of Christ! Who can sufficiently admire ?? that so great a Majesty should stoop so low, and suffer so much, for so poor and so evil

evil deserving wretches, with purpose to advance them to so blessed a condition! this is a subject fit for an Angels Song. Praise the Lord oh my Soul, and let all thy Powers be acted with such love and wonder, that thou mayest break forth into all the expressions of joy that admiration and gratitude can inspire thee with. Glory be to thee O Lord most high!

§. 9. And to the end that we should always remember the exceeding great love of our Master and onely Saviour thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy Mysteries, as pledges of his Love, and for a continual remembrance of his Death, to our great and endless comfort.] Our merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance, *Psal.* III. 3. but especially this work of our Redemption, which to forget were an ingratitude baser than Heathens or Publicans ever knew, *Matth.* 5. 46. and might almost compare with the Cruelty of his Murtherers. Is it not our greatest comfort, and our highest honour that we were thus Redeemed by such a Saviour? Can we forget that precious Blood, which was the price of our Souls, and the purchase of Heaven, by which we obtain Benefits more than we can number, greater than we can sufficiently apprehend? Pardon and Peace, the Love of God and the Service of Angels, Victory over Satan, and the Conquest of Death, the Conversion of Souls, and the fruition of Glory do all spring from it, with many, many more. The Choir of Heaven blefs God for it, and Eternity is designed to sing the Glory of this excellent Love, which had no pattern, hath no parallel, nor can it ever have an imitation, *John* 15. 13. and *Rom.* 5. 7, 8. And is it possible now that those for whom all this was done, should ever forget so rare a Mercy, or neglect so cheap, * to mean a return, as to Commemorate it with Thanksgiving? Reason would deem this impossible; but Experience alas shews it is too frequent, and both good and bad do more or less let slip the memory hereof. Wherefore the holy *Jesus* found it necessary to appoint this Sacrament to be the Worlds Remembrancer therein. It hath been the Custom of all Nations to preserve the memory of their Heroes, and to perpetuate their deliverances by appointing publick Games and Festivals: Thus Cities Commemorate their Founders, and the Sects of Philosophers their first Authors; yet all these being of Humane Institution are soon apt to decay: and beside they are without advantage to the Souls of men: But our Lord hath appointed a Commemoration of his Death and our Salvation, that shall as far out-last, as it doth out-vie them all; A Celestial Banquet, and worthy of so great, so divine an Author. Which doth at once represent our Saviours Passion before us, and convey its Benefits to us, it demonstrates his Love, confirms our Faith, mortifies our Lusts, it makes us like to *Jesus*, and one with him; And how can we have more evident pledges of his Favour? He knew we were apt to forget him, and then we grow cold and dull, exposed to our Enemies, and open to all mischief, wherefore he hath contrived these Mysteries, that we might neither want the comfort of remembering his Holy Passion, nor the benefit of sharing in the Merits of it. He had given himself for all before, but now he gives himself to every particular Soul. Let us therefore take care duly to receive those Tokens of his endless Love, and they shall begin a joy which shall never cease till our Lord in person shall appear in all his Glory, and by the brightness of his presence remove all these Vails and Coverings, and give us leave to see him face to face.

* Qui meminit,
sine impedio
gratus est. Sen.

§. 10. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting our selves wholly to his holy Will and Pleasure, and studying to serve him in true holiness and righteousness, all the days of our life: Amen.] By this time surely we begin to be melted with these vigorous manifestations of the Love of Christ, and our Affections, big with gratitude and admiration, begin to struggle within us, for therefore is this Representation made that we might remember it, and remembered that we might celebrate it with Hymns and Eucharist: *My heart is ready O God, (saith the pious Soul) My heart*

is ready, *Pfal.* 108.1. Most seasonably therefore doth the Priest invite us to praise the Lord with him just now, and summon us to this excellent Duty almost in the very words of *St. Paul*, *Heb.* 13.5. We have seen the Everlasting Love of the Father, the unspeakable kindness of the Son, the incomparable Grace of the Holy Ghost, and our own infinite Obligations; Let us therefore all join in offering up all possible praise and glory: Let us begin the Office with it, that it may warm our hearts, and dispose them for all the following parts thereof: And let us worship the blessed Trinity with such sincere and hearty Thanksgivings, that the Choir of Communicants may be a little Emblem of that of Angels, with this onely difference, that they openly behold that which we discern by Faith, but both they and we rejoice in it *with joy unspeakable and full of Glory*: But because, when we have done all we can, we shall come far short, we must resolve, not onely to make a few Praises in this highest part of our Devotion, but to perpetuate the Duty to our lives end; for our very life is too short, and all our Thanksgiving too narrow to celebrate these Mercies; Let us strive therefore to imprint the Love of *Jesus* so deeply in our minds, that the memory thereof may never depart from us; but be ever in us, and always dispose us to bless the Lord at all times, in all places, and upon all occasions. And further, since no praises of our Lips can be sufficient, we are here prescribed another way to make our *Thanks* to be *continual*, (*viz.*) by glorifying God in our Lives. And this we may effectually do, 1. By resigning up our selves to the disposal of his Providence. 2. By yielding obedience to all his Holy Commandments. 1. By our submission to his Will we glorifie him; by declaring that through these tokens of his favour, we are satisfied of his Wisdom and his Love, and can be confident, that whatsoever he shall appoint, is good for us; We tell all the World, that whatsoever comes from God, is Just and Holy, wisely ordered, graciously designed, and full of Mercy. 2. By our serving him in Holiness, we express how highly we are obliged to him, how sure we are of the excellency of his Laws, and how fully we are conquered by his amazing Love: And thus the praises of God are writ in plain and real Characters, in the Lives of contented and righteous men, so that all the World may read them. The Eucharist is but for one hour, the Hymns will soon be over; but by Submission and Obedience, we may glorifie our God continually, and every moment. *Amen.*

S E C T. XI.

Of the Immediate Invitation.

§. I. **T**He Guests being come, and the Provisions ready, it was the Office of the Governour of the Feast [*ἀρχιτέκτων*, *John* 2.9.] to make them sit down, which place the Disciples sustained in that miraculous feeding of the 5000, *John* 6.10. as an Emblem, that they and their Successors should do it ever after in this Celestial Banquet: Thus our Church, according to the Custom of the Primitive Christians, orders the Priest to invite the Communicants to draw near: so in that ancient Book which bears the name of *Dionysius* the

Areop. we read the Holy Man used to say, *Come my Brethren unto this holy Communion**; and in the Liturgies of *St. Chrysostom*, and *St. James*, *Come near with Fear and Faith*†. And in the *Constitutions*; *Coming in order with reverence and holy fear*‡. Yet we do not onely call men to this holy Feast, but withal we mind them again of those Qualifications, without which God will not accept and receive them. *We do not* (saith *St. Chrysost.*...) *exhort men to destroy themselves by impudent and rude approaches, but that they may come with fear and purity unto the Lord*: We tell them all, that unless they have truly repented, and are in perfect Charity, and have intire purposes of amendment, they can

* *Dionys.* *Eccles.* *Hier.* cap. 3.

† *Μετὰ φόβου, καὶ πίστεως προσέλθουτε*
Liturg. *S. Chry.*

‡ *Ἐν ταύτῃ μὲν αἰδῶς καὶ εὐλαβείᾳ*
Constit. *Apost.* l. 2. c. 57.

.. *Chrysostom*, *Homil.* 24. in 1. ad *Corinth.*

can neither come with Faith, receive with Comfort nor depart with a Blessing. In the *Olympick Games* the Crier by Proclamation enquired, if any could accuse the Agonist to have been a Slave, a Thief, or of evil Conversation, for no such were allowed to strive there: But our *Herald* (saith the afore-said Author *) makes his Appeal to our own Consciences, and makes us our own Accusers: for every man best knows his own heart, and each one is most concerned for his own safety, therefore let us be ingenuous, and deal truly between God and our Souls in this Affair, if our own hearts tell us we are not thus qualified in any measure, we ought to forbear; if we be in any tolerable degrees thus disposed, I may say as they once to the blind man, *Mark* 10. 49. *Arise, be of good comfort, he calleth you*: When the Servant calls you in the name, and by the rules of his great Master, you are to repute it as the very words of Christ himself, and to believe that he invites you. It is recorded as the great honour of the famous *Pindar* †, that the Priest of *Apollo* did by order from the God, invite him frequently to Feast upon the remainders of his Sacrifices. But how much more Honour and Comfort hath the true Christian, in being thus lovingly called by *Jesus* himself; Come ye blessed of the Lord, draw near with Faith, and Feast with holy Joy and Comfort. Let not the sense of former sins which you have repented of, keep you back, but bring you hither more humbly, for the very next Duty you are to perform is to ease your Soul of those sad remembrances, by a meek and hearty Confession; concerning which the Church gives you a full direction in two words. 1. For the temper of your Souls, that you make it with Humility and Contrition. 2. For the posture of your Bodies, that you do it upon your bended knees, as *Shimei* confessed his Treason to King *David*, 2 *Sam.* 19. 18. and as all Criminals Petition mortal Princes for their Pardon. Put therefore your outward and inward man into this posture, so shall you be fit to repeat the adjoining Confession, to which we shall turn our discourse, when we have given you the Analysis and Paraphrase of this Invitation, and so made it sufficiently plain to all.

* Οὐκ ἐρίσθησιν ἄλλος αὐτοῖς κατηγοροῦν ἀλλ' αὐτοὶ ἑαυτοῖς, ὅτι λέγουσιν ὡς τὸ ἐπὶ κατηγόρει, ἀλλὰ πῶς ἐπὶ τῷ ἑαυτοῦ κατηγόρει. Chryl. ad Heb. 9. Eth.

† Schol. Græc. in ejus vitâ, & Lil. Greg. Girald. Dialog. 9.

The Analysis of the Invitation.

§. 1. This Invitation consists of Three Parts:	1. The Qualifications required in those that are invited, &c.	1. Repentance.	{ Be that do truly and earnestly repent you of your sins,
		2. Charity.	{ And are in Love and Charity with your Neighbours,
		3. Holy Purposes.	{ And intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways.
§. 2. This Invitation it self	2. The Invitation it self		{ Draw near with Faith, and take this Holy Sacrament to your Comfort,
		1. The Duty next to be done,	{ And make your humble Confession to Almighty God,
§. 3. A direction as to	3. A direction as to	2. The manner of doing it,	{ And kneeling upon your knees.
			The

The Paraphrase of the Invitation.

§. 3. O all [Ye that do] sincerely and [truly] passionately [and earnestly] repent you of] all your former iniquities, and [your sins] which ye have committed: And ye that have cast away all malice [and are in] a perfect state of [Love and Charity with] every one of [your Neighbours: And] ye that condemning your by-past folly, do resolve and [intend to lead a new life] taking *Jesus* for your guide [following the Commandments of God] fully [and walking from henceforth] unblamably [in his holy ways] in the name of Christ I bid you that are so qualified, to [draw near] to this holy Table [with Faith] in your Saviours Mercy [and take this holy Sacrament] the pledge of his Love [to your] great and endless [Comfort] Onely because you must have no secret accusations of Conscience to disturb your joy in this blessed Feast, open your heart to the Lord once more [And make your humble Confession] with great sorrow and contrition [to Almighty God] and that in the lowliest posture [making kneeling upon your knees] to beg your Pardon from the King of Kings.

SECT. XII.

Of the Confession.

§. 1. **B**esides those publick Confessions in the reconciliation of notorious Offenders to the Church, and those of the Closet performed by humbled Souls in order to their preparation for this Sacrament; We learn from St. *Chrysostome*, that all the Communicants were wont to join in saying the same general Prayer for Mercy*, and St. *Augustine* † affirms, that when they received these Mysteries, they first did fly to Confession and Repentance, and what sins they found themselves guilty of upon a strict survey of their actions, they did immediately purge away by penitential acknowledgments: So that of old not onely the Priest (as the Custom of *Rome* now is) but every one of the People made an open Confession to God before the Communion; it was indeed in general terms †, but omitted by none, because there is no Man but he hath sinned, and he that is not censured by the Church, nor liable by Humane Laws, may yet be guilty before God. The Death of

* Καὶ πάντες μίαν λέγουσιν οὐχὺν, Εὐχὺν ἢ ἑλέν γεμῶς. Chrysost. Hom. 18. in 2 ad Cor.

† August. de salutar. docum. c. 33.

¶ In hac confessione non in specie, sed in genere confitenda sunt peccata, quoniam ista confessio non occulta est, sed publica: Innocen. lib. 2. de Myst.

Jesus is now to be set forth, and if we do not confess those sins which caused that his bitter Passion, he might seem to suffer for his own offence: Nor can we expect a publick Pardon sealed, till by Confession we declare, how little we deserve it, how much we need it, and how highly we are obliged for it. And by doing this one Duty well, we shall renew the sense of our sins, and enlarge our affections to him that died for them, we shall move our God to forgive them* and give the best testimony of our amendment †. Now that we may thus offer up this exact and pious Confession; let us first labour to understand it, and be affected with it, by the following Explication.

* Quando homo detegit Deus tegit, cum homo celat Deus nudat, cum homo agnoscit Deus ignoscit. Aug. in Psal.

† Somnium narrare vigilantis est, & vitia sua confiteri sanitatis indicium est. Senec. Ep. 54.

The Analysis of the Confession.

		1. To whom we do confess,	{ Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men.
1. An acknowledgment of our sins, shewing,	2. What we do confess,	1. In general	{ We acknowledge and bewail our manifold sins and wickedness,
		2. In particular	{ Which we from time to time, most grievously have committed,
		1. The number	{ by thought, word, and deed, against thy Divine Majesty;
		2. The kinds,	{ provoking most justly thy wrath and indignation against us.
2. An Act of Contrition for them expressed,	1. More largely	3. The effects of them,	{ We do earnestly repent,
			{ and are heartily sorry for these our misdoings :
	2. More strictly in our	1. Sorrow for them	{ the Remembrance of them is grievous unto us,
		2. Hatred of them	{ the burden of them is intolerable :
3. A supplication for pardon, intimating,	1. What we crave	3. Trouble under them	{ Have mercy upon us, have mercy upon us,
			{ Have mercy upon us,
	2. Of whom we crave it		{ most merciful Father,
			{ for thy Son our Lord Jesus Christ his sake,
4. A Petition for such Grace as may be true,	3. In whose name		{ forgive us all that is past,
			{ and grant that we may ever hereafter,
	4. How far our Petition extends		{ serve and please thee in newness of life,
			{ To the Honour and Glory of thy Name,
5. A general motive to them all,	1. In the duration of it		{ through Jesus Christ our Lord, Amen.
	2. In the Acts of it		
	3. In the end of it		

A Practical Discourse upon the Confession.

§. 3. Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men.] When the Glories of God were described before holy Job, he immediately abhors himself in dust and ashes, Job 42. 5, 6. and there is not a more effectual instrument of contrition, than a serious prospect of the Majesty whom we have offended: hence the Servants of God in Scripture do usually begin their Confessions with the mention of the Divine Power and Goodness, Nehem. 1. 5. Dan. 9. 4. And for this cause our Church hath selected four most comprehensive Titles, which do most clearly set before us the Greatness and the Goodness of that Lord against whom we have sinned. We will therefore particularly consider them, *First*, As they contain matter of Terror for our humiliation. *Secondly*, As they express grounds of Hope to encourage us to ask Pardon. 1. We may meditate, that he whose Laws we have broken, is an Almighty God, infinite in Power, and terrible in his Anger, from whom nothing can defend us but submission, and a great humiliation; It was desperate presumption to offend him, and it is a strange stupidity and madness, if we now be void of fear and sorrow: Are we stronger than he? 1 Cor. 10. 22. if not, why did we provoke him at first? or how dare we now stand out against him? 2. He is the Father of our Lord Jesus Christ, and in him he is the Father and Fountain * of all Mercies, 2 Cor. 1. 3. and by him he hath expressed such an affection to us, as all the World can never parallel, and have we thus requited him? by profaning his Name, disobeying his Commands, despising his love, and doing that which his Soul hateth? O monstrous ingratitude! 2. He is the Maker of all things, and so may justly challenge obedience from all the World, nor is there any of his Creatures, but we alone, that are refractory to his Will. Can there then be greater injustice than that we should rob him of the service we owe unto him, and abuse him by those very things which he hath made to serve our needs? 4. He is the Judge of all Men, Gen. 18. 25. at whose sentence we must either be justified or condemned for ever, and yet in stead of obliging him to stand our Friend, we have even urged him to become our Enemy, and forced him as he is just to pass a dreadful doom upon us: Let us lay all this to heart, and his Power will shew the Boldness, his Love the Baseness, his Title to us the Injustice, and his Authority over us the folly of every sinful Act, and all together I hope will melt our rocky hearts, and make us sincerely Penitent. *Secondly*, That we be not too much dejected, let us review these Attributes again, and we shall also find in them, motives sufficient to support our Hope, and encourage us to ask forgiveness: For *First*, He is Almighty, even absolute and supreme; so that if he please he can forgive without controul, and none can reverse his Acts of Grace. *Secondly*, He is the Father of our dear Redeemer, and in him loveth us with an everlasting love, by him our Peace is made, so that through him we may go with boldness to the Throne of Grace. *Thirdly*, He is the Maker of all things, and of us among the rest. Now he hateth nothing that he hath made, for his Mercy is over all his Works, wherefore we may have good hopes that he will pity and help the work of his own hands. *Lastly*, He is the Judge of all men, Let us therefore now make our supplication to him, for it is yet the time of Mercy, Job 9. 15. and he is now willing to help them whom he hath redeemed with his precious blood. Being thus prepared by meditating on these Attributes, we may fitly begin to confess as followeth.

§. 4. We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed.] These two words to [acknowledge and bewail] are taken out of Ps. 38. 18. For I will confess my wickedness, and be sorry for my sin. And if (as St. Augustine notes) Davids bare resolution to do this, before the words were in his mouth, did obtain his pardon†, how much more shall we be admitted to forgiveness who do actually perform them both? They are indeed the proper parts of Repentance to be exercised in

* Pater, Hebraice pro auctore, vel fonte, misericordie, ita Ephes. 1. 17. Job 8. 28. &c.

† Nondum pronunciat sed promittit se pronunciatum, & ille dimittit.

— Vox nondum in ore erat, sed auris Dei in Cordis erat: August. in Psal. 38.

Confession, and are both of them most reasonable and fit to be done just now.

For, 1. What impudence were it to deny our sins before him, from whom we cannot hide them; and what folly to conceal them from him that would heal

us and forgive them *? Are we ashamed to acknowledge them in the Church, and are we not afraid to be charged with them before all the World †? Alas we are all Sinners, and he that confesseth it most humbly shall soonest become innocent.

2. And there is as great reason that we should [bemoan] them also, because here we see the wounds which they have made in the Lord Jesus. When David saw his People dying by thousands for his sin, immediately he cries out, *I have sinned, I have done wickedly*, but these Sheep what have they done? *2 Sam. 24. 17.* And can we behold the innocent and immaculate Lamb of God, bleeding and dying for our offences, and not cry out with tears, Lord, what hadst thou done, to be thus used? thou hadst acted no evil, nor was guile found in thy mouth; *sweetest Jesus*, my sins were thy murderers, and thou sufferedst for my wretchedness: If I may not weep for thee, *Luke 23. 28.* yet let me weep for my self who have brought all this upon thee. Now when your heart thus begins to bleed with sorrow, and your mouth is opened to confess, behold what excellent matter is here prepared! *First*, You are taught *what* you must acknowledge, *viz.* All your *Sins and Wickedness*, your lesser as well as greater iniquities: for though they are many and manifold, of several kinds and qualities, yet they all agree in this, that they are all odious to God, and will be damnable to you without repentance; Consider also, 1. How *often*. 2. How *grievously* they have been committed. *First*, You have been raising this heap, and running on this score all your life [*from time to time*] * that is, both continually as to duration, and frequently as to the Repetition; You have long been disobedient, and renewed these offences every day, and every hour, if not every moment, so that it is next to impossible to compute them; they are compared to the hairs of your head, and the Sands of the Sea, both which exceed humane Arithmetick; yet God that numbers your Hairs, and reckons the Sands, can particularly accuse you for every one of these sins, and have you not great reason to acknowledge and bemoan them? And the rather, *Secondly*, Because they are not onely many, but very *heinous*, and committed in a most (*grievous* †) and provoking manner, in despite of Mercies, and the means of Grace, in defiance of your own knowledge, and your Consciences, with so much ingratitude and baseness, that it cannot but be grievous to your Heavenly Father to bear it, and I hope it will also be grievous to you to consider it, and that when you think thereon you will weep unfeignedly.

§. 5. *By thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us.* Although it is impossible to recite here all the particulars in which we have sinned, yet we should run into the suspicion of Hypocrisie, if we did wholly rest in generals; wherefore the Church seems fit to put our thoughts into some method, for the furtherance of our penitential Recollections, and how could that be better done than by that brief, yet full division, so often found in the Ancient Liturgies, * and so much used among the Fathers, directing us to consider of the several sins of our *Thoughts*, our *Words*, and our *Deeds*? For the Heart in which *Jesus* should lodge, the Mouth by which he should enter, and the Hand with which we should receive him, all of them are defiled; And *Solomon* tells us, that for every secret thought, *Ecclesi. 12. 14.* Christ, that for every idle word, *Matth. 12. 36.* St. Paul, that for every evil deed, *2 Cor. 5. 10.* God will bring us into judgment. Let us therefore now prevent that by considering and judging our selves, *First*, For the sins of our *Thoughts*: our Cogitations are always vain and roving, often haughty, wanton, or envious, sometimes revengeful, mischievous, or

* *Quis non invitaretur i' ad premium confiteri, cui non possit negare quod feceris?* Cassiodor. in Psal. 118.

† *Hoc in Ecclesia facere fastidit? — ubi nibi est quod pudori esse debeat, nisi non fateri, cum omnes simus peccatores, ubi ille justior qui humi. ior.* Ambros. de peen. 2. 10.

‡ *As Nisus in Virg. En. 9. seeing Euryalus his Friend like to be slain.*

“ *No longer could he hide himself, nor see*

“ *So sad a sight, but cries, at me, at me!*

“ *Behold my self who did the Fall, am by,*

“ *Against me turn your Steel, ye Rutuli!*

“ *Omne enim malum etiam mediocre magnum est.* Cicero. Tuscul. qu. lib. 3.

* *Hebr. de Die in Diem.* Psal. 96. 2.

† *Lament. 1. 8. Heb. peccando peccavi, Angl. grievously sinned; quoniam phrasin nostram reddunt, Exod. 32. 31. A great sin, Jerem. 2. 8. grievous revolt, ubi Vulg. & C. Par Principes declinatum Jun. & Trem. contumacium contumacissimi.*

* *Peccavi nimis cogitatione, locutione, & opere.* Miss. Rom.

Atheistical : and because these sins of the heart require no determinate time or place to their Commission, and are acted without either pains or assistants *, they are almost every where, and always done, and we may all cry out, *Lord, who can tell how oft he thus offendeth?* Secondly, For the sins of our Words, which are the superfluous scum of an evil Heart, running over out of the Mouth †. Alas, how many lies and slanders, Oaths and Curses, Boasting, Flattering, and filthy Speeches proceed thence? Beside infinite and innumerable vain words ‡, all which (the Jewish Doctors say) shall be noted in a Table, to be produced, and read before us in the hour of death *. And a greater than they tell us, we shall give an account for them in the day of Judgment, *Matth. 12. 34.* Thirdly, For our Deeds of Wickedness, all which are open to God and our Consciences, and many of them publick and notorious to the

World : By these we have done great dishonour to God, brought much of scandal on Religion, and done real injury to our Neighbours. Let us therefore reflect upon all this, and consider that we have offended in all these kinds : and whereas we should have glorified God in our Hearts, with our Lips, and by our Lives ; we have sinned against him every one of these ways, that is, as many ways as we are capable of sinning against the Divine Majesty : And that our Confession may be more humble and passionate, let us further meditate of the dreadful effects of such and so many Sins : *St. Paul* informs us, they produce in God Indignation and Wrath against us, *Rom. 2. 8.* And oh how terrible a thought it is, to think that God is angry with us ! this makes the Spirits of darkness tremble, but melts the heart of an ingenuous Christian, into tears and mourning. It may be we fanie (as *Basilides* of old) that God will see no sin in us, or being so merciful however will not be so much incensed at us, and so we shall confess with *Agass* vain confidence, *1 Sam. 15. 32.* that the danger of Death is past : Oh take heed ! When God hath said that he hates all iniquity, and vowed, yea sworn that he will punish it, what madness and presumption is it, to think he is not just, or not serious ? This is so vain and so impudent, that it adds one

greater, to all the former sins † ; and thus to hope against sense, and reason, and the truth of God, hath been the ruine of thousands. The Church therefore will have us to acknowledge that we have deserved the wrath of God ; yet not as the Athenians, who obliged the Malefactor convicted by Law, to confess himself worthy of Death, that they might ground the sentence upon his own words ; but that God may upon our free acknowledgment, most freely acquit us for *Jesus* sake. If we believe we have merited the indignation of the Almighty, we shall fear it, we shall strive to escape it, and so we shall never feel it *. And thus the Divine Anger may bring us to Repentance, and become the Instrument of our Pardon †. Consider how great a miracle of Patience it is, that God hath not begun with us ; how miserable we shall be if ever we fall into his avenging hands ; and how great a mercy it is, that he is pleased to try us now once more : And if either his Love can draw us, or our own danger drive us by Repentance into the Arms

of his Mercy, we may yet be saved, and his Name glorified in our Deliverance.

§. 6. **We do earnestly repent, and are heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable.** In pursuance of our first general affirmation, we did before [acknowledge] and now we do [bewail] our manifold sins. That is the first, and this the second part of every just Confession ; and surely when we have owned the Facts to be so many, and so abominable, we cannot but be exceedingly grieved for them, the boldest Sinners being hardly so confident, when their crimes are discovered, to say they do not repent of them ; and therefore our hearts must be moved with those Passions which our mouths do here express, in so many and dolorous terms. First, **We must Repent** most seriously and

* *Animi motus citra temporis moram sunt, citra lassitudinem perficiuntur, citra negotium consistunt, omnem temporis occasionem idoneam habent.* S. Basil. Conc. 3.

† *March 12. 34. Πελωδμια & ηγαστας.* St. James 1. 21. Πελωδμια ηγαστας.

‡ *Κενδυ λυγρον.* Quod & sine utilitate loquentis dicitur, & audientis : S. Hieron.

* *Vajikra Rab Sect. 26.*

† *Nemini itaque facilis sua causa sit ; nullus difficilius evadit, quam qui se evasurum praesumpsit :* St. Salvian.

* *Hoc metueret conscientia nostra si crederet — si autem crederet, & caveret, si caveret, evaderet.* Cypr. de un. Eccl.

† *Indignatio ejus non est ultionis executio, sed magis est absolutionis operatio.* Tertul. in Marc.

and fervently *, having indignation against our selves, that ever we did commit them, and wishing again and again they had never been done. *Secondly*, We must be heartily sorry for them, and if possible we must testify the real Passion which we feel, by our tears. *Bassianus* could never look upon the Picture of his Brother

Geta, whom he had slain, but he wept, as *Æl. Spartianus* reports; and can we with drie Eyes behold Christ Crucified for our Sins? We do not read (saith *St. Ambrose*) what *Peter* said, but we do read that he wept bitterly; and there was a mighty Oratory in those tears †: yet if our temper be not apt to express it self in tears, we must be truly sorry, and sometimes the heart may bleed when the eyes shed not one drop. *Thirdly*, We must look back upon them with a sad Remembrance: we acted them rashly, in the hurry of a Temptation, not discerning the evil or the danger of them; but now that we soberly view the guilt, the shame, and the misery following upon them, the remembrance of them is grievous to us, as the murder of *Clitus* was to the *Grecian* Conquerour when his Wine was gone and his Reason returned, for then he was like to have done violence to himself for so base an Act. Alas, we have grieved our dear Father in committing them, and the recollecting of that must be as grievous to us, as the acting of them was to him. *Fourthly*,

We must feel the heavy burden of them. * In the day of our madness we never felt the strokes, nor discerned the load: but now that we discover our condition, the grief, the shame, and the fear do even sink us with the mighty pressure. Our Souls are greatly vexed, they go stooping and bowed down, *Baruch* 2. 18. they are a sore burthen too heavy for us to bear, *Psal.* 38. 4. and in this distress we pray with

the *Greek Church*, "O Lord stretch out thy life-giving hand, and lift us up, who are bowed down, and lie grovelling upon the Earth, under a grievous and deadly burthen: We can hardly bear up under the weight of this momentary sorrow, and how then are we like to endure the Eternal Vengeance?"

Thus then we must be affected when we say this Confession; for let us remember that we do not confess to instruct an All-seeing God, but to humble our selves; And to reckon up our sins without such contrition is but a renewed provocation: he that abhorred our wickedness when it was done, will abhor us if we tell the story of it with an unrelenting heart. Let him therefore not onely hear the words of our lips, but the sad groans of our penitent hearts, saying, * Ah me! how long have I been sick of the Disease of Folly? Miserable Wretch! can I excuse, or dare I deny any of this Indictment? the Facts are apparent, the Law is plain, and the sentence unavoidable. I must confess I have been as unworthy and as grievous a sinner as ever the Earth bore, and I am amazed at my self, for I am here liable to all that God hath threatned to the greatest offenders. Wo is me, I have no refuge, no sanctuary, but in the Divine Mercy, and thither will I fly for succour.

§. 7. Have mercy upon us, have mercy upon us most merciful Father, for thy Son our Lord Jesus Christ his sake forgive us all that is past.] After the Confession of our sin, and our hearty Contrition for it, most regularly follows this supplication for Mercy: We have clearly represented our miserable Estate, how we lie groaning under, and oppressed with an intolerable load of guilt and terrour; and he that commands us not to see our Enemies Beast lie under his burden without relief, *Exod.* 23. 5. will never suffer our poor Souls to perish under this our grievous pressure, but will pity and help us; especially because we do with so much Passion beg his Mercy, with redoubled cries, Have mercy upon us, have mercy, &c. We must not censure this as a vain Repetition, for it is the very words of *David*, *Psal.* 57. 1. and 123. 3. and doth rarely express our great necessity, our earnest desire, and our imminent danger †: it is an importunity pleasing to our gracious God, *Mark* 10. 47, 48. who is ready to give his Mercy as soon as we are fit to receive it; and when by our urgent cries we shew that we have found our want of Mercy, he rejoices in that opportunity to bestow it: He is a most merciful Father, and the

Fountain

* Earnestly: Græca Verf. Lit. ἐν-
τινός. Nota, verba duplicata in
Hebr. passionem exprimentia, Nostra-
tis reddunt [earnestly] Job 7. 2. &c.
Jerem. 31. 20. I do earnestly (or
passionately) remember him still.

† Interdum la-
crymæ pondera
vocis habent:
Ovid. 3. de
Pont. El. 1.

* Nullum onus
gravius est
quam sarcina
peccatorum &
pondus flagitia-
rum: Amb.
Ep. 18.

† Κατακαμήδοντες ἡ νενυκία με-
σος ἡμέρας, καὶ ἐπαχθεὶς ἡ θανάτη-
φόβος πᾶσι μὲν τῶν φοβητῶν, τῇ δὲ ὁμι-
λίᾳ ἡμεῶν, ἐκπύουσι τὴν ὁρμήν. Liturg.
Eccles. Græc.

* Στεναγμός ὡς μετανοούντων —
κακοδαίμονες ἡμεῖς ὅσον ἀεὶ χερ-
νον, ἐλθὺν δὲ μετὰ τὴν ἡμετέραν ἀφεσύνην
νόσον. Philo legis alleg. lib. 2.

† Repetitio ardorem precandi denotat,
& clementiam divinam commovet ad
opem accelerandam: Muls. & Gejer.
in *Psal.* 57.

Fountain from whence all the pity in the World doth flow ; and if men (who are often churlish and unnatural) can scarce deny the cries, or abuse the expectations of their Children, *Luke 11. 11, 12, 13.* how much more impossible is it for our Heavenly Father to reject so earnest and so necessary a request. The Prodigal no sooner pronounces the word *Father*, *Luke 15. 21.* but almost all the rest of his Speech was interrupted by his Fathers embraces, charmed with that endearing name, which as we here use on the same occasion, let us do it with like affections, and it shall have the same success: Mercy is the first, but not the only thing we ask, for we further beseech him to *forgive us*, and this will follow the other, because the Mercy of God is not a meer useless pity, or ineffective condoling *; but it immediately brings us help: for

* *Misericordia est animi cordolentis affectio cum additamento beneficii. ut compatiamur proximo, & largiamur de proprio: Augult.*

† *Non quia merui sed quia ego. iustitia meritum quod sit, misericordia misericordiam. Bern.*

‡ *Misericordia tunc est vera misericordia, si sic facta est, ut iustitia per eam non contemnatur. Chrys. hom. in Matth.*

by removing our sin (the cause) it soon takes away our misery, which was only the effect thereof; we desire therefore his Mercy may appear in our forgiveness, and we have a powerful motive annexed; not for our Righteousness †, but for our Lord *Jesus sake*, whose Death is here set forth, and who hath so purchased Mercy, as to satisfy Justice ‡. Wherefore we may most cheerfully ask a pardon in his Name, even for all that is past, because he hath deserved Mercy for all the World if they will receive it, and there are Millions of Souls now in Heaven, that once lay under as great a burden as we do, who making their Confession and Supplication in his Name, have for his merits sake been advanced to a state of Glory: Let us therefore ask also, and that with all possible fervency, considering how blessed we shall be, when God hath crossed out all our debts, and *Jesus* cancelled all our Obligations: Oh how will this dispel all our Clouds of Sorrow? how cheerfully shall we stand upright and praise God in the following Office, when this dismal load is thus removed?

§. 8. **And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.** In the same breath that we ask for Pardon, we must also petition for Grace to amend our lives, or else we affront the Holiness of God * while we pretend to crave his Mercy; He that

* *Non est poenitens sed irrisor qui adhuc agit unde poeniteat. S. Bern.*

† *Improbis quoad metuit omnia est promissurus, simulatque timere deserit similis est futurus sui: Cicero 2. Phil.*

only desires forgiveness to be quit of his present fear is an Hypocrite †, and doth not hate or grieve for his iniquity, but for the punishment annexed to it, and when that fear ceaseth will be as bad as ever: But I hope we have truly felt the weight of sin, and duly apprehended the misery of having God to be our Enemy, and if so, we shall be as desirous to be kept from future sins, as we are to be delivered from our past offences: We have seen how base, how foolish, and how desperate a thing it is to displease the Lord; let us now therefore beg it as a mighty favour, that we may hereafter *please him*, by an obedience that may last for ever, and may extend to all parts of our duty, so that we may be wholly changed into new persons, and live in *newness of life*, *Rom. 6. 4.* *Proclus* tells of one *Euryon*, who died and was buried at *Nicopolis*, yet some days after was taken up alive, and afterwards did lead a much more holy life than he had done before *.

* -- *Kai ὁφθαλμοὶ ἀναστήσαντες αὐτὸν ἵδοντες αὐτὸν ὡς ἑστῶτα.* *Procli Com. in Plat. Rep.*

Even so should we who were dead in Law, and by the sentence of our own Conscience, being now raised up again by the Mercies of God, and the Merits of *Jesus*, walk after a new manner, in all Religious and Holy Conversation; so should our deliverance be for the *Glory of his holy Name* through Christ *Jesus*; for whatsoever Lusts we shall conquer, or whatsoever Good we shall perform, the praise must wholly redound to him, who did revive and restore us: And surely we shall find it a most happy change, from the slavery of Sin, the bondage of Satan, and the fear of Hell, to be acquainted with the pleasures of Holiness, the peace of a good Conscience, and the Love of God: wherefore though this be the last, let it not be thought the least of these Petitions, but let us beg it with such Devotion, as may attest our sincerity in all the other parts of this Confession,

so will our Heavenly Father grant them all to us through Jesus Christ our Lord. *Amen.*

The Paraphrase of the Confession.

§. 9. O **[Almighty God]** we thy poor sinful Creatures, full of anguish and confusion for our offences against thy Majesty, do make bold to come unto thee, because thou art the **[Father of our Lord Jesus Christ]** and for his sake inclinable to shew us mercy; Thou art the **[Maker of]** us, and **[all things]** and thou hatest nothing which thou hast made, but hast pity on all the Works of thy hands; so that we are encouraged to make our Supplication unto thee, O thou **[Judge of all men]** for it is in thy power for ever to acquit or to condemn us:

We tremble and blush because we have sinned against so infinite a Power and Goodness, but we must not add Hypocrisy to our disobedience; Wherefore **[We acknowledge]** freely **[and bewail]** most bitterly **[our manifold]** offences of all kinds, from the least of our **[Sins]** to the greatest of our crimes **[and wickedness.]** All and every one of **[which we]** long and frequently **[from time to time]** with many provoking aggravations **[most grievously have committed:]** O Lord, who can tell how oft we have of-

fended*, **[By thought]** in vain and evil imaginations, by **[word]** in false, uncharitable, or blasphemous speeches, **[and]** by **[deed]** in ungodly, unjust, or intemperate actions?

* Here call to mind some of the greatest of thy particular sins in thoughts, words, or actions.

For alas, by all and every one of these ways we have daily sinned **[against thy divine Majesty]** turning thereby thy loving kindness into displeasure, and **[provoking]** thee to anger, we have given thee cause **[most justly]** to let loose **[thy wrath and indignation against us]** to our utter ruine, if thy Mercy do not help us:

Our guilt is evident, our danger apparent, and our estate is most deplorable; wherefore **[We do]** most passionately, and **[earnestly repent]** us, that ever we did commit them. **[And are heartily sorry]** with all our Souls **[for these our]** so many and so abominable **[misdoings.]** When we look upon the baseness and presumption of these vile offences **[The remembrance of them]** doth pierce our hearts with shame and sorrow, and **[is]** most **[grievous unto us.]** When we behold thy Favour which we have forfeited, and eternal Damnation which we have deserved thereby **[the burden of them]** presseth down our Souls, with a load of terror and amazement that **[is intolerable.]**

Yet since thou callest all that are heavy laden, we must not despair of thy pity, but in this great distress we do beseech thee to **[Have mercy upon us]** and since our necessity forceth us to be importunate, we will cry again **[Have mercy upon us]** We know thou art a **[most merciful Father]** though by sin we are unworthy to be called thy Children, yet we hope thy bowels will yearn upon us; We lie prostrate and helpless, begging of thee **[for thy]** dearly beloved **[Son our Lord Jesus Christ his sake]** and by the merits of his Cross and Passion to **[forgive us]** freely and fully for **[all that is past]** from the beginning of our life until this very moment.

Lord make us instances of thy mercy **[And grant]** when we have received so excellent and undeserved a favour **[that we may]** be so engaged thereby, as that for **[ever hereafter]** we may beware of falling back into the like sin and misery: Convert us we beseech thee as well as pardon us, and enable us most obediently to **[serve and]** most intirely to **[please thee]** by spending the rest of our time **[in holiness of life]** and all holy conversation; Which through the help of thy Grace, we do here vow and resolve upon; that this mighty change may tend **[to the Honour and Glory of thy Name]** who hast so wonderfully delivered us: All which we most heartily beg **[through Jesus Christ our Lord]** to whose intercession for us do thou say **[Amen]** and it shall be to us according to thy word, *Amen.*

SECT.

SECT. XIII.

Of the Absolution.

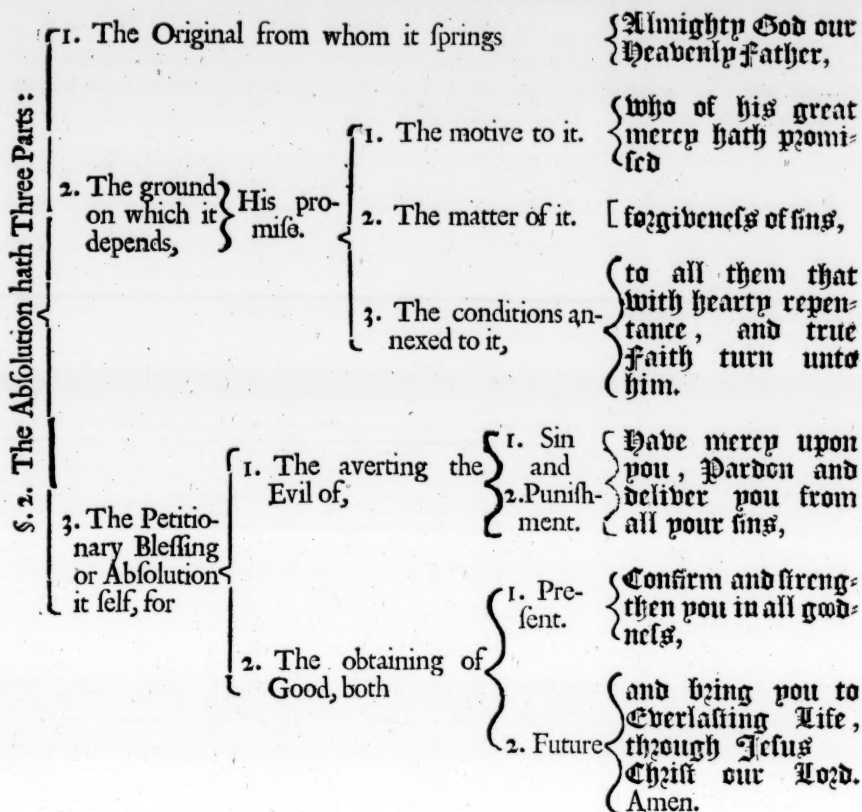
§. I. **H**E must be wholly a stranger to the Discipline of the Ancient Church; who knows not how great a care was taken that no publick offender might partake of these mysteries, until by a long Trial and a great Humiliation; he had received an Absolution as publick as his Crime had been; so that it was

* *Nondum penitentia acta, nondum exomologesi facta, nondum manu eis ab Episcopo & Clero imposita, Eucharistia eis datur. Cypr. de lapsi.*

† *ubique mysterii ordo servatur, ut prius per remissionem vulneribus medicina tribuatur, postea alimonia mensse celestis exuberet. Ambr. in Luc.*

‡ *Benedictio ista pronuntianda est a sacerdote stante, facie ad populum versa, manibus elevatis, alta voce, & in nomine Dei proprio: RR. ap. Fag.*

a mighty and scandalous irregularity in St. *Cyprians* time* that lapsed persons by the favour of the Confessors and Martyrs were in some places suffered to Communicate without the solemn Absolution, which yet was rectified afterwards †. But this godly Discipline being now every where laid aside; it is so much the more necessary to supply it by this general Confession and Absolution: Concerning which in general, the Reader may consult what is said before, *Comp. to the Temp. Part. I. Sect. IV. §. 1.* And as to this particular Form it shall suffice to note that it is in imitation of that ancient Form of Blessing, ‖ *Numb. 6. 24.* &c. being expressed by way of Prayer as there, *The Lord bless thee, &c.* And since it is certain, there is such a Power vested in the Ministers of the Gospel, to support the Spirits of a dejected Penitent, by antedating his Pardon in the Name of God; there can be no fitter opportunity to exercise this Power, than now, when so many poor humbled Sinners are kneeling before God, and begging forgiveness at his hands. Then it becomes the Priest in confidence of his Masters Mercy to give them his best wishes, and with more than an ordinary Prayer to signify, as well as ask their Pardon. You have said with *David*, *We have sinned*, wherefore God hath sent his Minister like another *Nathan*, to assure you, that, *He hath also put away the iniquity of your sin*, 2 Sam. 12. 13. And though *David* might by his Faith in the Promises have found some Comfort, yet neither so sure nor so sweet a consolation as when he receives it from the mouth of a special Messenger. So likewise if we would chuse to Believe rather than Dispute, it would be a powerful Cordial to every troubled Spirit, by a particular Officer from the King of Heaven to be thus saluted; and he that cannot value this Absolution from the Priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his Remission by an immediate Revelation, or can be content to stay till the Day of Judgment for the Resolution of this great Enquiry. Only let us but be careful, that our Repentance be sincere, and then we may with much joy hear the following Absolution, which very briefly we shall now explain.

The Analysis of the Absolution.*A Practical Discourse of the Absolution.*

S. 2. Almighty God, our Heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith turn unto him.] The Spiritual Physician doth here proceed most regularly in the Cure of poor Sinners, that labour under a burden of guilt and sorrow; for he first premises such Considerations as may dispose them to believe, that the following Blessing shall be ratified, and the Absolution confirmed by a higher Power. For first, He minds them, that he who is Almighty, and onely can forgive, *Mark 2. 7.* is also their Heavenly Father, and full of Compassion toward them, yea, like as a Father pitieth his own Children, even so is the Lord merciful unto them that fear him, *Psal. 103. 13.* But of this before. Secondly, he shews that God is not only engaged by his affections, but by his truth also to deliver them; for he hath solemnly promised (*Isa. 55. 7. Ezek. 18. 30. John 3. 16. &c.*) that he would freely forgive and fully be reconciled to all such as unfeignedly grieve for their sins, and wholly cast themselves upon his Mercy, so that they cannot doubt of a pardon if they believe him to be faithful that promised *. It was indeed onely his great mercy which moved him to promise this, because he might most righteously have taken the first forfeiture made to his Justice; but now this gracious Promise is made by him that cannot lie, there is a certainty of the performance: He knew that as the stroke of his Vengeance was intolerable, so the expectation thereof was terrible and amazing; wherefore he promised forgiveness, on purpose to prevent the despair of such as were willing to amend, that by so great a favour he might engage them to obedience, and encourage them

* Qui credidit promittenti, fidenter promissum repetit, promissum quidem ex misericordia, sed jam ex justitia persolvendum: Bern. de gr. & lib. arb.

in all the parts of Duty: Yet because it almost exceeds belief that ever God should receive such grievous sinners, and they that are most truly humble are most apt to question this, therefore is all this premised, to prepare them, with Faith and Hope to entertain that which follows.

§. 4. **Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to Everlasting Life through Jesus Christ our Lord: Amen.** When *Jesus* was to raise up *Lazarus* from the dead, he commanded the men who stood by to remove the stone from the Grave, and afterwards to unloose the Grave-Cloths:

* *Absolutio hominis in Dei miseratione, non in hominis potestate est.* Ambr. in Job. l. i. c. 6.

† *Nosram est onera remove, illius exuere de sepulchro exutos vinculis:* Idem de poen. lib. 2. cap. 7.

‡ *Misereatur vestri omnipotens Deus, & dimittat vobis omnia peccata vestra:* Missal.

even so, though he onely do give life to Sinners*, yet he is pleased to use the Ministry of his Servants in the Dispensation of their Pardon†. The Prayer is made by the Priest, but then it is directed to the Divine Majesty: and though according to the ancient manner‡, it be put into the Form of a Request, yet being grounded on the promise, and agreeable both to the Nature and Design of God, it hath a mighty force, and ascends Heaven *Cum Privilegio*: it is like the Fathers Blessing, which hath always been believed to convey as well as crave the Benediction; thus *Isaac* blessed *Jacob*, Gen. 7. 28, 29. In the Imperative Mood: *God give thee, &c.* Let the People, &c. Be thou Lord, &c. And thus *Jacob* blessed *Joseph's* Sons, Gen. 48. 15, 16. and the Lord accomplished all the particulars. Let it therefore cheer your hearts, ye contrite ones, to hear this Blessing from your Spiritual Father; for behold it contains all that you do need or can desire. Are you miserable? here is *mercy*: Are you sinful? here is *pardon*: Are you liable to punishment? here is *deliverance*: Are you desirous, but unable to do good? here is strength and *confirmation*: Are you fearful of Death and Hell? here is *Heaven* and *Everlasting Life*: And all this asked of God by one that he hath Commissionated to make this Prayer; so that your onely care is, that your Repentance be such as your Minister believes it to be, and then this Absolution shall certainly be confirmed in the High Court of Heaven, and not one word thereof shall fall to the ground.

The Paraphrase of the Absolution.

§. 5. Let not the multitude of your sins discourage any of you who are truly grieved for them, for I am bound to speak Peace to you in the Name of [**All-mighty God**] against whom you have offended, because he is [**our Heavenly Father**] infinite in mercy and loving kindness: And you may believe this the more firmly, since it is he [**who of his great mercy**] and pity to poor Sinners, so freely and frequently [**hath promised**] to grant [**forgiveness of sins**] and a gracious Pardon [**to all them that with hearty Repentance**] for their grievous offences [**and true faith**] in his mercy and the merits of *Jesus*, do [**turn unto him**] to seek remission, and obtain his favour: I his Substitute believing you to be such, do, according to mine Office, beseech and require this our gracious Lord to [**Have mercy upon you**] and to pity your misery, as also to [**Pardon**] the guilt [**and deliver you from**] the punishment temporal, spiritual, and eternal, due unto you for [**all your sins**:] And when he hath acquitted you, and so engaged you to live more holily hereafter; Let him [**confirm**] you in the purposes [**and strengthen you in**] the performance of [**all goodness**] and virtue: so that finally he (for his mercy) may save your Souls [**and bring you**] safely through all the dangers of this World [**to Everlasting Life.**] Let all this be granted and made good unto you every one [**through**] the Merits and the Intercession of [**Jesus Christ our Lord**] who hath purchased all these benefits for repentant Sinners. [**Amen.**] Be it so.

SECT.

SECT. XIV.

Of the Sentences of Scripture.

§. 1. **W**Hosoever hath been truly sensible of his sins, and deeply humbled for them, will find it no easie matter to believe that God hath yet any favour for him; for although it be most desirable, yet it is a happiness so strange and undeserved, that it is often too big for the hope of a poor Penitent*. Wherefore we must now labour by all means to beget in those that come hither a firm persuasion of Gods mercy: for Faith is as necessary in a Communicant as Repentance, the Ancient Church calling those properly *the Faithful* † who had received the Lords Supper. The Germans allowed none to come unto their Sacrifices, who had lost their Shield ‡; nor do we approve that any should come to this Christian Sacrifice who want the Shield of Faith; for how can they repent kindly, whose hearts are not softened with the hopes of mercy: or how can they delight in *Jesus*, or give him thanks, who doubt whether they shall receive any benefit by his Death or no? Fears and misgiving thoughts, trembling and despair must by all means be removed, before we feast at this Holy Table: And for this reason our Church hath subjoined these *Sentences* to the Absolution. Some may be so scrupulous or so fearful as to question the power or the fidelity of the Servant, but who can or dare doubt of the Authority and the Truth of God*? Can any deny what he affirms in his own word? or shall any suspect that which he promiseth with his own mouth? Be the Sinner never so much disconsolate, surely it will revive him to hear the Majesty against whom he hath sinned, so kindly speaking peace unto him: Yet these Sentences are not to be thought a different kind of comfort from what we had before in the Absolution, for these are *those promises* there mentioned, and are in pursuance of it, and a farther Confirmation to it. There is but one thing in that A&T of Grace which the most timorous persons can doubt of, *viz.* Whether it be certain that Almighty God hath promised forgiveness to such as they are? Now to satisfy this enquiry, here are selected *Four* of the most full and proper Sentences in all the New Testament, containing in them the very marrow of the Gospel, so overflowing with sweet and powerful comforts, that if duly considered, they will satisfy the most jealous Souls, and cheer the most broken heart; if believed and embraced, they will utterly banish all the Clouds of sorrow and Despair. There are (it is true) Sentences also in the Roman *Missal*, but those generally taken out of the Psalms*; for as their Form of Absolution hath no mention of the Evangelical promise of forgiveness, so their Sentences are out of the Old Testament, and seem too much to forget the Redeemer, by whom this Pardon is obtained. As for these Sentences before us, they have (nor need) no other method, than that order in which they lie in the New Testament, the words of the Master first, and those of his two principal Apostles following them: onely that we may derive seasonable comfort from them, we will briefly discourse upon them severally.

§. 2. **Come unto me all that travel, and are heavy laden, and I will refresh you.** St. *Matth.* 11. 28.] This gracious invitation is the proof of the first assertion in the Absolution, *viz.* "That our Lord doth promise forgiveness" to all them that with hearty Repentance turn to him. For whereas all Sinners do lie under a heavy burden, yet the impenitent do not perceive it †. Only those that discern the baseness, and foresee the punishment of their iniquity, these

* *Proprium hoc miseros sequitur vitium,
Rebus nunquam credere letis;
Redeat felix fortuna licet,
Tamen afflictos gaudere piget.*

Sen. Thyeſte.

† *Is igitur vocabatur fidelis non qui
baptizatus aut confirmatus est, sed qui
de Eucharistia sacris participasset:*
Albapin. obs. lib. 1.

‡ Tacitus de mor. Germ.

.. *Nemo enim potest bene agere penitentiam,
nisi qui speraverit indulgentiam:* Ambros. de pæn. lib. 1.

* *Τὸ ἐν ᾧ ἡμεῖς ἀποκαταστήσομεθα
ἐν τῇ ἐκκλησίᾳ τοῦ κυρίου ἡμεῶν
Ἰησοῦ Χριστοῦ.* Clem. Alex.
Strom. 5.

* *Deus tu conversus letificabis nos.
Et plebs tua letabitur in te, Ostende
nobis, &c. Psal. 85. 6. 7. Sacerdotes
tui, &c. Psal. 132. 9. Miss. secund.
usum Ebor.*

*Adjutorium nostrum in nomine Domini.
&c. Psal. 121. 2. Benedicium
sit nomen Domini, Psal. 113. 2. sec.
usum Sarum.*

† *Δὲ τὸ πρὸς τὴν
ἐκκλησίαν τοῦ κυρίου
ἡμεῶν Ἰησοῦ Χριστοῦ
ἐκκλησίαν.* Chrysost.

these *travel*, that is (in the ancient English) labour with great pains, these are heavy laden therewith, and cry out that their sins are *a burden too heavy for them to bear*, *Psal. 38. 4.* these therefore are they that truly repent, who are oppressed with trouble and sorrow, shame and fear: And *Jesus*, though he be the offended Party, doth most courteously call all such to *come unto him*, that is, to believe that he is able, and willing to help them, *John 6. 37. Hebr. 11. 6.* and saith, *he will refresh them* by taking this burden off from them; for he hath born it upon the Cross, *Isa. 53. 4, 6.* nay, taken it away for ever, by satisfying the Divine Justice to which we were obnoxious; nor doth he require any merit in us to deserve thus to be eased, or expect any other qualification, than onely that we be sensible of our own Sin and Misery, and find our need of his Mercy. Sweetest Saviour, how excellent is thy Goodness! We cannot doubt thy Power to ease us, because thou hast born the sins of the whole World: We may not question thy willingness, who callest us to thee of thy own accord, nor dare we suspect thy sincerity, who art Truth it self, and always in earnest with poor Sinners. Our guilt made us think to fly from thee, but thy melting Voice hath encouraged us to turn to thee, and laid us prostrate at thy feet, groaning under the offences we have done against thee, and now if thou dost pity us, we are safe; if thou art pleased, we are eased: if thou dost pardon us, the burden is gone: And if thou wilt take away this intolerable load, we shall then venture to come nearer, even to thy Holy Table; there to receive still more refreshment from thy Mercy. [These are thy words, O Christ, for thou hast spoken them; and they are mine, because thou hast spoken them for my salvation. — O sweet and amiable words in the Ears of a poor Sinner, by which thou invitest an indigent starved Wretch, to partake of thy Holy Body. But who am I, O Lord, that I should dare to come? — The Angels and Archangels reverence thee, thy Saints and Holy Ones fear before thee, and yet thou saist unto me, Come, &c. — unless thou hadst said it, who could have believed it to be true? unless thou hadst commanded it, who durst have attempted this approach?] T. à Kempis de imitat. Chryl. lib. 4. cap. 1.

The Paraphrase.

O ye of contrite hearts [*Hear*] with joy and wonder [*what comfortable words*] he whose Love you so much long for, even [*our Saviour Christ*] himself [*saith to all*] such as you [*that truly*] grieving for your sins, do [*turn to him*] to find mercy.

Lo, he pities you, and most affectionately calls upon you, saying, [*Come unto me*] with a persuasion that I am able and desirous to help you. O [*all ye that travel*] with much grief and pains for your sins, [*and are heavy laden*] with the apprehensions of my anger against you for them, be not discouraged, for I will bear this burden my self [*and I will*] by my sufferings make your peace with my Father, and so [*refresh you*] according to your hearts desire.

§. 3. So God loved the World that he gave his onely begotten Son, to the end, that all that believe in him, should not perish but have Everlasting Life. St. John 3. 16.] The second Assertion in the Absolution is confirmed by this Sentence, viz. That Almighty God will forgive all, that with true Faith turn unto him: If he were willing to grant pardon on easier terms, yet a man void of Faith could not receive it. It was an absurd practice in some places of old, to give the Sacrament to the Dead, who had been surprized by mortal sickness, and prevented to receive it living; but an ancient Council condemned this*, because the Dead could not (as Christ commands) *Take and eat it*: And for the same reason a man without Faith cannot receive Absolution, because he is dead †, void of all spiritual life, and power to apprehend the benefit thereof. Therefore if our sins and sorrows have wrapt us in such mists that we can scarce discern the light of Gods countenance; let us thoroughly meditate of this one Sentence, and the glories of it will dispel them all. For here it doth appear, that

* Placuit ut corporibus defunctorum Eucharistia non detur, Dicitur est enim à Domino, Accipite, &c. Conc. 3. Carthag. Can. 6.

† unde mors in anima? quia non est fides; unde mors in corpore? quia non est anima: ergo anima tua anima fides est. Aug. in Johan.

that he first loved us, and gave the noblest testimony of the biggest affection to us; for he gave not a Creature, nor a Servant, a Prophet, nor an Angel for us, but *he gave up his Son, his only Son*, to a cruel Death, for the *World*, for his Enemies, who were liable to his Justice, and all this *for no other end*, but that we and the rest of this miserable World, might be freed from the Damnation which we had deserved, and be advanced to that glory which we could never have expected. And do we still question his willingness to save us? Did he give such a price to purchase our Salvation when we were enemies, and shall we think he will cast us into those flames (out of which we were so dearly rescued) now when we beg his mercy? Did he send his Son on purpose to preserve us, and will he lose his end in so glorious a work? Away ye misgiving thoughts, dishonour not the incomparable goodness of God, hath he not given more when he gave his own Son for all, than to grant life to a few for his sake? Oh do not question that Love which is sealed with such an Evidence, but believe, admire, embrace it, and be thankful.

The Paraphrase.

Dost thou fear, O my Soul, that God will not have mercy on thee? Behold he that best knew his Fathers mind, affirms, that [*So*] wonderfully [*God loved*] his miserable Enemies, even all the Sinners in [*the World, that he*] when none else could help them, freely [*gave*] up not some of his noblest Servants, but [*his only begotten*] and intirely beloved [*Son*] to die for them: And this he did [*to the end, that*] we and such like poor Sinners, even [*all that believe*] that Jesus is able and willing to save them, and so trust [*in him*] might be delivered from the wrath to come; for all this was done on purpose that we [*should not perish*] in endless Torments, [*but have Everlasting Life*] in his Heavenly Kingdom. Doubt not then but this design shall be accomplished in thy Salvation.

§. 4. *This is a true saying, and worthy of all men to be received, that Jesus Christ came into the World to save Sinners, 1 Tim. I. 15.* Although there needs nothing to confirm what *Jesus* saith, yet since he himself was pleased to take his Apostles for his Witnesses, we have here brought in two of the principal of them to avouch this excellent truth, *viz. That there is mercy for Penitent Sinners*: And *First*, the certainty thereof is averred by *St. Paul*, who had found the experience of it, and was himself so great an instance thereof, that he thinks *verf. 16.* no sinner will ever despair, that can but consider how great an offender he was, and yet that he found mercy; whereupon he doth with great confidence assert this as a tried and infallible Maxim, and because all men have sinned, he propounds it as a Truth which every man is concerned to receive as unquestionably, and believe as firmly, as the *Cabala** was amongst the Scholars of Jewish Rabbins: and he urged this the more vigorously because we are apt thus to object, *What! Such as we?* Shall we ever partake of such a happiness? Yes, such as you, for our Lord Jesus had no other errand into this World, no other design in putting on our Nature, no other end in dying than *to save Sinners*. He came not to call the Righteous, *Matth. 9. 13.* but to seek and save those which were lost, *Chap. 18. 11.* and he assures us, there is more joy in Heaven at the difficult and unexpected Salvation of a Sinner, than at the more likely and more looked for glorification of many Righteous, *Luke 15. 7.* But you say, you are grievous Sinners: Are not all the World so? If there had been no Sinners, there had needed no Saviour: If Sinners cannot be saved, no man did ever enter Heaven: If Sin be unpardonable, Jesus hath died in vain: Do not argue against your own felicity, but be assured, if you relent for your Offences; though you be a Sinner you may go with comfort to him, for you are the proper object for his Power and Mercy.

* *Cabala* sig. receptam doctrinam: qui docet enim, apud Judaeos tradere dicitur, qui discit recipere: Vid. Ham. Annot. in 1 Tim. 1. & Drus. præterit. l. 8.

The Paraphrase.

If any say they cannot hope, because they have been so great Sinners, let them [**Hear also what**] one that had been once a great Offender, even [**St. Paul saith,**] I have found (saith he) that [**This is a true saying**] I do affirm it to be infallible [**and worthy of all men**] especially sinners [**to be received**] and firmly believed, [**That Jesus Christ**] the Eternal Son of God, left his Glory, and [**came into the World**] for no other end, but onely [**to save**] such wretched [**Sinners**] as I was, so that if they believe this, and come in to him, they shall be delivered, even as I also have been.

§. 5. **If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins,** 1 John 2. 1. Finally, That no shadow of a jealousy may remain, if any disconsolate Penitent shall yet ask, how can these things be, *John 3.9.* the beloved Disciple doth here shew by what means our Pardon is effected; We have sinned indeed against a glorious Majesty who dwells in Heaven, whither we cannot come our selves, but we have a Friend there, a *Mediator* to make our Peace, an *Ad-*

* Παρεστη, est ap. Targum Job 10. 20. & exponitur esse Oratorem bonum pro homine facundè dicentem. Lib. Mufar. Advocatum bonum qui causam alicujus agit coram Rege: ē Mose Egypt. notante Drusio.

vocate,* to plead our Cause, who appears in our stead, and intercedes for our Pardon in the High Court of Heaven. If God had designed to let us perish, he would have indured none to speak for us, much less would he have appointed us such an *Advocate*, who hath been acquainted with our infirmities, to encourage us, and is his well-beloved Son, to engage him, an Advocate peculiarly stiled the *Righteous*, as be-

ing wholly innocent and without exception; for one sinner cannot effectually intercede for another, with him that heareth not sinners: But above all he hath paid our Debt, and was himself that Sin-offering which made his Father so propitious and apt to be reconciled; wherefore he with great Authority urgeth the merits of his own blood, by which God may save his Justice and yet forgive us: and is it possible he should be rejected? I know we did very evil to

* Abstineat aliquis ita interpretetur, quasi eo sibi etiam nunc pateat ad delinquendum, quia patet ad penitendum, & redundantiam clementie celestis faciat libidinem humane temeritatis. Tert. de pœn. c. 7.

offend, nor must we take encouragement from hence to sin more easily†. Onely now that we have been deceived and are exceedingly grieved for it, we are hereby encouraged to repent, and not to sit down under a sad despair; for how can we perish that have such an Advocate and such a Propitiation.

The Paraphrase.

For the greater confirmation of your Faith [**Hear also**] and believe [**what St. John saith**] viz. Although we ought not at all to sin, yet [**If any man**] be betrayed, so that he do [**sin,**] he is not left to perish, nor must he despair of being forgiven, for [**We**] Sinners, who cannot approach to God our selves [**have an Advocate**] in Heaven to plead our Cause, whose Interest is more prevalent [**with the Father.**] For he is his onely Son [**Jesus Christ**] and our loving Saviour [**the Righteous**] One, who never did offend. [**And**] besides [**he is**] the Sacrifice, and [**the Propitiation**] whereby the Divine Justice was satisfied [**for our sins**] and so may intercede most effectually by the merits of his own most precious blood.

SECT. XV.

Of the Prefaces and the Trisagium.

S. I. **A**FTER we have exercised our Charity, Repentance and Faith: the next part of the Office is *Eucharist* and *Thanksgiving*, which is so considerable a part of our present Duty, that it hath given name to the whole, and caused it to be called *The Sacrifice of Praise*. And that we may celebrate the Mystery with the greater Joy, and offer up our Thanks with more Devotion, let us consider, *First*, The Nature of this Ordinance, which is a Festival of Joy. The Feasts of the World are made for laughter and looser jollities, *Eccles. 10. 19.* but this is made for spiritual rejoicing. *Cicero* reproves it as a great incongruity in *Atticus*, to come in a black Vestment, to the entertainment of his Friend *C. Arcins*, and asks him, who ever came to a Festival Supper in Mourning? *Thou shalt rejoice in thy Feast*, saith God, *Deut. 16. 14.* When *Aaron* was in trouble for the loss of his Sons, he durst not eat of the Type of this Sacrament, lest he should displease God by eating in his grief*. It is true, sorrow is a good preparative before, but if it stays upon the spirit now, it is unseasonable, and indisposeth us for a material part of this Duty. To this we may add, *Secondly*, The practice of the Ancient Church, for even in the Apostles days they did eat *this meat with gladness*, *Acts 2. 46.* and it was always accompanied with Psalms, and Hymns, and Spiritual Songs, the Praises of God being as *St. Ambrose* † notes, a great part of this Office. And an excellent Author hath proved, that for this Reason the Primitive Christians did forbear to communicate in the days of Fasting and Humiliation, as being incongruous to the joy which ought here to be expressed †. And for this cause they were forbid to shew any signs of sorrow after the Communion was over. And further to move us, let us, *Thirdly*, Look back to the new assurances of our Pardon, and the late confirmation to our Faith and Hope which we have received; and as the poor Woman bound by Satan, as soon as ever *Jesus* had unloosed her, did glorify God, *Luke 13. 12.* so should we when we are loosed from the bonds of our sins. If ever we duly felt the weight of them, or apprehend the mercy of our deliverance, doubtless we shall be full of gratitude and shall gladly embrace this occasion, to let our tongues tell the Joy and the Pleasure which we feel within, upon so admirable a mercy. *Lastly*, Let us also look forward, and consider that we are just going to eat of these Celestial Dainties, and so must not with a greedy impudence fall to them, till we have first worshipped and praised him that did invite us*; for Christ himself blessed God before he eat. Now if this hath persuaded us that it is our duty to praise the Lord just now, this incomparable Form will contribute very much to the elevating of our Devotion; for it is a pure and genuine piece of Primitive Piety, so anciently and so universally received in both the Eastern and Western Church (differing in other things) that we may justly deem it to have been of Apostolical Institution. There is no Ancient Liturgy which hath not almost the very same words: *Let us lift up our minds and hearts*, &c. say the Liturgies ascribed to Saint *James*, Saint *Basil*, and Saint *Chrysostom*; *Lift up your hearts*, &c. *verbatim* in the Apostolical Constitutions,

Lib.

* *Levit. 10. 19. Vulg. Quomodo potui comedere eam, aut placere domino in ceremoniis, mente lugubri?* Chal. Par. *Quia occurrit mihi angustia: Agnosce quod cum letitia debet edere sacrificium; potius itaque ele. it omittere, quam cum mœ ore perficere.* Munster in loc.

† *Reliqua omnia quæ dicuntur, laudem Deo deferunt:* Ambr. de Sacr. lib. 4. cap. 4.

‡ *Sacrificare Deo festiva celebritatis est, — at quo pacto mœori ac lacrymis indulgere, idemque simul exultari letitiis, ac triumphari gaudio queat?* Albatpin. ex Zonar. & Balsam. Vide lib. 1. Obf. 12. & 14.

* *Non debet quis quasi famelicus à cibo incipere, sed ante à laudibus Dei.* Ambros. de Sacrament. lib. 6. cap. 5.

Lib. 8. which are ascribed to Saint *Clement*. Saint *Cyprian* also particularly expounds this Preface, *Anno Christi 250.* as will appear presently. Saint *Chrysostom* divides the publick Office into three Parts, Prayers, Supplications, and

* Ἐν τῇ Ἐκκλησίᾳ εἰρῶν, ἐν τῇ
ἐυχῇ, ἐν τῇ λιτανείᾳ, ὡς ἐκρήσεται, καὶ
ἀπαξ, καὶ δις, καὶ τρίς. Hom. 3. in
3. ad Coloss.

† Concil. Milevitan. Canon 12.

‖ Ambros. de Sp. Sanct. lib. 3. cap. 18.

Prefaces *, and when private Spirits attempted to make new Prefaces of their own, these were forbidden to be altered, and the Innovators censured by a Council †. Not to mention how Saint *Ambrose* proves the Divinity of the Holy Ghost from the following Hymn ‖. But to shew that they deserve admiration as well for their intrinsic Excellencies as their Antiquity, we proceed to unfold the Particulars.

The Analysis of the Prefaces and Trisagium.

S. 2. This Act of Praise hath Four distinct Parts:	1. The Responses, in which a general Act of	1. Preparation is	Propounded, [Lift up your hearts,
		and Accepted.	{ We lift them up unto the Lord :
	2. Thanksgiving is	Offered,	{ Let us give thanks unto our Lord God,
		Embraced,	{ It is meet and right so to do :
2. The general Preface and Reason of this Duty, shewing,	1. Why we do it		{ It is very meet, right, and our bounden duty :
		2. When	{ that we should at all times,
		3. Where	[and in all places,
		4. To whom	{ give thanks unto the Lord, holy Father, Almighty Everlasting God :
3. The Exercise of this Duty, containing,	1. The Company with whom we joyn,		{ Therefore with Angels and Archangels, and with all the company of Heaven,
		2. The Act which we perform,	{ We laud and magnifie thy glorious name evermore, praising thee,
	3. The manner of performing it by	1. Confessing God in his	{ and saying, Holy, Holy, Holy,
		Power	[Lord God of Hosts,
4. Particular Prefaces and Reasons why we must praise God, especially on	1. The Feast of the Nativity,	Glory	{ Heaven and Earth are full of thy glory.
		2. Giving Praise unto him,	{ Glory be to thee, O Lord most High. Amen.
	2. The Feast of Easter,		{ 1. Christs Incarnation.
			{ 2. His Resurrection.
	3. Holy Thursday,		{ 3. His Ascension.
			{ 4. The gift of the Holy Ghost.
	4. The Feast of Whitsunday,		{ 5. Revelation of the mystery of the Trinity.

A Practical Discourse on the Prefaces, &c.

S. 3. Priest. Lift up your hearts : *Ans. We lift them up unto the Lord.* Having searched and tried our ways by Repentance, and by Faith turned again to the Lord, we are next by the method of the Holy Ghost advised to *Lift up our hearts*, *Lam. 3. 40, 41.* They were oppressed with a load of guilt and fear before, but as soon as that burden is removed, there is all possible reason to lift them up to praise our most gracious deliverer, such was *David's* practice, *Psal. 124. 1.* such the Precept of the great Apostle, *Coloss. 3. 1.* and from these Divine Fountains this pious Form of *Exhortation* was derived into all the ancient Liturgies : It is capable of a two-fold sense, yet both do rarely agree to this place, and to this Ordinance. *First*, As it requires a strict and intire attendance upon the Duty in hand : thus *St. Cyprian* expounds this Preface *, and *St. Chrysostom* †, and *St. Augustine* ‡ in like manner, *viz.* That dismissing all Worldly thoughts, we should wholly fix our minds upon the Mysteries, and by Faith and Contemplation, look into the Abyss of the Divine Mercy, till we be even ravished and swallowed up with wonder, and have forgotten all other things. The very Heathens in all their Holy Rites, (saith *Plutarch* :) had a Crier who with a loud voice Proclaimed these words, *Hoc Age.* By which they were warned to mind nothing but the Mystery, and that neither idleness nor business might interrupt them : And is not this much more necessary in this Celestial Feast ? where there are so many of the best objects in the World as will take up our whole Man, and imploy all our Power if we do attend them. *Secondly*, As it more directly respects the Duty of Praise which immediately follows after ; and thus it admonisheth us to lift up our hearts to contemplate the Infinite Majesty and Greatness, the admirable Mercy and Goodness of him whom we are to praise, that when our Souls are transported with the Divine Glories, no base or mean thoughts may dare to approach or disturb the holy pleasure ; we are to praise God in the highest *, to sing the Song of Angels. Let us therefore elevate our thoughts to consider, how that glorious Choir doth sing this Hymn, that we may do it, with a fervency and pleasure almost unison to them, and rejoice

* Ideo & sacerdos ante orationem praefatione praemisâ, parat fratrum mentes dicendo Sursum corda, ut dum Resp. plebs Habemus ad Dominum, admonetur nihil aliud se quam Dominum debere cogitare : Cyp. de Orat. Dom.

† Hom. de encœniis.

‡ Aug. de vera rel. cap. 3.

∴ "Οταν δὲ ἱερεὺς ἀναγινώσκει τὴν εὐχὴν ὡς καὶ ὁ Θεὸς ἡμῶν ὁ ὢν ὁ ΚΑΤΕ. σημαίνει ὅτι ὁ πᾶν τὸ πᾶν τὸ πᾶν, ἀποστρέφεται καὶ ἀποστρέφεται τοῖς ἱεροῖς, καὶ μετὰ τὸν ἕρπον ἐκείνῳ μεταξὺ, καὶ ἡμεῖς ἡμεῖς ἀποστρέφεται. *Plutarch* Coriolan. Ea vox hortabatur ut qui sacra adirent, reverenter & attente id facerent. Lll. Girald.

* Laudate eum in Excelsis] sed cum cogitamus quomodo illic laudetur, cor ibi habemus, & non sive causa audimus, Sursum corda : Augult. in Psal. 148.

as if we were among them, we are now going to do the work of Angels, and so must be above the World.

Ans. Now the Church hath taught all her Children readily to obey this pious Exhortation, and to answer, *We lift*, &c. as *Psal. 127. 9.* For the People being now purified by Faith, are admitted also to bear their part, which they must do, not by a bare repeating of the words, but an actual performing of the Duty ; for it is not only a Promise, *We will*, &c. but a Declaration of what we are now doing. Take heed, saith *St. Chrysostom*, *Ye that in the time of the dreadful Mysteries are thinking or talking of Vanity.* O Man what dost thou ? Hast thou not promised the Priest, who saith, *Lift up your mind and heart*, and thou didst reply, *We lift them*

* Chrysost. Homil. de encœniis.

† Corda fidelium caelum sunt, quia in caelum quotidie diriguntur, dicente Sacerdote Sursum corda, securè respondent, Habemus ad Dominum. Aug. de temp. Ser. 44.

‡ Id. de ver. Relig. cap. 16.

up, &c. The heart of holy men is daily directed to Heaven, and therefore when the Priest admonisheth them to lift it up thither, they may safely answer, *We lift*, &c. † for where our Treasure is, there will our heart be also : And he that requires ‡ this Duty of us, will enable us to perform it. O happy agreement, when Priest and People are raised up above this sublunary World, and ascended into the Holy Mount, to converse with Jesus, with whom it is good to dwell for ever !

S. 4. Priest. Let us give thanks unto our Lord God. *Ans. It is meet and right so to do.* When the Soul is thus lifted up, and enlarged by contemplating the Glories of God, it is then in right frame to celebrate his Praise :

of Heaven, we laud and magnifie thy Glorious Name.] That the Angels were present at the performance of Divine Mysteries hath been the opi-

* Δαίμονας ὁποῦντες θεῶν ἱερῶν, καὶ μυστηρίων ἐργασαίς; esse dicit Plutarch. lib. de Orac. Angelo orationis adhaere. Tertul. de Orat.

† Chrys. in Mat. Hom. 10.

|| Idem Homil. de non contem. Eccles.

.. Καὶ τὴν δαυμάζειν εἰ περὶ ἱερῶν ὁ λαὸς φεγγεῖ, ὅπου καὶ μετ' αὐτοῦ ἡ γερουσία, καὶ ἡ ἀνω δυνάμειον κοινῇ τοῖς ἱεροῖς ἐκείνοις ὕμνος ἀναπέμπει; Chrys. Hom. 18. in 2. ad Cor.

nion of both Heathens and of Christians*; but that they are especially present at the Lords Supper, is generally received. *Flesh and Blood* (saith St. Chrysost. †) is here made a part of the Angelick Choir: And again, || Consider, *Oman*, near whom thou standest in these terrible Mysteries, with whom thou art about to worship God, with Cherubins and Seraphins, and all the Heavenly Powers. And surely it will mightily exalt our affections, and stir us up to the most vigorous devotion, to consider with whom we are to bear a part, not onely with the Priest, but with Angels and Archangels, and all the Company of Heaven.: For Jesus by his Death hath united Heaven and Earth, and designed all his redeemed ones, to sing *Hallelujahs* with the blessed Spirits above for ever. Wherefore it is fit that in this Commemoration of his Passion we should begin to unite our Voices with them, with whom we hope to praise God to all Eternity. Onely as we sing with them, let

us sing like them, and not spoil their blessed Harmony by mingling flat and discordant Notes. O with what delight and pleasure, sincerity and joy, do they sing their Hymns, while they are ravished with the prospect of the Divine Perfections! Could we but see their Felicity, and hear their Musick, it would transport us above our selves, and make us forget and despise all other pleasures to join with them. It may be we fear that we cannot sing in so high a Note, yet if we do it with like sincerity, our lower key may grace the Harmony, and compleat the Concord. Behold those blessed Spirits, who had no need of any Saviour, and who never did offend, do praise God with incessant Voices for his Mercy and Love to us, and seem to invite us, saying, O ye Sons of men, praise the Lord with us, and let us magnifie his Name together. How then can we be silent? especially when our glorified Brethren, Prophets and Apostles, Saints, and Martyrs, do also bear a part in this admirable Hymn. How justly do we stile the object of these praises a *Glorious Name*, since all the World resounds its praise? To it Cherubin and Seraphin, Angels and Archangels, continually do cry, *Holy, Holy, Holy*, and all the Saints in Heaven and Earth do join to set forth the Glory thereof.

§. 7. Evermore praising thee, and saying, *Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord most high.*] This primitive and triumphant Hymn, was first taught unto the Prophet *Isaiah*, chap. 6. 3. when he was admitted to hear it sung in the Quire of Heaven. But as *Procopius* well observes, the Triple Holy could not fit the Jewish Synagogue, and so was designed at first for the Christian Church, which confesseth the Holy Trinity: wherefore it was again revealed to St. *John*, Rev. 4. 8. and afterwards constantly used by all Churches in the Celebration of these Mysteries, for it is found in all the Liturgies of St. *James*, St. *Mark*, St. *Basil*, and fully in St. *Chrysostom's* thus: Before thee stand thousands of Archangels, and many thousands of Angels, Cherubins and Seraphins—singing the triumphant Hymn, chanting forth, crying and saying, *Holy, Holy, Holy, Lord God, &c.* And the like appears in the Apostolick Constitutions, lib. 8. cap. 16. So that though some affirm that *Sixtus* the Eighth Bishop of *Rome*, brought it first in use with the Latine Church about 130 years after Christ, yet *Nicephorus* doubts not to say it was derived from an Apostolical Tradition, Hist. lib. 18. c. 51. The *Grecians* call it the *Trisagium*, because the word *Holy* is thrice repeated; and of later times

* Ἄγιος ὁ θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος, ἐλέησον ἡμᾶς. Sicut. Sem. n. l. Bib. Sanct. l. 5. annot. 58.

do express it thus, *Holy God, Holy Almighty, Holy Immortal*, Have mercy on us. And they have a Tradition, that they were commanded thus to repeat it, by a Child which for some time was rapt up into Heaven, in the time of a great Earthquake in the days of *Theodosius* junior, and *Proclus* the Patriarch, and by so repeating it the City was delivered: However, it is certainly an Act of Praise, wherein we worship and adore the whole Trinity; and *Galatians* * faith,

* faith, it was anciently read in *Jonathans Chaldee Paraphrase*; *Holy Father, Holy Son, Holy Spirit*: but as it is, nothing is more plain † than that every Person is acknowledged to be Holy, and all to be one Lord God of Hosts, who commands the Armies of Heaven, and all the Creatures of the World, whose Glory fills both Heaven and Earth. Which way can we look, or what can we think upon that doth not declare how great and gracious their Creator and Preserver is? and how can we then refrain from giving Glory also unto the Lord most High? In his nature he is holy, in his word he is holy, and in all his works he is holy; let us praise him therefore with pure hearts, for he is *thrice Holy*, let us bless him with a mighty vigour, that as the Angels make the Upper, so we may make the Lower Region echo with his Praise. It was long since ordained, that this Hymn should be used every day, supposing the Faithful would never be weary of so sweet and desirable an employment*. But surely it is most proper for this blessed Sacrament, that as every person in the Trinity concurred to our Redemption, so every one may be adored in the memorial thereof. The Father is *Holy* who gave us such a Saviour, the Son is *Holy* who effected this Salvation, and the Spirit is *Holy* who sanctifies us by the virtue thereof, and yet these three are one Lord, to whom we must now with most fervent gratitude offer up the Sacrifice of Eucharist and Thanksgiving. O ye Heavenly powers that rejoice for the sake of us poor Sinners, we join with you, and with joyful hearts over our Propitiation, do sing, *Holy, Holy, Holy, Lord God, &c.* Glory be to thee O Lord most high. *Amen.*

* Per. Galatinus lib. 2. c. 1. de Jesu. 6. 3.

† Non semel dicunt, ne singularitatem credas, non bis dicunt, ne spiritum excludas, non sanctos, ne pluralitatem aestimes: sed ver repetunt & idem dicunt, ut etiam in hymno distinctionem Trinitatis, & Divinitatis intelligas unitatem: Ambr. de spirit. sanct. lib. 1. cap. 18. ita Epiphanius in Anchorat. & Procop. Gazaeus in Jesaiam.

* Quia tam dulcis & desiderabilis vox, etiam si die nocteque possit dici, fastidium generare non possit, Concil. Valens. Can. 6. Ann. 450.

An Appendix to the particular Prefaces.

§. 8. It is long since the daily and weekly Communions have been generally laid aside by the People; for St. Chrysostom himself takes notice that ordinary Christians in his time had appropriated their communicating to the greater Festivals of the Church*, and some affirm, that *Fabian* the Martyr did order those seasons especially for all the Faithful to receive†. And truly a solemn time of joy, seems the most proper for the Celebration of this Heavenly Feast: Now hereupon it came to pass, that as the Church was wont at this Holy Table to give thanks for all Mercies, so they did peculiarly praise God for the Mercy commemorated on that Festival upon which they did Communicate, which doubtless was the Original of these particular Prefaces. In the Roman Church there were formerly nine of them, to which *Urban* added the tenth (concerning the Virgin *Mary*) about the Year 1095. But our prudent Reformers have retained only five of the most ancient, which are concerning the principal Acts of Christ; His *Incarnation, Resurrection, Ascension, and sending of the Holy Ghost*; all which we may very properly bless God for, over this Commemoration of Christ's Passion, because they are either the Precedents to his death, or the consequents thereof; onely that of *the Holy Trinity* is added, both as it is a fundamental Article of our Faith, and a great mystery, and because many Sundays are reckoned by it. Now for the use of these we must note, that as the greater Feasts of the Jews continued seven or eight days, so these Prefaces are to be repeated some days after the great day to which they principally belong, both that the mercy may be better remembered by often repetition, and also that all the people (who in many places cannot Communicate in one day) may join in praising God for it: Which being the great end of them, the best method to promote that, and fit the Receivers with peculiar praises for these Solemnities, will be to ground a devout Meditation upon every one of these Prefaces; proper for those who do partake of the mysteries at any of these Times to use in private on the Morning of these Solemnities.

* Chrys. Orat. de B. Philog. † Sabellicus & Volaterranus ad Annum Christi 236.

A Meditation for the Communion at *Christmasts*.

§. 9. *Welcome thrice blessed Day! the desire of all Nations, whose distant glories made the Father of the Faithful to rejoice, and whose approaches filled the World with wonder and expectation: thou wert ushered in with Angelick Hymns, and celebrated ever since with Anthems of Praise, because thou didst bring forth Joy, and a Redeemer to Mankind. Happy am I, that I have a Sacrifice of Thanksgiving in my Hand, to express the delight which my Heart doth feel. This Holy Table is the Altar upon which I offer my acknowledgments for all Mercies, and oh how many, how great are those which this day brings to my remembrance! so infinite they cannot be expressed, and yet so excellent they must not be forgotten: This Day hath reconciled Heaven and Earth, and made contradictions friends, to find a way to help us, as if nothing might disagree when Man was at peace with God: O my Soul, summon all thy Powers to admire and worship: for all is Miracle, and the height of Wonder; Eternity begins to be, the Maker of all is made himself, an infinite Majesty is shrunk into the dimensions of a span: the Word is made Flesh, and God becomes Man, yet remains God still. Here is a Mother who knew no man, a Son that had no Father on Earth, a Child of Adam untainted with the Contagion that infects all his Posterity, an Infant honoured with a new and glorious Star, adored by Kings, worshipped by Angels, yet born in the condition of the meanest fortune. All hail sweetest Saviour, how lovely is thy condescension, how honourable thy abasement? Thou hast more splendour in the Rags of thy Humility, than all the Grandeurs of this World could give thee; thou art more a King because thou wouldst be like a Slave for our sakes, and conquerest more hearts by thy stupendous love, and unparallel'd Self-denial: O how shall I celebrate this great Solemnity? Wherewithall shall I set forth my gratitude for this most auspicious Day? I will receive the Cup of Salvation, and with Faith and ravishments of delight feast upon that precious Body and Bloud which Jesus did this day assume for me. It is not enough dearest Lord that thou wast born for me, unless thou art also born again in me, and (as it were) become incarnate in my heart. In thy Birth thou wast made one with us, thou didst put on flesh, and wert a partaker of our humanity. And thou hast appointed this holy Sacrament that I might be one with thee, be replenished with thy Spirit, and a partaker of thy Divine Nature. Nor is it any incongruity if I remember thy Passion, and praise thee for thy Incarnation at once, for as soon as thou wast born thou didst begin to die, and the life which was here begun (compared to that glorious Life which thou didst leave) was it self a very death; but therefore thou wast born, that thou mightest be capable to suffer that death for us, which thy Divinity could not feel, and thus thy Nativity was the first Scene of thy Passion, for it introduced thy Death, and that effected our Salvation, so that I will remember both together. For in both thou hast most admirably humbled thy self to the depth of misery; and yet I doubt not but thou wouldst have stooped lower if it had been either necessary or possible: But there needs no more testimonies of thy Love. Blessed Jesus! I am already overwhelmed with these which are so strange and undeserved, so sweet, and ravishing, that my Soul could not contain, if it did not vent it self in thy Praises. Therefore with Angels, &c.*

A Meditation for the Communion at *Easter*.

§. 10. *O my Soul, adorn thy self with the garments of gladness, prepare thy most triumphant Hymns to go forth and meet this great returning Conquerour. Thou didst rejoice when he was pleased to undertake the Combat, and didst celebrate his entrance into the Lists with Praises; how then will it ravish thee to behold him come off with such success and honour? His warfare is now accomplished, and he hath passed through the scorn and cruelty of Men, the malice and rage of Devils, the just but severe anger of God, yea the shadow of Death, and the Regions of Eternal Horrour, and after all this thy surety is set at liberty, for he hath paid all thy Debts, and cancelled all those dismal Bonds, by which thou wert forfeited to eternal Ruine: Thy Champion is Victorious, and as the Trophies of his Conquest, he hath the Keys of Death and Hell, and leads them both in triumph vanquished and disarmed: Blessed be he that cometh in the Name*

Name of the Lord : We receive thee dearest Saviour as born to us a second time, and this shall be thy Birth-day also, the Nativity (though not of our Emperour yet) of thy Empire, thy Restauration to a state of Immortality. Thy former Birth did shew thee to be the Son of Man, but this declares thee to be the Son of God, and now we know that our Redeemer liveth, he that loved us so infinitely as to die for us, doth now ever live to intercede on our behalf; he that expressed such kindness to us in his Passion, hath so fully demonstrated his own Power in his Resurrection, that we are sure he is as able as willing to deliver us: Let the Heavens rejoice, and the Earth be glad, for this is the Day that the Lord hath made, a Day to be had in everlasting Remembrance, a Time destined to Jubilee and Rejoicing: Behold how Nature is raising it self from the Grave of Winter, and seems annually to celebrate the memory of her Lords Resurrection in her green and fresh attire: A season chosen by God for Festival, Three thousand years ago, and observed ever since by Jews or Christians, or both, with the greatest Solemnity. See how those blinded Jews rejoiced over their Paschal Lamb (in the midst of all their Calamities) for the Deliverance of their Fathers. But we have a nobler Passover, for a greater deliverance; Christ our Passover is sacrificed for us; therefore let us keep the Feast, and that upon the precious Body and Blood of the Lamb of God who was slain, but is alive again, and behold he lives for evermore. Wherefore I will go to thy Altar with Joy, and tell out thy works with gladness, O most Mighty Saviour, who hast not onely died for my sins, but risen again for my Justification: and indeed what comfort could I have found in this memorial of thy Death, if it had not been for thy Resurrection? This Sacrament would have onely remembred thy sufferings, and renewed my sorrow to think that so excellent a Person had perished in the attempt of my deliverance; but now it is become a Feast of Joy: because it is an assurance of thy Resurrection, as well as a Commemoration of thy Passion: And since thou livest, sweetest Jesus, we live also, thy Resurrection raised our hearts from sad despair, it gives a New Life to our Hopes, it makes our Sorrows light, our Labours easie, our Lives chearful, and our Death advantage, because it hath lost its sting, and is become the gate into Immortality: We can charm all our Fears and Troubles with this one word, The Lord is risen, yea the Lord is risen indeed: For thou hast washed us in thy own blood, and made us Kings and Priests to God, to offer up at this thy Altar never-ceasing Praises. Therefore with Angels, &c.

A Meditation for the Communion on Ascension Day.

§. II. I see, O merciful Jesus, thou art content for our sakes to stay here, upon Earth, when Heaven longs for thy return; thou hast these forty days denied thy self the full fruition of thy Glories, to dispel the sorrow and confirm the Faith of thy Disciples, and yet at last their tears and embraces shew how loth they are to part with thee: But behold the day of thy triumph is come, and the Holy Myriads are sent to wait upon thee: the Heavenly Singers that go before, Cry, Open your selves ye everlasting Doors, that the King of Glory may come in; to whom the Angels which come out to meet thee, answer in ecstasies of amazement, Who is the King of Glory? And all the Chorus that follow after reply, Even the Lord of Hosts, He is the King of Glory; And thus with Hymns and joyful acclamations, is Jesus welcomed to his ancient and most Glorious Throne. And now, O my Soul, why standest thou gazing into Heaven, he is too high to be discerned, too bright to be seen with mortal Eyes, since Cherubins are dazzled at his splendor. He is gone to his proper place, and ascended thither, whither thy desires carry thee, and where ere long thou shalt see him face to face: Thou standest like Elisha, looking after him, and lamenting thy Masters departure, but he hath left his Mantle behind him, even the Mysteries of this holy Sacrament, which to thy Faith is the Flesh which he was clothed withall, and is designed to convey a double portion of his Spirit unto thee; so that it appears he hath left his Love with us, when his Person was taken from us. Away then with these sighs and tears, lament no longer the absence of thy Lord, for he is in this blessed Feast; he is here in his Comforts and Graces, here in his Merits and his Love; and his Spirit can minister the same benefits hereby, which his personal presence would have given thee: Go then with all possible speed, and taste of his Heavenly Provision, delight in it above all the sweetneses in the World, because it contains so many pledges and emblems of thy glorious Redeemers

Love;

Love; when thou beholdest him that is thy Head so advanced, make haste to unite thy self nearer to him by partaking of his Body and Blood, that thou mayest finally reign with him; in the mean time, raise up thy thoughts above this lower World, declare thy desire to be with Jesus, send thy heart before, and protest, if he had not left thee some little tastes of his sweetness, in the repast of this Holy Table by the way, thou couldst not have endured so long without him: There is nothing which he loves comparable with his Throne in Heaven, unless it be an humble and thankful heart, into which we are about to receive him, and as the Celestial Quire welcomed him thither, so so will we receive him with joy into our poor Souls: **Therefore with Angels, &c.**

A Meditation for the Communion on Whit-Sunday.

S. 12. I will go to thy Altar, O Lord, with a new Sacrifice of Praise, because thou hast given me a fresh instance of thy Love this day; thou art slow to punish thy Enemies, but speedy to comfort thy Servants! For no sooner was thy Misery changed into Glory, but we received the greatest demonstration of thy Affections: no sooner didst thou put on thy Crown in Heaven, but the Earth felt the bounty of thy dispensations: for it was not possible for thee, sweetest Jesus! to let thy promise remain long unperformed, or the sad expectations of thy Disciples unsatisfied: Being assembled therefore this Day with one heart in one place, they are suddenly surprized with wonder, and inspired with a Heavenly Power, such as they had never felt before; vigorous as a mighty wind, cheering as the morning light, inflaming their hearts with zeal, and filling their mouths with Anthems indited in the Languages of all the World: O wonderful change! their ignorance is turned into learning, their mistakes into infallibility, their fear into courage, their weakness into strength, their sorrow into joy, and they in a moment made able to confound the Arts, and conquer the oppositions of the Heathen World, and maugre all the devices of Satan to set up the Kingdom of the Lord Christ: and shall not we praise thee for these miraculous dispensations by which the Gospel was made known even to us in these utmost corners, and last of times? Yes, holy Jesus, we will also meet with one accord at thy Table, not doubting but thou wouldst give us the same measures of thy spirit there, if our duty or our necessity did require it. It is enough to us that thou knowest our needs; more than will supply them we dare not ask, lest thou wilt not give: Thou hast given us thy self, wherefore we believe thou wilt not deny us thy spirit without which we can have no interest in thee, nor benefit from thee. We come not, gracious Lord, with the carnal Jews to devour thy Flesh, but to partake of thy Spirit which onely giveth Life, the Flesh profiteth nothing: Behold thy Spirit hath converted Millions, let me therefore together with thy precious Body, receive here such proportions of thy Holy Spirit, as may suppress my evil affections, revive my dead heart, comfort my dejected mind, and turn my ignorance into knowledge, my knowledge into practice, and make that practice so sweet and easie, that this may be a day of joy to me also, solemnized in the white garments of sanctification and rejoicing: And finally, let not this Heavenly Inspiration be onely expressed in ecstasies and holy fervours this day; but let thy Spirit rest upon me, and dwell in me for ever; So shall I always have cause to bless thee for so incomparable a gift. Methinks I feel already the force thereof, bearing down my corruptions, and its bright beams driving away the Mists of Sin and Error. I find its flames warming my heart with Zeal and Charity, and its quickning Power opening my sealed lips to shew forth thy praise. **Therefore with Angels, &c.**

A Meditation for the Communion on *Trinity Sunday.*

§. 13. O admirable Mystery to be adored in the profoundest silence ; by the contemplation whereof, when I am struck with amazement, I can learn humility, and discover my own ignorance : And I have the opportunity of exercising a nobler Faith, than if I could comprehend it with my shallow reasonings and imperfect demonstrations ; the Trinity in Unity, and the Unity in Trinity hath been derided by the Heathens, and endeavoured to be perplexed by the Wits of all kinds of Hereticks ; but it sufficeth me, blessed Jesus, that thou hast revealed it, and thy Holy Church (divided in too many other things) hath universally agreed in this great Truth : And I am the more confirmed in it, because I learn by it to worship with a regular devotion ; from hence I am taught to pray to the Father, in the Name of the Son, through the assistance of the Holy Ghost ; and as long as I live will I praise thee, and magnifie thee in this manner : I will bless thee particularly at this Holy Feast for so excellent a Revelation, for this Ordinance it self contains many things above my understanding, and is all mystery. The Trinity is the Article, and this Sacrament the Rite, which do distinguish thy true Religion from all the Sects in the World ; wherefore by observing this Rite, I do embrace this Faith, and upon the representation of thy death I do profess to live in it, and die for it, resolving never to have other Lord : And when I find the Father giving, the Son given, and the Holy Ghost dispensing that gift unto my Soul in this Sacred Communion, it shall be a greater confirmation to my Faith in this Divine Mystery, than can be acquired from the most curious search into it : However I am resolved my Reason shall vail to thy Word, and I will be content to stay for a full apprehension of this sublime Truth, till I am advanced to a state of Angelick Perfection, and come to behold the glories of the Trine-One God : till then I will bless thee for what I know, and believe more than I can conceive ; and I will worship the same Majesty, which the Heavenly Quire doth, in these addresses. **Therefore with Angels, &c.**

Q

PAR-

PARTITION III.

Of the Celebration.

SECT. XVI.

Of the Address.

* Βέλους οὐ
ἀνθρώπων ἀλλ'
τοῦ Θεοῦ βελ-
λούς. Py-
thag. ap. Plut.
de Superstit.

S.I. **T**He nearer we approach to these Mysteries, the greater Reverence we must express. The very Heathen could say, men should be always best when they came to the Gods*, and therefore so much better, by how much they come nearer: Our late rejoicing might savour of too much confidence, if it were not allayed with this Act of Humility, which is the immediate *Address* to this Holy Feast: There is somewhat agreeable to this, some Apology or acknowledgment in all Ancient Liturgies, but that of St. James comes the nearest to this of ours. *I come to this Divine and Supercelestial Mystery, unworthy indeed, but relying on thy goodness.* And afterwards: *Turn not away from us sinners, who are celebrating this dreadful and unbloody Sacrifice; for we trust not in our own Righteousness, but in thy bountiful mercy, &c.* But in none so fully as in this present Form, can the devout Soul express its sense of its own unworthiness, and its desire to taste of this Heavenly Banquet, as by our usual method will be more clearly manifested.

The Analysis of the Address.

§. 2. The Address hath Two Parts:	1. An Apology for this our approach, shewing	1. The ground thereof,	1. Negatively	{ We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness.
			2. Affirmatively	{ But in thy manifold and great mercies,
		2. The persons coming		{ We are not worthy so much as to gather up the Crumbs under thy Table;
	3. What he is to whom we come,			{ But thou art the same Lord, whose property is always to have mercy:
	2. A Prayer for a blessing upon it, noting	1. To whom we pray		{ Grant us therefore gracious Lord,
		2. What we pray for		{ to eat the flesh of thy dear Son Jesus Christ, and to drink his blood;
	3. For what end,	1. A present advantage by the	1. Cleansing of our Bodies,	{ that our sinful bodies may be made clean by his Body,
			2. Purifying of our Souls	{ And our Souls washed through his most precious blood,
		2. A continual benefit by		{ And that we may evermore dwell in an inseparable Union, him, and he in us. Amen.

A Practical Discourse upon the Address.

§. 3. We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.] When Joseph's Brethren were invited to his house, they durst not enter till they had made their Apology at the door, because they esteemed themselves both criminal and unworthy, Gen. 43. 20. How then shall we that are greater offenders and more unworthy, presume to sit down at the Table of the King of Kings, before we have expressed our reverence and humility? It is his goodness indeed to do us this honour, but then it is at least our duty to be so just, as to confess it is a free and undeserved favour, agreeing rather to the nobleness of the Giver, than to the deserts of the Receivers*: Now how can we better declare this, than in the words of that favourite of Heaven [Dan. 9. 23.] the Prophet Daniel, whose Prayer was heard before it was finished, because

* ΕΞ ἀνοίας ὁ
αὐτοῖς τὸ ἁ-
λῶσθαι ἐπι-
τίμησις πᾶσι
Theodoret.
Therap. Ser. 1.

† Debetur enim
merces si fiant,
sed gratia quæ
non debetur præ-
cedit ut fiant.
Aug. in Julian.

‡ Pulchrum pe-
riculum consu-
gere ad Deum.
D. Bern.

† Jam. 2. 3. Po-
pulus terra sca-
bellum pedum
Phariseorum.
Proverb. Hebr.

he presented it not trusting in his *own Righteousness*, but in Gods manifold and great mercies, Dan. 9. 18. And that we may speak these words with the same sincerity, and make these addresses with the same sense of our own unworthiness, Let us consider, *First*, How dangerous it is to come to this Holy Sacrament with a proud heart. For Pride is foolish * and unreasonable in it self, dishonourable and injurious to God, offensive and troublesome to our Brethren, hardening and mischievous to our selves, and especially it is most odious and contrary to our Lord Jesus, whose Humility we are here to remember. Solomon accounts it an uncomely sight to see Servants riding, and Princes beside them walking on Foot, Eccles. 10. 7. But how much more abominable is it to see such evil and base Servants as we are, with proud hearts, pretending to celebrate the memorial of the greatest and best Master, who humbled himself to the death of the Cross? If we are Righteous, why did he suffer? If we be Sinners, why are we bold and puffed up? Be assured, that this sin alone, if there were no other, would turn this Banquet into Poison, or make us at least incapable to receive any benefit from it. *Secondly*, Consider the great dignity of these terrible mysteries; had we the purity of an Angel, and the affections of a Seraphin, we could scarce be worthy to come so near to a most holy and All-seeing God, to lay such claim to the blessed Jesus and all his Merits, and to be so wholly united to him, as we are designing in this admirable Communion. But *Thirdly*, We are so far from such excellencies, that our late Confession is yet fresh in our memories, wherein we did most truly accuse our selves of many and grievous offences, and our own Conscience will check the vanity of all proud imaginations of our own merit, by discovering to us that we have done very little good, and that very imperfectly, yet even that also by the grace of God, and not by our own power †. How then can we fancy our selves worthy to make this approach? Especially if we remember *Fourthly*, That our Preparation it self, the onely remaining suppletory, hath been very imperfect, if not deficient: and who is there that can shew such a tender heart, such strong desires, so lively affections, and so vigorous a Faith, as this Ordinance doth require? Upon all which accounts we have no reason to come *presumptuously*, trusting in our own Righteousness; We should be more likely to fly from this Holy Table with shame and fear, but onely that we hear our God is merciful, 1 Kings 20. 31. and that Jesus will in no wise cast out those who come unto him, John 6. 37. We have manifold and great miseries, and he hath manifold and great mercies, and by these we are invited. Our own Righteousness is nothing, the merits of others are insufficient for themselves, but the compassions of God can never fail, to these we fly for refuge, and O happy venture, to take sanctuary in the Divine Mercy, where there is no hazard ‡, but that he who is Mercy it self should not pity us. Wherefore behold, O Lord, we come unto thee, thou mightest indeed justly censure this approach of such wretched Creatures to be the most daring presumption, but we beseech thee condemn not the action, but behold the motives that drew us hither, even our own miseries and thy mercies, and help us to supply in Humility, what we want in Worthiness, let our mean and just opinion of our selves, our bended Knees and broken Hearts shew, that we durst not have adventured so nigh, if thy Mercy had not held out the Golden Scepter to us.

§. 4. We are not worthy so much as to gather up the Crumbs under thy Table: but thou art the same Lord whose property is always to have mercy.] Our Saviour adviseth us even at an ordinary Feast, to take the lowest room, Luke 14. 10. and Solomon warneth us not to put our selves too forward in the presence of a King, Prov. 25. 6. How much more then is it our duty to think the meanest place too good for us at this Heavenly Feast of the King of Kings? How scornfully do the great ones of this World sometimes look upon their poor Brethren, thinking their Foot-stool *, or a place among their Dogs good enough for them, Job 30. 1. and is there not a much greater distance between God and us? When Mephibosheth was admitted to King Davids Table, he in great humility compares himself to a dead Dog, 2 Sam. 9. 7, 8. but we have much more reason to esteem our selves as such, before the Majesty of Heaven. Had we always been dutiful and obedient Children, we might then

then have expected to have been fed at our Fathers Table, but we have been Rebels, and therefore with *Adonibezeks* Captives might justly be made to gather up the Crums, *Judg. 1.7.* under the feet of our great Lord; Nay, by our Anger, Luxury, Intemperance, and especially by falling back into our old sins, * we have behaved our selves like unto *Dogs*, and therefore how dare we challenge the Childrens Bread? We may well confess with the poor Canaanitish Woman that the *Crums* and Reliques † which are the *Dogs* part are too good for us; That is, the common mercies, of Food and Raiment, Health and Habitations, and the least measures of Grace and Comfort: which are but small, † considering the power of God, and his bounty to his own Children, but very great, considering our unworthiness. If the Lord will please but to give us these necessary things, and to bestow so much grace and comfort on us as will support us and encourage us in our Repentance, we will be very thankful, although we be not filled with ecstasies and assurance. It is true, this Heavenly Bread is too good for us, but only that our merciful Father is admirable in his condescensions, he looks at our necessities, but weigheth not our merits, and doth most graciously receive us; wherefore we will lie down in the dust, and be as vile as may be, before so good a God, our acknowledgments shall lay us as low as ever our sins have done, we will profess we are unworthy of the least favours, that so we may the better set out the Divine Goodness which vouchsafeth to give us the greatest: And no doubt, they that thus humble themselves sincerely, shall certainly be exalted, *Luke 14.11.* For our God is always gracious and ever the same, whose property it is to have mercy upon humble and contrite ones.

S. 5. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us: Amen.] In the midst of these our acknowledgments of our own unworthiness, we are seasonably minded that we have a *Gracious Lord*, who is apt to pity us, even when we are justly miserable. He sees our Bodies are defiled, and our Souls polluted, and both empty and void of Grace, and he hath appointed this blessed Sacrament, on purpose to purifie us and unite us unto our dear Redeemer. Why then do we stand looking one upon another, *Gen. 42.1.* and not rather look up to him that onely can help us all? Will not our own necessities open our mouths? nor his tender mercies encourage us, to call upon him to give us grace, that we may eat and live? We do intend to eat, but we had better not eat at all, than not eat so as God requires, and so as to be bettered thereby. Now to the pure, all things are pure, but unto them that are defiled and unbelieving is nothing pure, *Titus 1.15.* In vain therefore should we desire in the following Prayer of Consecration, that these Elements should become the Body and Blood of Christ, if we did not first pray that we might worthily receive them. There must be a change in us, or else though Christs natural Flesh and Blood were here, and we should eat and drink thereof every day, we could not partake of Christ †. It is our eating with Faith and Penitence, love and holy purposes, that makes it to be Christs Body and Blood to us; most wisely therefore hath the Church ordered, that before we pray for the Consecration of the Symbols, we should desire to be Consecrated our selves. Thus St. *Ambrose*, in that Prayer said to be used by him before he Communicated, saith: O Holy Bread which camest down from Heaven, and givest life to the World, come into my heart, and cleanse me from all defilements of Flesh and Spirit, enter into my Soul, heal and sanctifie me within and without. Let us consider the Spots and Stains, the Foulness and Diseases with which our Bodies and Souls are overspread, and then behold this salutary and living Manna, which hath power to restore us to an excellent purity, and to make us amiable

* *Canis ad vomitum rediens*, Prov. 26. 11. 2 Pet. 2. 22.

† Νόμ. 7. δὲ λέγει ἡ ἐκκλησία·
Eurip. Cress. Τερπὴς ἢ μὲν βήσις
τέτακται· τοῖς ἐλπίσιν ἢ δὲ χεῖρας
ἐοικέναι οὐκ ἔστιν, τὰ δὲ χεῖρας καὶ τοῖς
ἑσπερίοις διδάσκει Ζεὺς.
Arist. 2. de Gen.

‡ Μικροῦ ὡς αὐτοῦ καὶ σώματος
ἐμοῦ δὲ μέγα—τὰς ψυχὰς, αἱ μὲν
τοῦ ἀρτίου ἐσθίουσιν ὡς μέγα πρὸς
αἱ δὲ κύνες μέγα, καὶ ἐκ τούτων ὁ
φύεται. Theophyl. in Mat. 15.

Ἐπεὶ καὶ μικρὰ μέγα τοῖς πνεύματι
Ναζιανζ. Epist. 45.

* 1 Cor. 11. 28
ἕως—ἐσθίτω,
So let him eat,
Psalm. 26. 6. So
will I compass,

† Quæ discordat à Christo, nec carnem
ejus manducat, nec sanguinem bibit,
etiamsi tantæ rei sacramentum quoti-
die indifferenter accipiat. Prosp.
sent. 341.

in the Eyes of God, and then we shall heartily put up this Petition, we shall hunger and thirst after it, groan and long for it*, as it is reported St. Catharine was wont to do, with the same passion that the Child doth for the Brest of its Mother.

* *Familius accedo, ne recedam impastus, & si antequam comedam suspiro, da vel post suspiria at comedam.*
Aug. Med. cap. 39.

Let us come then with most ardent desires, and summon up all our Powers; now the Angel is so near who makes our *Bethesda* Medicinal, let us passionately cry out and say, *Lord hast thou set open this Fountain, and wilt thou let a wretched Creature die for thirst in thy presence? Hast thou prepared such Balm to heal me, and shall I languish here before thee? I know if thou wilt, thou canst make me clean; here is the very Instrument in thy hand. Grant therefore, holy Jesus, that I may duly apply it, and rightly use it, and then it shall prepare me for thee, and unite me to thee, by such inseparable Bonds as shall never break, unless Eternity can have an end: Blessed are they that so eat thy flesh, and so drink thy blood, so as thou requirest, and so as thy Saints of old have done, for they have been cleansed at this Fountain, and here their Union with thee first began. Oh happy season! Excellent opportunity! Lord let me do it well this once, and I am thine for ever. Amen.*

The Paraphrase of the Address.

§. 6. Holy God! thou mightest justly wonder to see so many grievous Sinners daring to come so near, but **[We do not]** impudently rush upon these dreadful mysteries; nor do we **[presume to come to this thy Table]** where Angels do attend, as if we deserved this Honour: **[O merciful Lord]** We do not approach **[trusting in our own righteousness]** for alas! we have done nothing which can bear that name: **[but]** that which drew us hither was our confidence **[in thy manifold and great mercies]** which exceed our manifold and great offences. And now that we are before thee, we must still confess (whatever favours thy goodness heaps upon us) that **[we are not worthy]** by reason of our sinfulness and backslidings **[so much as]** with the Dogs **[to gather up the Crums]** which fall **[under thy Table]** not fit to receive the least mercies or measures of Grace from thee, much less to fit as Guests before thy Majesty at this Heavenly Feast: **[But]** yet we make bold to do this, because **[thou art]** not to be changed by our sins, being ever **[the same Lord, whose property is]** to be unwearied with well-doing, and never wanting in pity; and thou art wont **[always to have mercy]** on those who confess their offences, as we have done. **[Grant]** unto **[us therefore gracious Lord]** by the present assistance of thy Holy Spirit **[so to eat the flesh of thy dear Son Jesus Christ]** spiritually in this Sacrament **[and]** so **[to drink his Blood]** as that we may receive all the benefits of his Cross and Passion, even **[that our sinful]** and defiled **[bodies may be made clean by his]** holy and immaculate **[body, and our Souls]** which are polluted in every faculty **[washed through his most precious Blood]** which taketh away the Sins of the World: Let us be so wholly purified, that we may now begin to be inseparably united to Jesus, **[and that we]** by Faith may evermore **[dwell in him]** abiding in his Love, **[and]** that by his Spirit **[he]** may dwell **[in us]** always **[Amen.]**

SECT.

SECT. XVII.

Of the Prayer of Consecration.

§. I. **A**FTER all this Preparation, we need not ask with *Isaac*, *Gen. 22. 7.* where is the Lamb for the Burnt-Offering? for God hath provided his own dear Son, whose Blood being already spilt, is so efficacious and all-sufficient that there is now no need of any other, but this unbloody Sacrifice * to be offered, and that in memorial of that great Sin-offering which taketh away the Sins of the World, *1 Pet. 2. 5.* And for this purpose Christ himself hath appointed these Creatures of Bread and Wine, ordaining that because they are designed to express so great a Mystery they shall have a peculiar Consecration. The ancient Greeks and Romans would not taste of their ordinary Meat and Drink, till they had hallowed it, by giving the first parts thereof to their Gods†. The Essens‡ and the Christians ∴ began their common meals with a solemn Prayer for a blessing: The Jews would not eat of the Sacrifice till *Samuel* came to bless it, *1 Sam. 9. 13.* How much more then ought we to expect the Prayers of the Priest over this mysterious food of our Souls, before we eat thereof? especially since *Jesus* himself did not deliver this Bread and Wine until he had Consecrated it by giving thanks. There are some other parts of this Office which may upon some occasions be omitted, but this must never be left out, it being the most Ancient and Essential part of all; some learned Men do believe that the Apostles themselves in their daily Communions, did ever use the latter part of this Form from [*who in the same night, &c.*] *Alcuin de Divin. Off.* and it is most certain, that no Liturgy in the World hath altered that particular. For in every Church the Priest repeats the words of our Saviours Institution, and by those words the Consecration is made *; for it is not the power of the Priest, but the Efficacy of the Author, which makes the Elements to become sacramentally the Body and Blood of Christ. *St. Chrys. Hom. 2. in 2 Ep. ad Cor. versus fin.* The Roman Church indeed hath made large additions to this Primitive Form, so that it is not above a tenth part of the Canon of their Mass, much of the rest being the names of Saints, and commemorations of the dead. But these corruptions and innovations being removed, our excellent Reformers have given us the Apostolical and Catholick Form alone, onely with a short Prayer to introduce it; and because all the Communicants ought to join with the Minister therein, we will proceed so to explain it, as may assist every ones understanding and devotion.

* *Τὸ ἀνάμικτον λαβείν* Cyril. Cat. Myst. 5. incrementam oblationem; Litur. S. Marci: sacrificium absque sanguine, Liturg. S. Basil.

Ille mirabilem quandam villam —pro nostra omnium salute obtulit, memoriam nobis tradens loco sacrificii continuo offerendam. Euseb. Demonst. Evang. lib. 1. cap. 10.

† *Romani & Greci in convivio familiari ciborum partem is, & vino, in ignem coniectis, libamina Diis dabant.* Alex. ab Alex. gen. dier. l. 5. c. 21. *ἐν τῷ ᾧ καὶ ἡμεῖς τρώομεν* —*καὶ ἡ δαπάνη τῶν πάντων ἀπέχεσθαι.* Porph. de abst. lib. 2. cap. 20.

‡ *Ἡ Ἰουδαία πρὶν πρὶν τὸ εὐχεῖσθαι ὁδεύει.* Porph. ut sup. lib. 4. cap. 12.

∴ *Non prius discumbitur quam oratio ad Deum prægustetur.* Tertul. Apol. cap. 39. *Nec cibi sumantur nisi oratione præmissa.* Hieron. Epist. 22. ad Eustoch.

* *Quomodo potest qui panis est esse corpus Christi? Consecratione: consecratio igitur quibus verbis est? — Domini Jesus, [& paulo post] ubi venit ut conficiatur venerabile sacramentum, jam non suis sermonibus sacerdos utitur, sed Christi.* Ambr. de Sacr. lib. 4. cap. 4. ita D. Chrys. serm. de Judâ prodit.

Ubi Christi verba deprompta fuerunt, jam non panis dicitur sed Corpus appellatur. Aug. de verb. Dom. Ser. 28. ita Author de Card. op. Christi ap. Cypr.

The Analysis of the Prayer of Consecration.

§. 2. This Prayer of Consecration hath Four Parts:	I. The Person to whom we make this Prayer,	{ Almighty God and heavenly Father, who of thy tender mercy didst give thy onely Son. &c. who made there—a full, perfect and sufficient sacrifice, &c. and did institute, and in his Holy Gospel command, &c. Hear us, O merciful Father, &c. and grant that we receiving these thy creatures, &c. according to thy Son our Saviour Jesus Christs most holy institution, &c. may be partakers of his most blessed Body and Bloud, who in the same night that he was betrayed.	
	II. The Motives which induce us to make it: viz. because,	1. He hath given his Son to die for us,	{ I. Took Bread, and II. When he had given thanks, III. He brake it, and gave it to his Disciples, saying, Take, Eat, this is my Body, which is given for you: Do this in remembrance of me. Likewise also after Supper, I. He took the Cup, II. And when he had given Thanks, He gave it to them, saying, Drink ye all of this: for this is my Bloud of the New Testament, &c. Do this as oft as ye shall drink it, in remembrance of me: Amen.
	III. The Petition for a Blessing, by	2. That death is so perfect and meritorious,	
		3. We are commanded to commemorate it	
	IV. The Consecration it self reciting the Actions and Words of Jesus in the first Institution: viz.	1. Invocation of the giver,	{ 1. The A& which we are about to do, 2. The manner we desire to do it in,
		2. Repetition of the occasion, considering,	
		3. Expressing the thing desired,	{ 1. The Preparation, 2. The Administration, 3. The Direction,
		1. The time when it was Instituted	
		2. The manner how it was instituted,	{ 1. As to the Bread, 2. As to the Wine also,

A Practical Discourse upon the Prayer of Consecration.

§. 3. Almighty God our Heavenly Father, who of thy tender mercy, didst give thy onely Son Jesus Christ to suffer death upon the Cross for our Redemption.] Our blessed Lord hath taught us to whom we should direct this Prayer, even to God the Father, of whom he himself did first beg this blessing: and since the foundation of this Ordinance was the Death of Jesus Christ, we do most fitly begin this Prayer with a Commemoration of that Mercy; for how can we more effectually move Almighty God to give his blessing to us in this Sacrament, than by acknowledging his infinite Love in granting so glorious a Redemption to us? And He that spared not his own Son, but delivered him up to death for us all, how shall he not with him also freely give us all things, Rom. 8. 32. He that made him a Sacrifice for us, will certainly make these Symbols to communicate him to us, if we be desirous and prepared to receive him: It is the method of the Divine Bounty, to give his second mercies, meerly because he had freely given the first*; especially when he finds the former thankfully accepted: so that we cannot have a better introduction to this Petition, than the acknowledgment of Gods goodness in first giving his own Son for us, especially if we make it with an humble and grateful heart: Besides, it must need be a mighty strengthening to our Faith, and a great encouragement to our hope of prevailing in this request, when we have first remembered so rare an experiment of Gods Mercy already received: Let us therefore most thankfully confess the incomparable bounty of our Heavenly Father in giving his onely Son to suffer for our Redemption, and then we may with more confidence, beseech him to sanctifie these Elements, that they may be his Body and Blood to us, because the divine appointment hath made them to be the means, whereby we may become partakers of the benefits of that Holy Passion.

* Cui initio ratio non fuisset prestandi aliquid, ei prestatum. ob hoc quia prestatum. Sen. de benef. l. 4. cap. 15.

§. 4. Who made there by his own Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.] As we have declared the bounty of the Father, so now we must acknowledge the merit of the Son; before we did set forth the admirable Love of the Giver, and next we magnifie the incomparable worth of the Gift; for God did not evidence his Love to us by any insignificant testimony, but by giving us the most real and inestimable benefit in the World: The Death of this Saviour which he gave us, though suffered but once, was so infinitely meritorious, as that it was sufficient to satisfy for the sins of all Mankind: And where is it more proper to set forth that one All-sufficient sacrifice in all its Glories, than here? where we come peculiarly to celebrate it with our highest Praises, and to make an everlasting memorial thereof: If we regard the Persons for whom this was done, it is a Sacrifice, if we respect him that did offer it, it is a free Oblation, if we consider him to whom it was offered, it is a Satisfaction, and in every one of these respects it is full, perfect, and sufficient; or particularly it is a full Satisfaction, a perfect Oblation, and a sufficient Sacrifice; not like the legal Offerings, for the sins of one kind, or the offences of one Nation, or of one Person, but for the sins of all the World. Let none therefore mistake, or imagine we are about to sacrifice Christ again (as the Roman Church falsely teacheth) for that is not onely needless and impossible, but a plain contradiction to St. Paul, who affirms, that Jesus was to be offered but onely once; Heb. 9. 26. chap. 10. 10, and 12. and by that one Oblation* he hath for ever perfected them that are sanctified, ver. 14. so that there needs no more offering for sin, ver. 18. And besides, if we think that in this Sacrament Christ is daily offered up, it seems, we do not believe that which he did on the Cross to have been sufficient, and so we should exceedingly derogate from that most meritorious Sacrifice, to which we pretend to do honour by this Commemoration; nor shall we make any difference between the All-saving Death of our

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Saviour,

* Μίας γενολωγης θυσιας το εαυτοσ σωμα ιησου ημαςτων διδω-
των, εις το διλωκενς απεραν ημων
αμαρτιαν δουλων Theoph.
in 10. Hebr. v. 12. Iho sacrificio sin-
gulari a peccatis omnibus mundare-
mur. August. de Civ. Dei, lib. 7.
cap. 31.

* Ambr.in 10.
ad Heb.
† Euseb. de-
monstr. Evang.
lib. 1. cap. 10.

Saviour, and the daily offerings of Mosaick Institution, if this also be continually to be reiterated. Wherefore we do deny this Communion to be any new Sacrificing of Christ; *For there is but one Sacrifice* (saith St. Ambrose) *not many, and this is but the exemplar of that* *. *This is only a Memorial which the Lord hath delivered to us instead of a Sacrifice*, saith Eusebius †. The Sacrifice need not be reiterated, it is sufficient to remember it with Eucharist and Thanksgiving. Rejoice ye poor repentant Sinners, for the price is paid by Christ, and accepted by his Father already: Acknowledge it gratefully, and believe it firmly, express it with all the honour you can devise, since you came to this Heavenly Feast on purpose to glorifie the compleat and absolute Satisfaction which your Redeemer hath made. Let no man deceive you, for Christ on the Cross assured you, that the work of Expiation was then finished, there is nothing left for you now to do, but onely to pray that these outward Elements may be so blessed as to convey unto you the benefit thereof.

† *Grandis in rebus humanis est prerogativa, ut aliquis operibus & beneficiis faveat suis.*
Ambros. Ser. 1. in Psal. 119.

§. 5. **And did institute, and in his holy Gospel command us, to continue a perpetual Memory of that his precious Death until his coming again.]** The work of our Redemption is so very excellent in it self, that it deserves a perpetual Memorial, and who so fit to direct the particular manner of remembering it, as he that did so nobly accomplish it? And this is that very way which he himself hath instituted, so that we have a most direct and powerful Argument to move our Lord to sanctifie these Elements, because we celebrate this Mystery in obedience to his own Commands. **Do this** (saith he) **in remembrance of me**, Luke 22. 19. and we are bid to shew forth the Lords death till he come, 1 Cor. 11. 25, 26. And surely he will make these Symbols to be his Body and Bloud to us, because we are about to receive them purely by his Order, no doubt he will *establish that which he hath wrought for us* *, Psal. 68. 28. for otherwise he would seem (saith St. Ambrose) to abrogate that which he hath appointed: We are desirous as much as in us lieth to be partakers of his precious Body and Bloud, and according to his command we are come thus far, but we can onely strike the Rock, it is he must bring forth the Water; we must now stand still and see the Salvation of the Lord, for till he have blessed the Bread and Wine we can go no farther. Now if this holy Rite were a meer humane device, we could hardly expect to have so great a Grace and Power shewed for its ratification; they that invoke God, for those that are falsely called Sacraments, cannot so rationally hope to be heard, as we, who onely desire him to be favourable to the work of his hands, and to prosper us in that which we undertake by express Commission from the Blessed Jesus. O let us then reverence this Ordinance which hath so divine an Author, on which the Image of God is so plainly stamped; let us with a mighty affection embrace our dying Saviours love who was so much afraid we should forget him, and so desirous to be ever with us: Let us chearfully go on without doubts or fears, knowing that he who hath bid us **Do this**, is able to make it, whatsoever he will, or whatsoever we need; let us not startle at the difficulty of this Sacramental change, but rest satisfied in the power of the Author und Enjoiner: Let us call on him earnestly, and then believe that he will so be present by his Spirit, and his Grace, as that we shall feel the virtue and efficacy thereof from time to time, from one Communion to another, even till we come to see him unveiled, and face to face at his coming again in glory.

§. 6. **Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs most holy Institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Bloud.]** We have now made a sufficient Introduction to this great Request, by acknowledging the mercy and merit of Christs Death, as also by declaring the Divine Original of this Sacrament; wherefore in the next place, we come to the Petition it self, which is the very **Grace** before this Celestial Food, and herein we follow the example of Jesus, who though he was able by his very Word to make the Elements what he pleased, yet he did first give Thanks, or crave a Blessing, to shew us what we must do*.

do*. He had given thanks in order to the Pasover before, *Luke 22. 17.* and therefore it is likely that he made a peculiar Thanksgiving now, relating to this Mystery, for so the Jews were wont to have several Forms for the Pasover †, and for the Peace-offerings ‡, yea distinct Graces for the Meat, and for the Drink: What the very words were, with which our Saviour blessed God, is not recorded, so that all Churches have used their liberty in the manner of expressing this, with some variety in the Phrase, but as to the substance and design they are the same; nor doth any Liturgy want some such supplication. The Latine Church saith, *We humbly beseech and intreat thee, O most merciful Father, by Jesus Christ thy Son our Lord, that thou wouldest accept, and bless these gifts, &c.* In *St. Ambrose*, *Make this our Oblation valid, reasonable, and acceptable, which is made for a Figure of the Body and Bloud of Jesus Christ.* In the Liturgy of *St. Basil*, *We beseech thee, — let thy Holy Spirit come upon us, and upon these gifts here set forth, to bless and sanctify them, &c.* And to name no more, in that called *St. Clements*, *We offer to thee, O Lord our King, according to his Institution this Bread and this Cup, — and we beseech thee vouchsafe to look graciously upon these gifts set forth in thy sight.* Now it is requisite that the whole Congregation should (in heart) join in this part of the Prayer, to make it the more prevalent with Almighty God, *Matth. 18. 19.* And to quicken us to ask with the greater ardency, let us consider how great a thing it is which we desire. How earnestly did *Moses* pray when he was to bring water out of the Rock? how fervently did *Elijah* call on his God, when his Sacrifice was to be kindled from Heaven; but we do now beg a greater matter, and for a much more noble end. We behold the Creatures of Bread and Wine, and we know them to be as yet no more*. But we desire they may be made the Body and Bloud of Christ to us; that although they remain in substance what they were, yet to the worthy Receiver they may be something far more excellent, which nothing can effect, but that word † which made all things out of nothing: We are not now begging for the meat that perisheth, but for that which endureth to everlasting life, *John 6. 27.* yet we ought to hope he will grant us this request, because we are about to partake of this Ordinance, both in a right manner as *Christ did institute it*, and to a right end, *viz. for a Memorial of his Death*; we long after our Saviour with a mighty passion, and in this manner he hath chosen to communicate himself, therefore we may cheerfully request, that by the receiving this Bread and Wine which he hath chosen, we may become **partakers of his most blessed Body and Bloud**; for *St. Paul* assures us, the Bread thus blessed is the Communion or Communication of Christs Body: There needs no real change in the substance of the Elements, for this participation is not by sense but by Faith. This lively representation by the operation of the Spirit, gives us a fresh remembrance of the Love and Merit of our Redeemers Passion, so that by Faith we lay hold upon him, as the onely satisfaction for our sins, and then the Power of God doth by these Symbols communicate our Lord unto us, and convey unto our Souls all the salutary benefits of that great Expiation. We have all the real effects, the virtue and the comfort of receiving Jesus, though we do not tear his flesh with our teeth: And if it may please God to make us partakers of the benefits of Christs Passion, we will not inquire into the manner, but we will believe, because we feel the effects, and rejoice in the Graces that flow from him; nor shall we desire more.

§. 7. *Who in the same night that he was betrayed, took Bread.]* The best pattern for the Celebration of this Mystery, is to be taken from the Divine Author thereof, our Lord Jesus, whose Words and Actions are in this particular so punctually related in the Gospels on purpose to direct us in this Solemnity, and when the Rite was disordered in the Church of *Corinth*, *St. Paul 1 Cor. 11.* sends them to the first Institution, as to the Rule and Canon by which they ought to rectify all that was amiss, and for this reason (as we have noted) no

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Church

* *ἵνα ὁ ἰσχυρὸς πνεῦμα σου ἐλθὼν ἐπὶ αὐτὰς καὶ ἐπὶ τὰς δόξας σου*
Theoph. in *Matth. 26.*

† Vid. Buxtorf. *Synag. Jud. cap. 13.*

‡ *Super Pacifica benedicunt cum comedunt ea hoc modo: Benedictus tu Domine Deus noster, qui sanctificasti nos praeceptis tuis, & mandasti nobis comedere de Pacificis.* R. Salom.

* *Antequam ergo consecratur, panis est.*
Ambr. de sacr. lib. 4. cap. 5.

† *Si ergo tanta vis est in Sermonibus Domini Jesu, ut inciperent esse quae non erant, quanto magis operatorius est ut sint quae erant, & in aliud commutentur?* Idem.

Church in the World did ever omit these words of our Saviour, by which they believed the Consecration to be principally made. Wherefore let him that ministers pronounce them with great deliberation, and the profoundest reverence, remembling he speaks in the person of Christ: And let each Communicant think he is placed among the Disciples, in the presence of Jesus at his first Supper; and since every Word and Action is big with Mystery, let him fix both his eye and his heart upon the Holy Table, and prepare to entertain every particular with a suitable Meditation: And *First* when the time is mentioned, in which this Heavenly Feast was instituted, viz. *The same night in which he was betrayed**, even the last night which he lived in this mortal Body: Then consider, in this manner:

* 1 Cor. 11. 23. ἐν τῇ νύκτι ἣν παρε-
δότο· In quā nocte tradebatur,
Liturg. Clem. In nocte quā tradebat
seipsum pro vitā mundi. Liturg.
S. Basil.

Behold what kind of Love (O my Soul) is expressed by thy Redeemer! when our sins, his treacherous servant, and his enraged Enemies, were contriving his Death, he was designing an excellent benefit for us; the stream of his affections was so strong, that no baseness or ingratitude could check it; we might have expected that the horror of this dismal night should have made him repent of his undertaking, and have put him upon reversing all his former favours; but lo, he adds a greater than ever he had given before, and appoints this as a seal to confirm and convey the rest unto us; Thy Love was stronger than Death, and when all the terrors of thy dreadful Passion were in view, thy Soul was so calm, as to be at leisure to institute this Feast of Joy and Gladness: Surely I will entertain this Festival with the dearest regard I can express,

* Plerique mortales postrema meminerunt. Cæsar. ap. Salust. Debitur maximo operi hac veneratio, quod novissimum sit, Authorque ejus statim consecrandus. Plin. Paneg.

Secondly, From the time we pass to the subject matter, out of which this Ordinance was instituted, and that is Bread, such as we behold on the Holy Altar, which may (when we behold it) occasion such thoughts as these:

Blessed Jesus, how lovely is thy Humility! Thou hast chosen to be represented by Bread, and though some curious or costly preparation had been more agreeable to thy Dignity, yet this doth best express thy condescension; Bread is the poor mans Food, yet necessary also for the rich, the most ancient, constant, universal and necessary sustenance of Mankind, and therefore a lively Emblem of thy All-sufficient and unconfined Love; it springs from the Earth, yet it is the Staff of our Life, and given to strengthen mans heart †, Psal. 104. 15. and so it signifies that Body which thou didst take from the Earth, and gavest for the Life of the World: being contented it should be beaten and bruised, winnowed and ground; yea, and prepared by all the varieties of suffering, that it might become food for our Souls. O that I may receive thee by Faith, and then I know I shall draw the most salutary nourishment from thee, and thou wilt as effectively be united to my Soul, as the Bread which is eaten is to my Body*.

† —Stomacho
futura vultu.
Horat. Jud. 9. 5.
Heb. Fulci cor
tuum buccella
panis. Vid. loc.

* Σίτιον ὕλην τὸ σαρκοῦ. Galen.

† Panes Hebræorum ita magni sunt ut unus omnibus convivis sufficeret. Grot.

* ἐπὶ ἐνα ἄρτον οἱ πάσαι οἱ φιλων ἐποίησαν, καὶ δαῶν καὶ νόν οἱ βαρ-
εἶρε. Diog. Laert. Pythag.

|| Simplicitas Sacramenti quibusdam derogat efficiis fidem. Tertul.

Let me eat this Holy Bread in Charity, that as the many Grains are compacted into one Loaf †, so we being many fellow Christians, may all be united into that one Body, of which thou art the Head: The meanness || of the outward part, is not (to me) any disparagement to this Blessed Mystery, but I rejoice that thou hast chosen that which is so easie for all to procure, in all places and at all times, because it is so necessary for all persons. Lord do thou make it thy Body, and it shall be the Bread of Life to my Soul. Omerciful Jesus, thou hast taken Bread into thy bountiful hands, and behold I faint for hunger, my strength is gone, my sight is failed. I languish for this spiritual Food, happy am I, who am once again come so nigh thee on this blessed day of distribution. I beseech thee do not pass me by. As thou takest this Bread, so didst thou take thy Body onely to be broken in Sacrifice for us, and in Sacrament to us, let me not therefore want my part.

§. 8. And when he had given Thanks, he brake it, and gave it to his Disciples.] St. Cyril adviseth, that we should carefully receive the Consecrated Elements, and beware that we lose not the least part thereof, for the very filings of Gold are precious. But we should be much more solicitous to fix

fix our minds so, that we do not miss the least circumstance in this Holy Rite; because there is none without a Mystery.

Thirdly, Therefore let us observe the Preparation which was by *Giving Thanks*, for Jesus did not enter upon the Administration till he had first (as the Hellenists speak) blessed the Bread, and blessed God for it, and it is very probable he did add some peculiar Praises for the Redemption to be wrought by his Death, as also for this opportunity to commemorate it, and convey the benefits thereof unto us which may furnish us with some such Meditations:

And dost thou, O my Lord! give Thanks for my Redemption, which cost thee so much pain and agony? How much more then should I do so to whom all the advantage doth redound? Thou hadst the bitter, but I the sweet, thou the misery, but I the benefit thereof; and yet thou enterest upon it with Thanksgiving, to shew how freely thou didst suffer for our good; and to teach us cheerfully to suffer for thy sake: If thou drestest thy self for death by praising God in this holy Institution, shall I not compose my self for this blessed Feast by giving Thanks also? Especially since by blessing God for it, I shall bring down a blessing on it, to make it become the Bread of Life; wherefore I do here join my Eucharist to thine, Holy Jesus, and do bless the Lord with all my Soul for this Heavenly repast. O shew thy acceptance of my Praises, by hallowing these Elements to the purposes for which they are designed.

Fourthly, The distribution follows, viz. the breaking of the Bread, and giving it to his Disciples; now although the breaking of the Bread do well set forth the Torments of our Saviours Body broken and wounded on the Cross, yet there will be a fuller opportunity to remember this in the Administration, §. 8. and 11. and for the present it may suffice to observe, that among the Jews to break ones bread to any, is as much as to distribute it to them, and make them partakers thereof. Isa. 63. 7. Lam. 4. 4. Mark 8. 19. And since the Lord doth this to thee, he doth thereby own thee to be a Servant of his Family, and a Disciple of his School, and therefore thou mayest thus consider; O my fainting Soul make haste, behold thy gracious Master is dealing his Bread to those that hunger after Righteousness, and if thy desires be as great as thy necessities, they will make thee fly to partake of his bounty; be not discouraged with thy unworthiness, for he giveth to all men liberally, and upbraids no man: It is a mighty honour to receive the meanest Token from the Hands of a King, but here both the Gift is excellent in it self, and a pledge of the Givers Love*, who is the King of Kings, and Lord of Glory: * Δὲνα παρ' ἑδωκὸς τινα, καὶ τὸ δωρεῖν ἑστὶν ἀλφειὰ τοῦ θέντος, καὶ μὴ σκῆμμα. Arist. Rhet. lib. 1. cap. 5. The Gift is most profitable, and the Giver most honourable. Dear Jesus, give me a share thereof, and I will ever value the Gift, and love the Giver; Declare me to be thine, by feeding me at thy Table, thou who wert content to be bruised and broken to satisfy my offended God, Ob be pleased to give thy Self and the Merits of this thy Passion unto me, to satisfy my earnest longings; and it shall be so welcome, that I shall cry, Lord, give me evermore this Bread.

§. 9. **Saying, Take, Eat, this is my Body, which is given for you.]**

Our Heavenly Physician, being about to cure the Diseases of our Souls, having thus prepared the Remedy, and presented it to us, he doth first direct the use of it, and Secondly, Tell us what it is: We are not taught to carry it about to gaze at, and to be adored, but to **Take and Eat it**: For Christ having made himself a Sin-offering for us, desires that Sacrifice may be accepted as ours, and would have us to share in the benefits thereof, wherefore he hath made this a Peace-offering as the memorial of it, and invited us to take and eat our Portion, that so he may be one with us, and we with him: And when we hear him so lovingly call us to feast with God upon the Remainders, we may very fitly fall into these Contemplations.

There is indeed a mighty difference between the feeding of my Body, and the refreshing of my Soul, that which enters in by the mouth, cannot of it self reach thither, yet I am commanded when I come for spiritual relief to **Take and Eat**, and I will not enquire but obey, because he that prescribes this method can work wonders, and at once satisfy both Body and Soul; wherefore I will perform the outward part, and at the same time lift up my Soul above these visible representations, and being sensible of my offences against Heaven, while my mouth is chewing the Holy Bread, my Faith

† Medicus non tantum curat, sed etiam monet: Sen. Ep. 94.

* Quod esca est carni, hoc anima fi-
dit. Cyr. * Εστὶ δὲ τὸ νοτινὸν
σῶμα τὸ ἐνδόν ἀνθρώπου ὃ ἡμεῖς
μεταλαμβάνοντες τὸ λόγον τὸ ζῶν.
Basil.

Faith * shall feast upon the satisfaction made by my Redeemers
Passion until I find my Soul is nourished with the Joy, the Peace, and
the Comfort, which it draws from thence. As he hath made his
Oblation mine by his designing it for me, so I will make it mine
also by a particular application: O strengthen my hand by a lively

Faith, and open my mouth by fervent desires, so will I take and eat this, and rejoice in
so lively an Emblem which leads me into that within the Veil; and while I am per-
forming the bodily part, let my Soul feel the spiritual efficacy of thy Grace, that I may
not eat unworthily, or to condemnation. Lord, I feed upon thy Love, I lay hold upon
thy Promises, I will take and eat these as well as the material part, if thou wilt please
to enable me so to do.

Furthermore, lest we should be mistaken, and either not understand, or not
believe the true worth of this incomparable Gift, he is pleased to tell us what
it is, **This is my Body** (saith he) which is given for you, and by that Word
he makes it to be so, to every true Believer; wherefore the Minister ought to
pronounce this so reverently and so deliberately, that the Communicants may
have time to exercise their Faith; because their senses cannot discover any ma-
terial alteration: For the true understanding whereof, let me here digress a
little, for the satisfaction of such as are not prejudiced, nor contentious: We
know how stiffly the Roman Church contends for the literal exposition of this
Text, and what Tragedies have been acted upon those who did not so under-
stand it; but we have great reason to believe, That our Saviour did not intend
by these words to change the substance of the Bread and Wine into his natu-
ral Flesh and Blood: For,

First, The word [*ἐστί*] **This** being Neuter cannot agree with [*ἡ*] Bread
which is Masculine; and it is very probable that our Lord did herein (as in
other things) imitate that Phrase which the Jews used at the Feast of the Pass-
over, **This is the Bread of Affliction, which our Fathers did eat, &c.** and **This is**
the Body of the Paschal Lamb which our Fathers did eat, &c. (as the *Talmud Tract.*
de Pasch. declares :) For as that was not the very Bread, nor the very Lamb,
yet they called it so, because it did represent and continue the memorial of that,
and was used to the same purpose; so in like manner, He calls this his own
Body, who was the true Paschal Lamb, because *This action* doth signifie and
remember it, and by this Bread we are partakers thereof.

Secondly, St. Paul, the best Interpreter of his Master, expounds, **This is my**
Body and Blood, by this is the **Communion of my Body and Blood**,
1 Cor. 10. 16. that is most plainly, This blessed Bread is that which will make
you partakers of Christs Body, &c. and 1 Cor. 11. 26. he calls it no more but
Bread even after the Consecration, *vers.* 24. 25. And the

† Sola autem res qua significat,
ejus rei nomine quam significat nun-
cupari — ut Petra erat Christus
(Hebraei,) non signum Christi, dicit
Apostolus. Aug. in Lev. Quæst. 57.

same Apostle † saith *That Rock* was Christ; not intending
to make us believe the Rock was Transubstantiate, but onely
that it was the Figure and Symbol of Christ, and so might be
called by his Name.

¶ 1 Cor. 10. 4.

Thirdly, Nor did the most ancient Fathers thus apprehend
our Saviours meaning when they called this the Antitype of
his Body, the Type of a great Mystery, the Figure of his

* Τὸν μεγά-
λων μυστηρίου
ἀντύπον. Na-
zianzen. Οὐκ ἄρτι καὶ εἰναι καλὸν
ἡμεῖς, ἀλλὰ ἀντίτυπον οὐκ ἔστιν
ἡμεῖς, ἀλλὰ τὸ Χριστὸν. Cyril. Myst. Cat. 5.

Body; and a Symbol called by the name of his Body*, and much more to this
purpose.

Hoc est Corpus meum, i.e. figura corporis mei. Tertul. in Marc. lib. 4. Τὸ δὲ σῶμα τὸ τὸ σῶμα τὸ τὸ σῶμα
[viz. Ego sum panis vite] τὸ δὲ σῶμα τὸ τὸ σῶμα. [viz. Hoc est corpus meum.] Theod. Dial. cap. 6.

Fourthly, Nor will this opinion of Transubstantiation agree with the most
ancient Liturgies; for in the most genuine part of them, (the Prayer of Con-
secration) all those Forms called from St. James, St. Clement, St. Basil, and
St. Chrysostom, do pray (after they have pronounced the words of Christ, *This*
is my Body) that the Holy Spirit may descend and make that Bread (so they still
call it) the Body, and that Cup the Blood of Christ; yea, in the Roman Church
it self, one of the most authentick parts of the Canon of the Mass hath these
words,

words, *That this Oblation may be made Unto us the Body and Bloud of thy most beloved Son our Lord Jesus Christ*: Which doubtless may be done without any real change in the Elements themselves: Yea, and in the last part of the Canon, long after the Priest hath said, *Hoc est Corpus meum* (by which they suppose the substances to be changed) they say, *Through Jesus Christ our Lord by whom thou dost always create, sanctifie, quicken, bleß, and give us these good things*: Which words being onely applicable to the Bread and Wine, do shew * that the ancient Roman Church did not believe the substances to be annihilated, no not after the Consecration.

Fifthly, It was long before Rome it self did determine this Doctrine of Christs very Fleß and Bloud being in the Sacrament, viz. not much above 400 years ago, nor was it onely opposed by *Berengarius*, but the Master of the Sentences affirmed it was onely a memorial and representation of the true Sacrifice; and the famous *Rabanus Maurus*, Anno 850. plainly holds .:., The outward part still to remain, and as Bread to be turned into the Substance of the Body; yea, *Scotus* writ a peculiar Treatise (against this then growing Doctrine) which was condemned unjustly by *Leo* the IX. not to mention now the Book of *Bertram* on this Subject.

Sixthly, To this we may finally annex many cogent Reasons why this Transubstantiation is not to be believed: viz. Because it is needless for us to expect to eat the natural Fleß of Christ here, where we come to seek a spiritual Union with him by Faith, and an interest in his Death, to which the eating his Fleß would nothing conduce. Again, It is contrary to the Nature of a Sacrament where the visible part must remain (as the Water in Baptism doth) to be a foundation for the inward and spiritual Grace: And further, since the Heavens must contain Christs Body to the end of the World, it is impossible it should be but one, and yet many, in several places at once, always whole, yet often broken, received intire by every person, and yet then at the right hand of God, existing before, yet created by the Priest: We must deny our Reason as well as our Senses, if we can believe so great and absurd Contradictions: Nor is it imaginable if this were the intent of our Lords words, how he who was then alive, and sitting at the Table, could break and give himself, or be eaten, and yet remain entire; and finally, since we see, and feel, and taste it to be onely Bread and Wine as to the substance still, unless we will deny this great Foundation of all our Notions, yea, and of our Faith also, we must not give credit to so strange and monstrous a conceit: yet still we do believe that every duly disposed Communicant doth receive really *the Body and Bloud* of Christ, in and by these Elements, but it is by Faith and not by Sense. If we receive them in the manner, and to the end which Christ appointed, they give us a lively remembrance of his Love and All-sufficient merit, and thereby invite our Faith to embrace this crucified Redeemer, as the satisfaction for our sins; whereupon he (who is most ready to close with penitent Sinners) doth by this Rite of his own appointing, give himself and the salutary benefits of his Death unto such, and although the manner be mysterious, yet the advantages are real, and the effect more certain than if we eat or drunk his natural Fleß and Bloud. But we have diverted too far, and therefore will reserve the Meditation upon this part until we come to the Administration, *Se&t. XVIII. §. 3.*

§. 10. *Do this in remembrance of me.*] Having told us what it is which is presented to us, our Lord goes on to prescribe the manner how we must make use of it, viz. as a memorial of him: The Ministers are to *Do this* which he hath done, even to bleß the Bread and break it, and distribute it in remembrance of his Institution: the People also are to *Do this*, that is, to take, eat, &c. in Remembrance of his Passion. And this being the great end of the Institution, the Ancients were wont always here to Commemorate all the principal Acts which

* *Hæretici hujus sæculi vident hæc Canonis particulam, eo quod post Consecrationem adjecta sit, quasi ea verba intelligi nequeant nisi de pane & vino, nam Corpus & Sanguinem Christi non semper Deus creat. Durant. de Rit. Eccl. lib. 2. cap. 44.*

† *Ante Lateranense concilium Transubstantiatio non fuit dogma fidei. Scot. 4 sent. d. 11. q. 3. In Syntaxi sero Transubstantiationem definiuit Ecclesia, diu satis erat credere, sive sub pane Consecrato, sive quocunque modo adesse verum Corpus Christi. Eras. Nor. ad 1 Cor.*

‡ *Pet. Lomb. sent. lib. 4. cap. 12.*

§. *Sacramentum in alimentum corporis redigitur, virtute autem sacramenti æterna vita adipiscitur. Rab. Maur. de Inst. Cler. lib. 1. cap. 3.*

* Μνημόσιον ἀναμνησκόμενοι in omnibus Græc. Liturg. Memores passionis. Lit. Clem. Memores ergo & nos salutarium ejus passionum. Lit. Basil. Memores gloriosissime ejus passionis & ab inferis resurrectionis, & in cælum ascensionis. Ambr. de Sacr. lib. 4. cap. 5.

which Jesus hath done for us, especially his Death * upon the Cross: Our Master desires us not to celebrate his sufferings with a present expression of sorrow, but by a perpetual remembering of them, even as the brave Germanicus lying upon his Death-bed, desired his Friends not to prosecute his Funerals with useless Tears, but if they would shew their love to him, to do it by remembering his Will, and executing his Commands: *Tacit.* Let us then do this last Command of our dying Lord, and remember him in these or the like thoughts.

It is but too apparent, Blessed Lord, how apt we are to forget thy dear Love to us, and thy bitter sufferings for us, our continual transgressions publish it, and our present stupidity and indevotion do declare it. Praised therefore be thy goodness for these lively Emblems of thy most meritorious Cross and Passion; O that we may behold them with the same affections, with which we should have been moved had we been spectators of thy horrid Tragedy; so shall they imprint the Characters of thy Love so deep upon our hearts, that neither time nor temptation can obliterate them! Behold we do here most affectionately call to mind the Humility of thine Incarnation, the merit of thy Death, the power of thy Resurrection, and the Glories of thine Ascension. And thus by thine own appointment, Dearest Jesus, we do shew our Thankfulness for thy Passion, our Faith in thy Resurrection, and our hope of thy second coming †. We will commemorate thy All-sufficient Sacrifice before the Almighty to pacify his anger against us; before the World, to testify our hope in a crucified Saviour; and before our selves, to renew our sense of thy inexpressible Love. We will **Do this** so often, and so sincerely, with so much Zeal and Holy Passion, that

† In commemorationem mei, i. e. hoc modo Mortem meam predicabitis, resurrectionem annuntiabitis, adventum sperabit, donec iterum adveniam. Ambros. ut suprà.

if it be possible, neither we nor any others shall ever become unmindful of Thee, and when we cannot have the Symbols before our Eyes, the Impressions of them shall remain in our minds, and our Lives shall witness that we are not forgetful of thee.

§. II. Likewise also after Supper, he took the Cup, and when he had given Thanks.] The life of Man requires not onely meat but drink also to sustain it, and therefore Christ hath set forth himself under both these, to shew his All-sufficiency for the life of our Souls; And of all kinds of drink he hath chosen Wine to represent his most precious Blood: for this is called the Blood

* Deut. 32. 14. 1 Macc. 6. 34. Μυσκὸν ἀγὰρ σύμβολον, καὶ γένηται, ἀμύμητον οἶνον ἀνθρώπων. Clem. Alex. præd. lib. 2.

† Jud. 9. 13. Psal. 104. 15. Duo sunt liquores corporibus humanis gratissimi, vitus vini, sors olei. Plin. lib. 4. c. 22. item ap. Homer. Il. 2. Ἀνδρὲς δὲ κεκμηῶντες μὲν οἶνον αἶμα δὲ οἶνον καὶ ἀλφίτα μυελὸν ἀνδρῶν. Odyss. β.

|| Postremo Græci Mercurio litabant— & bono demoni, cui gratias agebant, χάριτος ἀγαθῆς δαίμονος. Alex. ab Alex. l. 5. c. 21. & Schol. Aristop. Mos erat cum Mensa auferenda sit, bono genio litare; Hoc, hoc mensa claudatur scypho. Sen.

of the Grape*, and in colour comes the nearest to it; this minds us of Jesus who is the true Vine, John 15. 1. and of the Wine-Press of his Fathers wrath, Isa. 63. 2, 3. wherein he was grievously pressed till all his holy blood, yea and his Soul was exhausted: And as Wine was given to cheer mans heart †, and raise his decaying spirits, so was the Blood of Jesus shed to revive poor disconsolate Sinners, with the hopes of the divine favour. It was the custom among the Jews for the Master of the Family after Supper to take a Cup of Wine in both hands, and giving Thanks to him that created the Fruit of the Vine, to drink to all the Guests as a Symbol of Charity, *Fag. in Deut. 8. 10.* and among the Gentiles also their Feasts were concluded with a Cup offered to their Good Genius. But our Lord hath spiritualized these usages, and here we may behold him with hands and eyes lift up to Heaven, Consecrating this Cup for an Excellent Mystery, that it may be a Cup of Salvation and of Charity, and may be offered up with praise to the most High: When therefore we see the Holy Man beginning to

blest the Wine also, let us say within our selves:

O what Preparations is our Gracious Master making for us, he thinks it not enough to give us his blessed Body, with the merit of all those torments which he suffered in the Flesh; but he is pleased to pour out his Blood and his Life together with it, that we might drink thereof, and so take (as it were) his very Soul into us*. Alas we are faint and feeble, ready to die and languish, and he hath made us a Cordial with his own Hearts Blood; miserable wretches we are, that nothing less will help us; but O

* Levit. 17. 14. Ita Servilius in illud Virgil. Purpuream venis ille animam

—Secundum eos (inquit) qui sanguinem animam dicunt.

how

how gracious a Redeemer have we, that will not deny us this ! Behold, O Lord; we thirst, and this Wine of Joy makes us more impatient to taste of this Cup of Salvation and Thanksgiving : Thou that hast prepared it for us, make it thy holy Blood unto us, and then it shall cleanse our Souls, and make us thine for ever.

* Non facile esuriens posita retinebere mensa,
Et multum saliens incitat unda sitim.
Ovid.

§. 12. He gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament which is shed for you, and for many for the Remission of Sins.] Since our Saviour did give the Cup to every one

of his Disciples, and plainly commands both them and us all to drink of it *, we have cause to bless God that we are not of that Church, which hath lately † robbed the People of half the Sacrament ; and I wish that as the Legacy is preserved to us entire, and a double portion provided for us, we would endeavour to receive it with twice as much devotion, as they do. Furthermore, when we hear the most efficacious words of Christ pronounced, we must exercise our Faith, and not only join our desires, that this Wine may become the Blood of Christ, but with our hearts say *Amen*, for it is unto us according to our Faith ; if we believe, it is to us the Blood of Christ, and that which makes us partakers ‡ of the benefits thereof : And although it be still *Wine* unto our Senses, because we naturally abhor to drink humane Blood *, yet by the power of Jesus, and the mercy of God, it shall make his atonement be accepted as fully for our expiation, as if our own lives had been laid down, or our own Blood spilt in a Sin-offering : For it is now to be esteemed as the Blood of the New Covenant, or Testament †. The Original word signifies both [Διαθήκη] : In the first and common sense it is used for a Covenant, and those of old were confirmed with Blood ‡, nor could this New-Covenant between God and Man be made without it, because God could not in Justice grant remission, unless some Blood were spilt, the visible Soul being given as a ransom for the invisible, and this most precious Blood of Christ is that which was shed to appease the Divine anger, and so to engage God to enter into this Covenant with us ; wherefore it may be called the Blood of the New Covenant : Secondly, This word also is used for a Testament or Will .: , and on this account we call the Gospel the New-Testament, because it contains our Lords Will, and therein he hath left us as Legacies, his Merits, and Graces, his Spirit and his Peace, and secured them to us by his Promise ; wherefore when we see this holy Blood, it is to us as it were the Seal of the New Testament, because it shews us that the Testator hath died, and consequently assures us that all those promises shall be made good unto us, especially that of the pardon of our Sins, for since we and many had deserved Eternal Death by our offences, this Blood was poured forth to procure a Pardon, not for us alone, but for as many as had sinned, even for all the World, for all (saith St. Chrysostom) are many : When therefore we see this so plainly represented in the pouring forth of the Holy Chalice, let us not only shew a high estimation of that most meritorious Blood which saves so many Souls effectually, and hath virtue enough to redeem all the World ; but also actuate our Devotion in some pertinent Soliloquies after this or the like Form.

* Mar. 26. 27. 1 Cor. 12. 13. Et Vulg. Edit. Pontificis Authentica, 1 Cor, 10. 17. addit— Et de uno calice.

† Secundum antiquam Ecclesie consuetudinem omnes tam corporis quam Sanguinis Communicabant : quod etiam adhuc in quibusdam Ecclesiis servatur. Aquin. in Johan. 6.

‡ 1 Cor. 10. 16 Communicatio sanguinis Christi. Varab. idem in Margin. Annotat. vel participatio. Græc. ὁμοῦ ποῖν.

* Similitudinem pretiosi sanguinis bibis, ut nullus horror cruoris sit, & pretiam tamen operetur Redemptionis. Ambros. de Sacr. lib. 4. cap. 4.

† Matth. 26. 28. Ἀἷμα τῆς καινῆς διαθήκης, h. e. proprie, Sanguis novi fœderis : Ita Grot. & Ham. Annot. in Titul. & Beza in locum. Latini autem Testamentum vertunt. Grot.

‡ Exod. 24. 8. Haustu mentis sanguinis fœdus faciunt : de cythis Herodot. lib. 4. Quod idem refert etiam de Medis, ut & Solinus, Cap. 20.

.: Heb. 9. 16, 17. Testamentum est voluntas defuncti. Quinil. Pientis nulla est hereditas. Digest. & Rom. J. C. dicunt, Testamentum morte confirmatur. Grot.

Metinks, O my dear Redeemer, while thou art pouring forth thy most precious Blood, thou lookest on me with a Countenance mixed of Pity and Upbraiding, that I should take so little care to save this Soul which thou hast bought at such a rate : Do I not behold those drops and streams to trickle down, that have sealed the Covenant of Peace, and confirmed all the Promises of the Gospel, why then am I not swallowed up with admiration, why do I not breath and pant after it ? I came not to quench my

S
bodily

bodily thirst, but to wash my Soul in this salutary Fountain, O how freely it flows! how perfectly it cures! Lord let me taste thereof! Make it unto me the Bloud of Jesus, for it is that my Soul thirsteth after: And now that thy powerful Word hath hallowed it, let me not by evil thoughts or unbelief, malice, or impenitence, make it to my self an unhallowed thing, but as thou hast fitted it for the Mystery, O fit me also to receive it. I cannot now have any more low or common thoughts about it, I will by Faith esteem it as my Saviours Bloud, and though I am unworthy of so Divine a Cordial, yet my Soul gasheth for it, and without it, alas, I must die and perish.

§. 13. **Do this, as oft as ye shall drink it in remembrance of me, Amen.** We have here again a renewed injunction to **Do this**, and if we have any sense of our Redeemers Love, or any care of our own Souls, we shall not need to be pressed to it, but shall desire to Do it often, and yet always to Do it well, not drinking it as common Wine, but as the memorial of his blood-shedding, in remembrance of him and his inestimable kindness: but of this we have spoken before, §. 10. Onely we must note, that this **Amen** in the end

* 1 Cor. 14. 16. Ἐπεὶ τὸ Ἀὐτὸ ἐστὶ τῆς οὐρανίας. * Atque ubi Praes orationes & gratiarum actiones absoluit, Πᾶς ὁ παρὼν λαὸς ἐπιδρομήει λέγων Ἀμήν. Just. mart. Ap. 2. Vid Aug. de verb. Apost. Serm. 31. Et Hieron. Theoph. Epist. 62. T. 2. p. 270.

of this Prayer, was anciently spoken * by the People with a loud voice; not onely to shew their joining in the desire, that the Elements may become truly Consecrated; but also to declare their firm belief, that they are now to be esteemed as the very Body and Bloud of Christ; Let us therefore here most devoutly seal all that the Priest hath done, and unfeignedly testify our Faith, by a hearty **Amen**. Lord it is done as thou hast commanded, and I doubt not but the mystery is rightly accomplished, I am persuaded that here is that which my Soul longeth after, a crucified Saviour communicating himself to poor penitent Sinners. O let me be reckoned among that number, and then I shall assuredly receive thee, holy Jesus! Amen.

The Paraphrase of the Prayer of Consecration.

§. 14. O [Almighty God] infinite in Power, and wonderful in thy goodness, Thou art [our Heavenly Father, who] to save us from Eternal Misery [of thy tender mercy] and free compassion [didst give thy onely] and well-beloved [Son Jesus Christ] not onely to be born in our nature, but also [to suffer] a most grievous and bitter [Death upon the Cross] that his Life might be [for our redemption] from everlasting Torments to which we were forfeited.

We believe and confess it was this thy Son [who made there] on the Cross [by his own] voluntary [oblation of himself] to that accursed Death, though he was but [once offered] in this manner, [a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction] to thy offended Justice, not onely for the sins of some Times, or some Persons, but [for the sins of] all men that are, were, or shall be throughout [the whole World] so that there is none but might upon their Faith and Repentance be forgiven by the vertue thereof.

And because there needs no other Sacrifice for Sin now, therefore our Lord Jesus appointed [and did institute] this holy Sacrament to represent it. [And in his holy Gospel] he doth accordingly plainly [command us] to observe this Rite, thereby [to continue a perpetual] and lively [memory of that his] most meritorious and most [precious Death;] So that his Love may be fresh in our hearts [until his coming again] to judgment in the end of the World.

In obedience to this Command, we are now about to make this memorial of his Passion, and that we may do it effectually [Hear us O most merciful Father] Consider our need of this Heavenly Food [We most humbly beseech thee] in whose power it is alone to feed our Souls: [And grant that we receiving] with a true Repentance and lively Faith [these thy Creatures of Bread and Wine] which thou hast chosen to express this Mystery, and partaking of them [according to thy Son our Saviour Jesus Christ]

Christis] gracious intention and [most holy Institution] namely [in remembrance of his] bitter [Death and] bloody [Passion] Let them Communicate him unto us, that we by them [may be partakers of his most blessed Body and Blood] and of all the benefits of his Incarnation and his Sufferings.

But it is not in us to make these Creatures to be a Sacrament, wherefore we will do as our Lord did, and say as he said; And be thou pleased to grant, that the Words of Jesus pronounced by thy Servant, may have the same effect upon these Elements, which they had when spoken with his blessed mouth [**Who in the same night that he was betrayed**] to his Crucifiers, as one of the last tokens of his Love [**took Bread**] the staff of Life (*as we now take this into our hands*) to resemble his taking our Nature [**and when he had**] begged thy blessing (*as we do also*) thereon, and [**given thanks**] shewing how cheerfully he suffered for us [**We brake it**] (*as we this Bread*) into many pieces, an Emblem of his broken and wounded Body [**and gave it to his Disciples**] to whom he designed the benefits of his Passion [**saying, Take**] this pledge of your Redemption most thankfully, and by Faith [**Eat**] that you may be nourished by my Love, for [**This is**] the Communion of [**my Body**] and shall make you partakers of it, as it is a Sacrifice [**which is given**] to God to satisfy [**for you**] Provided you [**Do this in**] a most thankful [remembrance of me] and my All-sufficient Oblation.

[Likewise also after] the Paschal [Supper] that he might give himself wholly to us [**He took the Cup**] of Wine which maketh glad the heart of Man (*even as we take this*) [**And when he had**] begged thy blessing on it (*as we now do*) and also [**given thanks**] that his Blood was accepted for the life of the World [**He gave it to his Disciples**] to declare he would freely pour out his Blood for them [**saying, Drink ye all**] who desire a part in me, [**of this**] Cup, and apply to your selves the benefits of my Blood-shedding [**For this is**] the Communion of [**my Blood**] which sealeth the New Covenant, and is the Confirmation [**of the New Testament**] with the Promises thereof: And it shall give you a right unto them: for this is it [**which is shed**] to make Attonement [**for you**] in particular [**and for**] as [**many**] as believe it to be sufficient [**for the remission of sins**] Wherefore I charge you [**Do this as oft as**] may be, and whensoever [**ye shall drink it**] let it be with great devotion [**in remembrance of me**] and of my love in laying down my life for you [**Amen.**] It is finished, according to thy will. So be it, and let all the People say, *Amen.*

SECT. XVIII.

Of the Form of Administration.

S. I. **W**hen the time of Distribution is come, the Guests must not rudely and disorderly take every one his own part, 1 Cor. 11. 14. because God is the Master of the Feast, and (according to the Eastern Custom) he hath provided Officers to divide to every one their portion*. Wherefore the People are to receive this from the Minister, as from the hands of God himself, and accordingly they ought to kneel in the most lowly manner, as those do, who are to receive a favour even from an Earthly Prince: For it is now the Custom of the Eastern and Greek Churches, of the Latine

* Gen. 42. 34. 1 Sam. 9. 24. Hebr. פרוך : Esth. 2. 9. Fercula singulis apposta secundum morem Orientalem. Vid. Ham. Annot. Luke 8. (4.)

Church, and Lutherans also, yea, of all the World (saith *Erasmus*) to receive kneeling, and which is most considerable to us, our own Church (which hath power to determine these circumstances) hath prescribed this Posture, and withall declared it is onely for Order and Comeliness, and to express our Humility to God, not to give any worship to the Elements†: and it is a wonder any should refuse to receive kneeling, meerly because the Church enjoins it, since every considering and humble Christian would chuse that way if it were left indifferent. The whole time of Communicating is spent in Prayers and Praises,

† — Non enim inclinaverunt carni & sanguini sed tibi terribili domi-
no. Lit. S. Chryf.

* Nemo carnem illam manducat nisi prius adoraverit: August. in Psal. 58.

† Stemus bene, stemus in timore. Lit. Basil.

¶ Chrysoft. Homil. de eucharistia.

.. Μεσοβηχας — αὐτῶν, ὡς ἔγωγε προσκυνῶντες ὡς οὐρανῶν. Cyril. Catech. Mystag. 5. versus finem.

As for the words of Administration some think they contain a double Form. Both the old Roman Form, and that which *Calvin* did prescribe, both united by the Revisors of the Liturgy under Queen *Elizabeth*. It is most certain, that the Ancient Church did use the first words [**The Body of our Lord Jesus Christ**] in the Administration. To which the People answered *Amen**; both to express their desire it might be Christs Body unto them, and their firm belief, that it was so.

* Dicit tibi Sacerdos Corpus Christi, & tu dicis Amen, h. e. verum, quod constituitur Lingua, tenet affectus: Ambr. de Sacram. lib. 4. cap. 5. Univerſa Ecclesia accepto Christi sanguine dicit Amen. Aug. Resp. ad Oros. qu. 49. Δέχεσθαι τὸ σῶμα τοῦ Χριστοῦ ἐκ τῶν χειρῶν τοῦ Ἀποστόλου. Cyril. Catech. Myst. 5.

* Vide Histor. Vitæ S. Gregor. ante oper. ejus, lib. 2. cap. 41.

The next words, [**Preserve thy Body and Soul unto Everlasting Life**]: as we are told by *Durantis de Rit. Eccles. Cathol. l. 2. c. 55.* were added in *St. Greg. lib. de Sacram.* And we may gather as much from *St. Gregories* Life, † although the Modern Missals have altered this now: The other part [**Take and Eat, &c.** have for their Author Christ himself, who did Administer in these words: and if we should leave them out (as the Roman Church doth) we should have but half his Form: And if we do well consider the whole Frame,

it appears to be nothing else but a necessary Paraphrase upon our Saviours words, which doth expound and fit them for every ones private Meditations; for therefore the Church appoints all these words to be repeated to each partaker, that every one may have time, and subject matter afforded for his own particular Meditations; yet because all are not able of themselves to fix and to enlarge their thoughts, so as to deduce suitable Soliloquies and Devotions to entertain themselves with in the time of Administration, we judge the most practical handling of this rare Composure will be, to draw proper Meditations from all the parts thereof, when we have first discovered the method in this Analysis.

The

The Analysis of the Form of Administration.

- §. 2. The Form of Administration hath Three Parts:
1. A Commemoration, } **The {Body} of our Lord Jesus Christ**
 declaring what it is, } **Bloud**
 } **Which was {given} for thee,**
 } **shed**
 2. A Petition that we may partake of the benefits thereof. } **Preserve thy Body and Soul unto Everlasting Life.**
 3. A direction how to receive it,
 1. Externally, } **Take and Eat } This**
 } **Drink**
 2. Internally,
 1. In remembrance } **Christ died**
 that } **Christ's Bloud**
 } **was shed [for thee,**
 2. And } **Feed on him in thy heart**
 } **by Faith with thanksgiving.**
 } **Be thankful.**

Discourses and Meditations upon the Administration.

§. 3. We must now lay by all other thoughts, and diligently compose our Souls for the Acts of holy Communion, remembering that we must Feast with God by silence and heavenly Contemplation. Let us now therefore consider how great a work we are about to perform, let us think what benefits we shall lose, and what evil we shall fall into, if we do it unworthily, what Comforts and Advantages we shall receive if we do it acceptably, let us call to mind what need we have of the Divine Assistance, and pray with *Sampson*, *Strengthen us; O Lord, onely this once*, *Judg. 16.28*. Let us remember our sins afresh to humble us, and review our wants: Both that we may have them ready to spread before our Lord, and that we may thereby stir up in our selves most fervent desires after his Grace and Mercy: And let nothing divert us from those thoughts, unless our Charity to our Brethren. For when we hear the Minister use these words to the rest of the Congregation, we shall do well most heartily to wish this holy Communion may be Life to every Soul, so that all who sit together at this blessed Feast, may also meet in Life Everlasting: And as the Minister is drawing near to you, consider the sound of his Masters feet is behind him, wherefore labour to express the same Reverence both in Soul and Body as you would do if *Jesus* were visibly present with a train of glorious Angels: say as the Primitive Christians did *, *Lord, I am not worthy thou shouldst come under my roof!* and at the sound of his words let your heart leap within you for joy: and say, *Whence is it that my Lord himself should come unto me?* and then according as you have opportunity, you may from these very words be furnished with most pertinent Meditations.

* Porro moris erat Communicaturis dum accipiebant Eucharistiam dicere, Domine non sum dignus ut intres sub tellum meum. Authore Origene, Hom. 6. in divers. ap. Durant.

Meditations before the Receiving of the Bread.

S. 4. The Body of our Lord Jesus Christ.

An Act of Faith.

O Eternal Word of God, by whose power all things were made, I will not ask how thou canst give me thy Flesh to eat? Because I am abundantly satisfied in thy saying, **This is my Body** : Since thou canst make it become to me whatsoever thou sayest it is*.

* Oportet igitur & nos in sumptionibus Divinorum mysteriorum indubitam retinere fidem, & non quærere quo modo? D. Bernar.

† Corporalis substantia retinet speciem, sed virtutis divinae invisibilis efficientiâ probat adesse presentiam. Cypr. de cœn. Dom.

I believe, Lord, help my unbelief! What though my senses assure me, the outward substance and its accidents still remain †? Yet my Faith and my Experience tell me there is an efficacy therein, beyond the power of any other thing: Alas, the Flesh would profit me nothing, John 6. 63. for he that is joined to thee must be one spirit, 1 Cor. 6. 17. O let these sacred Symbols therefore make me partaker of thy Nature, and a partner in thy merits, let them unite me to thee, ingraft me in thee, and make that Body mine which did suffer Death for me, and then I shall seek no further, but be more happy than if I could understand all Mysteries: Sure I am, This is thy Body in Sacrament, it communicates to us the Blessings and Benefit thereof, and though presented in a Figure, and by a holy Rite, yet it is to all its purposes that which it doth represent; I will therefore receive it as thy Body, and esteem it infinitely above all other Food, that I may not be judged for not discerning thy Body. O let it be unto me according to my Faith. Amen.

An Act of Humility.

I am a sinful Wretch, O Lord, and yet if I bid thee depart from me, I banish all true happiness from my Soul. I long for thy presence, but how shall I entertain thee? thou wast born of a pure Virgin, wrapped in clean linnen, laid in a new Tomb, and dwellest now where nothing defiled can enter, but never was there so unworthy an Apartment prepared for thee as my polluted heart, into which I durst not presume to bring thee but that I know thou canst make it clean; However when by Faith I see that Body which all the Angels of Heaven worship, I cannot but abhor myself in Dust and Ashes; I am amazed to see such a Majesty come to visit a Sin-sick Soul in so poor a Cottage; yea, I cannot but tremble at thy presence, O thou King of Glory, because I am so overspread with the filth of sin. But I will lament those corruptions which I cannot fully purge away, and beseech thee not to despise me, though I do profess my self unworthy, but thy condescension in stooping to me will be the more illustrious*, and if thou hast less delight in me for the present, thou shalt have more Glory by me afterwards, when thou hast changed my vile body, and made it like to thy glorious Body, according to thy mighty power. Amen.

* Majoris enim pretii beneficium est quod præstatur indignis. Salvian.

S. 5. Which was given for thee.

An Act of Love.

Holy Jesus, I am not worthy to touch this blessed Body as it is thine, yet I presume to approach because thy Love hath made it mine. This is the Sacrifice for my sins, the price of my Redemption, and that by which my Soul was ransomed from Hell, and rescued from a dreadful Execution, **it was given for me**, and it shall now be given to me: And hast thou prepared such a propitiation for me, and offered it unto me, which is dearer to thee than thousands of Gold and Silver? Lord, I am even ravished with thy Love, and transported with affection to thee, who hast regarded me a forlorn Creature, and disappointed my Enemies that waited to see my fall: Dear Saviour, I will love thee with all my Powers, and strive and pray that I may love thee more and more, as fervently as ever any of thy Saints have done, I will give my self unto thee, and despise all other things in comparison of thee; and when I have once tasted of this all-saving

saving Sacrifice which was given for me, I am persuaded that neither Life nor Death, Pleasure nor Pain, things present or things to come, shall ever be able to separate me from the Love of God which is in Christ Jesus our Lord. Amen.

§. 6. *Preferve thy Body and Soul to Everlasting Life.*

An Act of Desire.

O my Celestial Food, the Bread that came down from Heaven, how doth thy sweetness, and my own necessities invite me? My Body alas! is liable to temporal, my Soul to Eternal Death, and behold here is the Medicine of Immortality, which will remove the Sting of the first, and destroy the Power of the second Death, which will fill me with the Graces which I want, fit me for the Glory which I desire, and advance my Soul and Body above the power of Corruption: I feel a mighty hunger created in me, an Appetite kindled after these incomparable dainties, which nothing but this Heavenly Manna can satisfy: Behold I despise the meat which perisheth and feedeth for destruction, and I long with a great impatience to taste of this Body of Christ, of which I may eat and live for ever, which will make the Grave unable to hold me, and Hell not to dare to shut its mouth upon me: O make no long tarrying, but give me now and ever this Bread, for I desire nothing but Christ; and if I want this repast, I shall faint or die before I come to the Mount of God.

A Meditation when the Bread is offered to us.

§. 7. *Take and Eat this.*

An Act of Admiration.

*Whence is it, that my Lord himself should come to me? No sooner doth his voice sound in my ears, but my heart within me leaps for joy. Oh blessed tidings to my poor Soul, almost famished with feeding on Husks and Vanity, faint and languishing with grief and fear, and behold thou sayest, **Take and Eat**, thou offerest thy self unto me, and commandest me to feast upon thy own Flesh, yea, upon all thy Merits and Graces. Lord! thou reachest out most freely that which I need infinitely, and that which I wish for above all things. Adored by thy admirable bounty, in compliance wherewith (unworthy though I am) I do stretch out a trembling hand, I do open my mouth, yea, my heart to receive thee: Open your Doors, O ye Gates of my Soul, and the King of Glory shall come in; Rejoice and be exceeding glad, for behold thy King cometh, meek and lowly, to visit the meanest of his Servants. Come Lord Jesus, come quickly.*

A Meditation while we eat the Bread.

§. 8. *In remembrance that Christ died for thee.*

An Act of Contrition.

O my Soul, behold how thou hast incensed the Majesty of Heaven? See how he gives up the most innocent and most holy Jesus, thy best, thy only friend, and his own dear Son, to be tortured and tormented for thy Sins: O how cruelly was he scourged with Whips, wounded with Thorns, loaden with the Cross, torn with Nails, pierced with a Spear, and rackt on the most painful instrument of Death! His lovely Face is defiled with blood and spitting, his Ears filled with taunts and curses, his Eyes drenched in tears for the ruine of his Enemies, and his Soul amazed at the terrors of the Divine Wrath; till at length all wounded, broken and bloody with many groans, yet with admirable patience he breaths out his holy Soul: And yet whatever he suffered was my portion. My pleasure hath been his pain, my wicked life hath caused his bitter death. Wretch that I am, to live in such a manner, that nothing else could satisfy or make my Peace! But here I come this day to call my Sin to remembrance; I will look on thee whom I have pierced, with a most tender and sympathizing affection, and while I break this holy Bread with my Teeth, I will commemorate how thou wast bruised for our iniquities, and how our offences did grind thee with grief
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and pain. Holy Saviour I am angry at my self, and full of anguish, to see what I have brought upon thee, I am sorry with all my heart, that I have given harbour to

* *Est enim tanta vis crucis Christi, ut si ante oculos ponatur, & in mente fideliter retineatur, ita ut in ipsam mortem Christi intentis oculis adspiciatur, nulla concupiscentia, nulla libido, nullus furor, nulla potest superare invidia.* Origen. in 7. ad Rom.

thy Murtherers: But I hope this most dismal spectacle * shall mortifie in me all desires after Evil; and make me abhor all those desperate pleasures, which must be so dearly paid for by thee, or else stand charged upon my Account for ever. No, no, I will never crucifie thee again by renewing my disobedience, for I have done too much already.

A Meditation after the Receiving of the Bread.

§. 9. And fed on him in thy heart by Faith with Thanksgiving.

An Act of particular Application and Gratitude.

Hail holy Lamb of God, thrice welcome art thou to a poor perishing Sinner, was it not enough that thou shouldst suffer so much for me, but thou wilt also give all the purchase of those sufferings to me? Thy loving kindness is truly admirable. Thou hast taken my sins on thy self and communicated thy Righteousness unto my Soul. Lord, while I believe and consider the benefits of thy Passion, I am revived and filled with an unwonted vigour: My Conscience doth accuse me of many and grievous sins; but I do here most humbly and thankfully set forth this perfect Sin-offering before thy Divine Majesty, and I know thou canst not except against it, I believe it is sufficient to atone thy anger; what I owe he hath discharged, what I have deserved he hath endured, so that for his sake I hope thou wilt set me free: Blessed Jesus! how is my Soul refreshed, that it is thus restored again to thy Fathers Love! Let Heaven and Earth praise thee, and declare the merit of this glorious Sacrifice, and I will bless thee while I have my being, I will love thee because thou hast loved me better than thy own life; my heart shall feast with Joy and Eucharist upon the Pleasures and Comforts, which I expect to draw from this celestial food; I have received thine immaculate Body, and it shall cleanse my sinful Body, and teach me by the virtue of so rare an example to relieve my poor Brethren for whom thou hast died: and to conquer my Enemies by my Charity, for thus thou hast done to me: And both my Lips and my Life shall set forth thy Praise; I begin to feel my self one with thee already, and I will wait till I am perfectly united to thee in everlasting Glory. Amen.

Meditations before the Receiving of the Cup.

§. 10. The Bloud of our Lord Jesus Christ.

An Act of Acknowledgment.

It will not suffice me, Dearest Saviour, to receive thee in part onely, for I must be wholly thine, and (blessed be thy Name) thou art willing to be wholly mine also. Thou hast already given me thy holy Body to cleanse my Nature, and now thou art preparing thy precious Bloud to wash away my guilt. My sins have poured out every drop thereof, wherefore thou presentest it to me by it self, to shew how truly thou didst suffer death for me. And now, O my Redeemer, thou hast said, This Cup is the Communion of thy Bloud, and thy Truth is unquestionable, thy Power is infinite, and thy Love was such, that thou gavest thy Hearts-bloud for me, I will receive it therefore as the Bloud of the Everlasting Covenant, the Seal of all the Promises of thy Holy Gospel: I have indeed (wile Sinner that I am) drunk in iniquity like Water, and therefore am unfit to taste this Water of Life, and yet I shall perish without it, for I am all over defiled, and this is the Fountain which thou hast opened to cleanse us; I am scorched with the Flames of evil Lusts, and unruly Passions, and this is the Cup which thou hast provided to cool and refresh us: O thou Medicine of immortality, my Soul longeth for thee, what value is sufficient for me to put upon this Heavenly Cordial? How can I reverence it enough, since the God of Heaven esteemed it a price sufficient for Millions of perishing Mankind? Lord let me taste, and my Soul shall

shall live, let me wash in this Laver before I come to thy great Tribunal, so shall I be whiter than Snow.

§. 11. Which was shed for thee.

An Act of Repentance mixed with Faith.

Was there ever so base a Wretch as I have been, who have accounted those sins small and trivial, yea, and made them my sport and pleasure, which have pressed down and wounded the Holy Jesus till he is all over drenched in his own Blood! Wo is me, I have easily committed that, which nothing but these streams can wash away: O ye accursed Lusts, ye have by wicked hands taken, Crucified and slain the Lord of Life, and if he had not sustained your fury, ye had delivered me over to Everlasting Burnings; I do abhor and detest ye all, how dear soever you have been to me, the sight of my bleeding Saviour hath stirred up my indignation against you, and I will revenge his Blood upon you, by sacrificing you all at this Altar. How can my Eyes but drop down Tears of Contrition when they behold thee pouring forth Rivers of thy Blood? But while I grieve to see thy bleeding wounds, I must not forget for whom thou didst sustain them; thy Blood was shed for me because my Life was forfeited; why art thou then so cast down, O my Soul? Wilt thou dishonour that price by thy doubts and fears which God hath accepted for all the World? Cannot that Sacrifice which appeaseth the Divine Wrath, satisfy thy Faith? Be not afraid, onely believe, and be assured, he will not cast away those whom he hath bought at so dear a rate, for thee it was shed, for thee it is prepared, open thy mouth wide and he will fill it.

§. 12. Preserve thy Body and Soul unto Everlasting Life.

An Act of Supplication.

O Lord, I tremble at the apprehension of all those Evils that stand between me and thy Glory; behold, the Grave gapeth for my Body, the Infernal Pit threatens to swallow my Soul, and Satan is ready (were he permitted) every moment to devour me; wherefore I beseech thee sprinkle me with thy All-saving Blood, that the destroying Angel may pass over me; Let me drink of this Cup of Life, and so shall my Body be free from Corruption, and my Soul from Condemnation; Death shall be defeated, the Grave dismantled, and Satan disappointed: Let me drink of thy precious Blood, that I may receive thereby abundance of thy Spirit, so shall my Body be hallowed into a sacred Temple, and my Soul shall be replenished with such Graces that I can never perish: Sweetest Jesus! how desirable are thy Provisions? O let us not always languish without them, but pity our dry and parched Souls, and water them we intreat thee, with these living streams, for behold we thirst, and long with a mighty Passion to drink of this Fountain of Life, that we may not faint in our Journey to those Rivers of Pleasures which are at thy right hand: O give us this Divine Cordial at present, and make it to us a Preservative for Body and Soul to Everlasting Life. Amen.

A Meditation in the Receiving of the Cup.

§. 13. Drink this in remembrance that Christs Blood was shed for thee.

An Act of Commemoration.

How chearing is this Cup to me, Blessed Jesus! which was so dreadful unto thee; it was thy Agonies, and thy Wounds which afforded me this Wine of Joy. Thou didst find how bitter it was when thou wert appeasing an offended God, but I taste

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how sweet it is now that thou hast made him a tender, and reconciled Father; I receive this Cup, O my Saviour, as a new pledge of thy dearest Love, for from those Pits whence these Rivulets did flow, I can discern thy heart bleeding in pity to my misery, and sick of Love: And since thou dost here give me a right to that great expiation which thou hast made, I do most humbly commemorate the same before the Father of Heaven, as the full satisfaction for my innumerable debts; and I will remember the dolours of thy Cross with a brisker sense than ever, because thou hast made me drink of thy Blood, and given me thy Soul, thy Life and thy Spirit, so that now I will live no more, but thou shalt live in me, because we have mingled Souls, and thou hast joined me to thy self by the Communications of thy Spirit. O let nothing separate that which thou hast so graciously joined together.

A Meditation after the Receiving of the Cup.

§. 14. And be thankful.

An Act of Thankfulness and Resolution.

Praise the Lord O my Soul, and all that is within me bless his Holy Name, for now I find the Mercy and the Peace, the Comfort and the Grace which flows from the Death of Christ, let all the World know what he hath done for my Soul, he hath rescued me, and many of my poor Brethren round about me from the nethermost Hell: Wherefore I will love thee, holy Jesus! more than I can express, and I will love them for thy sake; And since thou hast given thy self, thy Merits and Graces to me, and sealed a New Covenant with me in thy own Blood, I do here bind my self by this sacred Cup, to be sincerely thine*. I will spend my time and strength

* *Mos est regibus quoties in societatem coeant, implicare dextras, pollicesque inter se vincire. Mox—levi ista crurem eliciunt atque invicem lambunt: id fœdus arcanum habetur, quasi mutuo crure sancitum: Tacit. Annal. lib. 12.*

in thy service, yea, and sacrifice my Blood to bear Witness to thy Truth, if ever thou callest me thereunto. I will never betray nor forsake thee, but live and die with thee, for I have sworn, and am stedfastly purposed to keep thy Righteous Judgments. O let me never unballow that Body, nor defile that Soul in which the Lord Jesus delights to dwell, let no Oaths or Lying prophane those Lips, no Obscenity or Intemperance pollute that Mouth by which those Holy

Symbols have passed: And methinks I feel new desires and new hopes, my Nature seems renewed, my Blood refined, my Soul full of holy vigour, blessed be thy Name for it, let thy Mercy keep me in this happy temper till I have accomplished all my Resolutions. Amen.

§. 15. By these and such like Contemplations you must keep your minds employed all the time that the Heavenly Banquet doth continue; and if the Congregation be numerous, and there be further opportunity, the devout Soul will easily find more fuel to nourish these flames, (*viz.*) by considering the necessities of all Mankind, the Calamities of the Church, the Miseries of the Sick, the Wants of the Poor, the condition of our Relations, Friends, and Acquaintance, and recommending them all with an effectual Charity to Almighty God through Christ Jesus: As also by lamenting its own unworthiness and indispositions, by recollecting all its present wants both Spiritual and Temporal, by surveying the difficulties and dangers of that pious course now undertaken, and by calling upon the Father of Mercies, for Grace and Relief, for Courage and Strength, for Support and Protection in order to each of these: So likewise by doing Acts of mental Charity, to be put in Execution afterwards, *viz.* Resolving for the sake of Jesus to forgive and to do good to our Enemies, to reprove Sinners, instruct the ignorant, help those that are in need: And finally by contemplating of the wisdom and advantage of a Holy Life, the comfort and peace of a Happy Death, the joys and felicities of the Life of Glory, with the pleasures of those Souls that behold Jesus face to face: these and many more which the good Spirit will offer, we must improve as much as the time will give us leave, because

cause to look about us, or to unbend our thoughts while the Celebration is in hand, is a sign of a carnal heart and a base spirit, that is weary of conversing with God ; it is an affront to the Bloud of Christ, it exposeth us to Satans malice, and prepares us for evil suggestions, which unguarded Souls fall into sooner here than elsewhere ; and to conclude, it will make our Lord abhor us, the Spirit forsake us, and turn the Cup of Blessing into Poison and a Curse: Wherefore be very watchful that no evil or impertinent cogitation do divert you, till the Post-Communion doth begin, and then you must have no other employment, but to join with the Minister in that part of this Holy Office also.

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PARTITION IV.

Of the Post-Communion.

SECT. XIX.

Of the Post-Communion in general, and in particular of the Lords Prayer.

* Ἀποδοῦναι
 ὁ παῖς τοῦ
 πατρὸς
 De Es-
 senis, Porphy.
 de abst. lib. 4.
 Sect. 12. Gra-
 tias agere de-
 bent & cum
 hymno à mensa
 devenire Chry-
 sost. hom. 83.
 in Matth.

§. 1. **I**T is a rudeness in manners to depart from the House of our Friend as soon as the Tables are removed, and an Act of Irreligion to rise from our common meals * without Prayer and Thanksgiving. How much more absurd and impious then were it for us to depart so abruptly from the Lords Table? Our Church hath therefore here provided this concluding Banquet of Prayers and Praises, imitating our Saviours Pattern, who concluded his last Supper with that excellent Prayer, *John* 17. as well as with that Hymn, *Matth.* 26. 30. (which is supposed to have been the Paschal *Hallelujah*;) and all Churches do finish this Heavenly Feast in like manner as the following particulars will demonstrate: It is our part therefore to take care that the vigour of our devotion do not remit, for we ought to perform these duties also with the same affections; It is the first testimony which we give of that Piety that we have vowed, and if well done will be like the digestion and turning this Heavenly Food into spiritual nourishment: We do not eat our common meat onely to please our palate, but to support and strengthen our Nature, and to make us more fit for our Employment; in like manner we do not partake of the blessed Eucharist to put us into holy Raptures at present onely, but to strengthen our Souls, and put them into better frame for all Duties which we owe to Almighty God, so that now we must give the first experiment of our having worthily received.

† Docuit Apostolos ut quotidie in Cor-
 poris illius sacrificio, credentes au-
 deant loqui, Pater noster. Hieron.
 in Pelag. lib. 3. Vid. Aug. Ep. 59.
 Greg. l. 7. Ep. 63. Vide item Ambr.
 de Sacr. lib. 5. cap. 4.

§. 2. *The Lords Prayer* is placed in the first entrance upon this part of the Office, both in imitation of Antiquity †, and because it cannot any where be used more properly. For having now been made partakers of Jesus, and his Spirit, it is fit the first words which we speak should be his, as if not we, but he lived and spake in us; and surely these divine words can never be more effectual, than when we have the blessed Author of them so fresh in our memories, and have so lately set forth his most meritorious Death. We have in this Sacrament received him, and we know that unto as many as receive him, he gives them power to become the Sons of God, so that we may all with one heart and voice now say most chearfully, **Our father**, and apply every Petition to the present occasion in this or the like manner.

The Paraphrase of the Lords Prayer.

O Lord who hast now sealed our Adoption, and made us Members of Christ, we make bold to call thee [**Our father**] and do lift up our hearts to thee [**which art in Heaven**] to bless thee for this mighty favour, wishing that [**Hallowed**] and for ever blessed may [**be thy Name**] throughout all the World: Thou hast made us thy Servants now by Grace, therefore O let [**thy Kingdom**] of Glory [**come**] as soon as thou pleasest: In the mean time, since we have been fed with Angels food, we pray that [**thy Will**] may [**be done**] by

by us thy Servants [in Earth] as readily and as constantly [as it is] ever done by those blessed Spirits [in Heaven] We cannot distrust thy Providence for Earthly things, since thou hast given us thy own Son, and fed us with his Body and Blood; wherefore we will onely beseech thee, to [Give us this day] so much as is necessary for our subsistence, even [our daily Bread] to enable us to serve thee: [And forgive us] by the merits of that prevailing Sacrifice, now commemorated, all [our trespasses] by which we have deserved that wrath which Jesus hath endured. Lord pardon us therefore [as we] by thy example in this Feast of Love, do freely [forgive them that] have done any [trespasses against us.] And do thou not onely remit what is past, but lest we lose our comfort and break our vows, O [Lead us not] neither suffer us to fall [into Temptation] which we expect with more violence, now that we have renounced the bondage of Satan, [But] we trust in thee O Lord, and call upon thee to [deliver us from] all [Evil] Temporal, Spiritual, and Eternal. * [For thine is the Kingdom] over all, especially over us who have now sworn Allegiance unto thee. Thou onely hast the might and [the Power] to secure us. And therefore to thee shall all the Praise [and the Glory] be given by Men and Angels [for ever and ever.] O do thou therefore to these our requests say [Amen] that we may also join in thy Praises: So be it.

* Note, that the Doxology is here used, because this part of the Office is Eucharistical.

S E C T. XX.

Of the first Prayer in the Post-Communion.

§. I. **T**Hat the Eucharist was always concluded with a Hymn is observed by all, but we affirm there were Prayers also made after it, as appears by that Prayer of our Saviour, *John 17.* and also from the Custom of the Jews who finished the Paschal Solemnity with Prayers as well as Hymns *. And for the Christians, *St. Cyril* warns them † not to depart till the last Prayer be done. Besides, the joint consent of all the ancient Liturgies shew, that all Churches had such Prayers. As for this Form, the principal Clause thereof, of offering up our Bodies and Souls, is taken from *St. Paul, Rom. 12.1.* and it is a main end of this Sacrament (though the Roman Mass is wholly silent in it:) the rest of this Prayer (although the words be Modern) in sense agrees with many of the ancient Forms, and is so well contrived, as it may not onely serve to exercise our devotion at present, but teach us how to demean our selves so afterwards, that we may retain the benefits which we have received, as the more particular consideration thereof will shew.

* Hoc ita gesto pater-familias precationes mensarias ad finem precari pergit. Buxt. Synag. Cap. de Pascha 13.

† Εἴτε ἀναμνησας ἡ ἐκκλησία, &c. *Cyrl. Mystag. Cat. 5.*

The Analysis of the first Prayer in the Post-Communion.

- §. 2. This First Prayer consisteth of Three Parts:
1. A Supplication to the Father,
 1. For the acceptance of our Sacrifice of Praise,

Lord our Heavenly Father, we thy humble Servants entirely desire thy Fatherly Goodness mercifully to accept, &c.
 2. For the benefits of the Oblation made by Jesus Christ,

Most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, &c.
 2. An Oblation of our selves, by
 1. A solemn Dedication,
 1. The thing dedicated,

And here we offer and present unto thee, O Lord, our selves, our Souls and Bodies,
 2. The end of the Dedication:

to be a reasonable, holy, and lively Sacrifice unto thee.
 2. A Petition for Grace to make good this Vow,

Humbly beseeching thee, that all we who are Partakers of this Holy Communion, may be full filled with thy Grace and heavenly benediction.
 3. An Act of Humility, expressed in
 1. Acknowledging our unworthiness,

And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice:
 2. Petitioning to be mercifully accepted,

Yet we beseech thee to accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences:
 3. A Doxology to the whole blessed Trinity,

through Jesus Christ our Lord, by whom, and with whom in the Unity of the Holy Ghost, &c. Amen.

*A Practical Discourse upon the first Prayer with Meditations
after the Communion.*

S. 3. **O Lord our Heavenly Father, we thy humble Servants entire-ly desire thy Fatherly goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving.**] The devout Soul being newly refreshed with these Heavenly Comforts, and even ravished with joy to find him whom she loved and longed after, desires now an opportunity to express her gratitude: But alas, what have we to return? we can make no requital, onely we must acknowledge the favour, and offer up a Sacrifice of Praise for it; and since this is all we can do, we had need do this very well; but if we reflect upon the manner, even of this Oblation, we shall easily perceive there have been many defects, so that without a *merciful acceptance* it would never avail us in the sight of God; how apparent is it, that we have not praised God so affectionately and unfeignedly as so infinite a mercy doth deserve? Wherefore if we be really his *Humble Servants*, the first thought in our hearts, and the first word in our mouths, will be the Confession of our Failings, even in the whole Office from the beginning to the end, for the Ancients called the whole Communion the *Sacrifice of Praise**, (as our Church here doth) whereas the Romanists onely call it a *Sacrifice*†, without any other addition: but it is not the Sacrifice of Christ which we here speak of, for that is always pleasing to God, and was absolutely perfect; it is our own Peace-offering, in Commemoration thereof, in which there have been many failings, and therefore we desire and beg that it may be accepted in mercy, so that our Infirmities may not deprive us of the benefit and the comfort thereof, to which purpose let us thus meditate.

* *Ecclesia immolat in Corpore Christi sacrificium laudis: Aug. lib. 1. in advers. legis cap. 20.*

† *Praesta ut hoc sacrificium, quod oculis tuae Majestatis indignus obtuli. Missal. Rom.*

When I compare thy Acts with mine, Holy Jesus, I am exceedingly ashamed to behold so vast a disproportion. Thou givest me thy Merits and Graces, thy Life and thy Love at present, and hast promised thy Kingdom to me in Reversion, and I have scarce returned this with the entire Devotion of one half hour: O how little is my obdurate heart affected with the sense of my own Guilt, the fears of the Divine Wrath, or the apprehensions of thy Sufferings? Yet Lord I do desire, and did endeavour to praise thee, so that I hope thou wilt consider my infirmities with much compassion, and measure my services not by the exactness of the performance, but by the sincerity of my wishes, so shall I be accepted before thy Heavenly Father, and by the mercy of that acceptance be obliged unto thee for ever.

S. 4. **Most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion.**] Our Heavenly Father doth not at any time require our Praises, meerly for the advancement of his own Glory, but that we may thereby be the more fit to receive greater benefits from him*: thus in the design of this Holy Sacrament, he doth not onely intend it as a Sacrifice of Praise for the Death of Christ, but as a means to convey the blessings thereof to us; Wherefore we must in the next place petition that we may find the happy effects of our Lords Passion, and then we shall have good grounds to turn this Memorial thereof into Eucharist and Thanksgiving; We have beheld that sacred Body broken, and that precious Blood spilt in a Mystery, which is sufficient to atone our sins, and the sins of the whole Church; and we have now perceived our own need of Mercy, and we are in perfect Charity with all Christian People, so that it is now most proper for us to pray, that so excellent a price may not be paid in vain, so glorious an offering may not want its due effects: But that by this Sacrifice, as the

* *Οὐδὲν ἰσχυρὸς ὁ Θεὸς ἀποδίδωμι ὡς ψυχῇ ἐυχαριστία καὶ ἐυχαριστούν, τὸ το μόνον καὶ ἡμῶν ὀφειλόμενα, ἵνα καὶ ἡμεῖς τὰς πάντων παλιν πλείονα ἡμῶν παροχαί. Ch. in Gen. hom., 2.*

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moving cause, and by our Faith therein, as the instrumental, *we and the whole Church* may find remission at the hands of God: This is the great end of our communicating, and if we would most earnestly entreat for it, we may thus enlarge our selves.

* *Gratias agimus Deo omnipotens, non quantum debemus, sed quantum possumus: Liturg. S. Clement.*

Gracious Lord, we have beheld the efficacious and All-saving Sacrifice which thy Son hath offered for us, we have remembered it, and blessed thy Name for it, as well as we are able, though not so highly as we are obliged to do*. For the benefits thereof are inestimable. O let there not all be lost unto us, for want of Faith to believe and receive them! There is no want of merit in Jesus to deserve, no want of Mercy in thee to bestow remission; O let there not want in us, or in any of those for whom Christ died, Grace to accept this Pardon. Behold, Lord, how we struggle under a load of Guilt, a troubled Conscience doth perplex us, our remaining Corruptions oppose us, the decay of our Graces doth deject us, and lo here is an effectual remedy for all these Evils; help us we beseech thee every one, so to apply it, that both We and our Brethren whom we love as our own Souls, may find a blessed Cure; Who was ever reconciled to thee but by Jesus? Or who was ever so much thine Enemy, but this Holy Sacrifice hath made their Peace? And shall it be ineffectual onely to us? Dear Father, let us find the efficacy thereof in our selves, and discern the Fruits thereof in all the members of thy Church, so shall we be engaged to praise thee more and more for this great Salvation through Jesus Christ. Amen.

S. 5. And here we offer and present unto thee, O Lord, our Selves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee.] They that are truly sensible of that infinite mercy which God hath shewed them, will not think the praises of their Lips a sufficient return, but when they have paid them, will still ask with David, *What shall I return to the Lord for all the Benefits he hath done unto me?* Psal. 116. 11. If he required Sacrifice, Psal. 51. 16. they would give the fairest of their Flock; yea, if it were expected, they would lay down their own lives in Sacrifice. But no other Sin-offering besides that which Jesus hath made, is desired by the Almighty; onely a body hath he prepared us, Psal. 40. 8. And St. Paul beseeches us by the mercies of God to offer up that as a living, holy, and acceptable Sacrifice; and considering that our Saviour hath offered up his Body for us, this is no more but our reasonable service, Rom. 12. 1. By this Apostolical direction therefore, we do here make this Oblation of our selves, which (though wholly omitted in the Mass) was anciently a considerable part of the Sacrifice to be offered up at this Altar (called upon that account, *Mensam Rationalem*, by Theodoret, *Serm. 6. de Prov.*) and thence it is that Eusebius † mentions it as an essential part of this Office. We offer (saith he) the Eucharist with Religious Hymns and Prayers to God for our Salvation; yea, we consecrate our selves wholly to him and to his High Priest, the Word: dedicating our Bodies and Souls to him: And because all that we have done hitherto is in vain without this; we will First by several Reasons evince the necessity of thus offering up our selves at this Ordinance; and Secondly, direct the manner how it is to be done.

† Euseb. de Demonst. Evang. l. i. c. 10.

First, We have many peculiar Obligations to this Duty just now laid upon us; wherefore let it be considered: First, That our Lord Jesus hath here represented to us, how he hath given himself for us, and offered up his Body and Soul, to deliver our Bodies and Souls from everlasting torments in Hell fire; And is it not most reasonable (according as the old Roman Law determined) that he who is saved from Execution, and rescued from the Sword of an Enemy, should spend that Life which he hath received, in the Service of his Deliverer? We must now esteem our selves no more to be our own, since we are bought with a price, 1 Cor. 6. 20. such as the greatest Lover never gave for the purchase of his best Beloved, even with the precious Blood of Christ, and can we be so ingrateful and unjust as not to consecrate our selves to his Service who hath thus redeemed us? Secondly, He doth in this Sacrament give himself to us, intending to be with us, and dwell in us, wherefore it is most equal that the Covenant should be mutual, and that we should give our selves to him: as we must have him or nothing else will profit us; so

‡ Grotius de jur. Bel. & Pac. l. 3. c. 9. Sect. 10.

we

we must give our selves to him, or nothing else will please him *. If he please to make us happy in his desirable presence, We must dedicate our Bodies to be Temples † of the Holy Ghost; our Souls to be Houses of Prayer, and Rece&tacles of holy thoughts. Wheresoever this King of Glory comes, he must have all the Keys delivered to him, and he must be Commander in Chief, so will he be content to abide with us for ever; if so great a Prince shall condescend to espouse the meanest of his Subjects to be a sharer in his Riches, and a partner in his Honours, how can she do less than vow in all Duty to be for ever and most faithfully his? 1 Sam. 25. 41. Thirdly, We have chosen him to be our Lord and our Guide, as well as our Saviour, because his conduct as well as his pardon is necessary to our Salvation, wherefore we have now taken the Sacrament, that is the Souldiers Oath *, That we will Obey, and do whatsoever our General shall command us to our Power, and follow him whithersoever he shall lead us, not only through danger, but Death it self; so that we are bound to give up our Souls and Bodies to the conduct of our Triumphant Leader, who will doubtless carry them both safely through all the Armies and Ambushes of the Enemy, and bring them to Everlasting Glory. Fourthly, We have here received extraordinary testimonies of the divine favour, and pledges of the Love of Jesus, so that we are obliged in requital, to give back the greatest and best gift that we have, and that is our selves. When many of Socrates Scholars presented him with large donatives, poor Eschines came blushing to him, and said, Sir, I have nothing to give which is worthy of you, but I here offer unto you all that I have to give, (viz.) My self †, and I beseech you to accept this present, considering, that though others have given you more, yet none hath left himself so little as I, who have given you my self, and all at once: To whom Socrates made this reply (even as Christ will do, to those who present themselves to him) Thou couldst not have given me any gift more acceptable than thy self, and it shall be my care to keep this gift choicely, and I will return thee back again to thy self better than I received thee. There needs no application, but that every Communicant do as sincerely make oblation of their Souls and Bodies to God; for this the poorest may give, and yet this is more acceptable than thousands of Gold and Silver: If these reasons do convince us of the justice and the necessity of our making this Oblation, we may learn in the next place from the very Form in this Prayer, how and in what manner it may be done, for we are taught therein,

I. What it is which we must offer, (viz.) our whole Selves, not onely our Bodies but our Souls also *, for we consist of both these, God hath created and redeemed both, and each of them in their capacity can do him service, wherefore we must give him both, or he will accept neither †, because he hath no equal, he will have no Rival. All the Members of our Bodies, and all the Powers of our Souls, our Limbs and Senses, our Will and Affections, our Reason and understanding must be dedicated to him; for so long as any of these are under the bondage of sin, the rest cannot be intirely the Servants of God, Math. 6. 24.

II. To what end we make this Oblation of our selves. First, To be a reasonable Sacrifice: The offering up of our Souls and Bodies, since we are rational Creatures, is not like the Sacrifices of brute Beasts by dying, but by living agreeable to the Will of God, and the Rules of right Reason *; for Reason as it is

ἀλοκων αὐτοῦ δ,π ποιῶν δὲ Συμφέρει. Epicharmus. Τῷ λόγῳ καὶ δὲ ἐπιβοῶν σὺ φέρει. Ἐκ δ, βίον. Socrat. ap. Stobzeum.

* Cant. 6. 3. Domine, mea tibi oblata non prosunt sine me, nec tua mihi sine te. Bern.

† Οἶδα πρῶτον θεὸν ὁ σπρηγμίδας ἱερίον αὐτοῦ σπρηγμίδας, καὶ ἀγαλλία δῖον τεκλαίνων τὸ αὐτῷ. Ἰουλιῶ, καὶ νῶν εἰς ἑσπερίῳ τῷ θεῷ φωνῆς τὸ αὐτῷ σπρηγμίδας ὡν νῦν. Hierocl.

* Sacramentum seu juramentum militare erat: Se strenue facturum quacunque præceperit Imperator. Vegetius. Πειθαρχήσων καὶ ποιήσων τὸ δῖον τῷ ἀρχόντων καὶ δυνάμει, Polybius. Τοῖς στρατηγῶσι ἀκολουθεῖν καλῶς ἐπὶ τοῖς ἀνδράσιν. Dion. Halicar. lib. 11. Et ap. Horat.

Non ego perfidum dixi Sacramentum, Ibiinus ibimus, ut cunque præcedes. Supremum carpere iter Comites parati—

* Tu mihi magnum munus dederis, nisi forte parvo te æstimes. Sen. de ben. 1. Prov 23. 26. Et Prosper. Epigr. 15.

Quid vovet Domino, quisquis bene corde volutat, Ipsum se totum præparet & voveat. Major enim offerri nequit hostia mentis in ara, Nec Christi ex Templo suavior exit odor.

* Quod si corpus, quo inferiore tanquam famulo utitur anima, sacrificium est, quanto magis anima ipsa cum se refert ad Deum? August. Deinde cum plena resignatione & integra voluntate offer teipsum in honorem nominis mei, — corpus tuum scil. & animam mihi fideliter committendo. Tho. à Kemp. de imit. Christi, lib. 4. cap. 6.

† Pectora nostra dux non admittentia curas. Juven. * Ἡ ὁλως, ἢ μὴ ὁλως, Macrobi. Saturno.

* Ἐστὶ καὶ θεῷ λόγος. Ἐκ δ,

enlightned in us Christians, doth direct us to, and approve of all things that are good, and doth attest and confirm the Duties which God requires. He therefore makes himself a *reasonable Sacrifice*, who doth live prudently and piously, and walk according to the dictates of the best Reason; he that is religious and just, sober and

* *Qui innocentiam colit Deo supplicat, qui iustitiam Deo libat—qui hominem periculo subtrahit, optimam victimam cedit.* Min. Felix.
Vis Deos propitiare bonus esto, satis illos coluit quisquis imitatus est. Sen. Ep. 95.

† Οὐδὲν κολοῦν περὶ σφαιρῶν περὶ τοῦ θεοῦ, ἀλλὰ πάντα τέλεια καὶ ὅλα. Athenæus.
 Ταῦτά ποτε καὶ ἐν τῇ ἱερουργίᾳ ἐδίδετο, καὶ καὶ δὴ οὐκ ἔστιν ἡ μὴ τέλειον καὶ ὅριον. Suidas

|| Nullius autem (scil. hominis) sunt res sacre & religioſæ, quod enim Divini juris est, id nullius in bonis est. Justinian. Instit. lib. 2. tit. 1. Sect. 7.

* *Non enim sicut tunc corpora pro corporibus immolanda: sed vitia corporis perimenda sunt.* S. Ambros. in 12. ad Rom.

† *Aqua viva* Hebr. Dialecto, est aqua fontana, ebulliens, perennis & jugiter manans.

humble, meek and patient, compassionate and charitable*, for these things are in themselves the most Rational, and we have the greatest reason, and the highest Obligations to perform them. Secondly, We offer our selves to be an *Holy Sacrifice*, that is, to be pure and spotless, as all those offerings were appointed to be † which were offered to the Divine Majesty: And as all such offerings were set apart and sanctified, never to be accounted the Owners †, or to be used to any common or prophane use afterwards; so when we are purified by the blood of Christ, and dedicated to God, it is with intent never to use our Faculties as the Servants of Sin, nor our Members as the Instruments of Unrighteousness any more; Our Eyes must not look towards wantonness, our Ears must not hearken to vanity, our Tongues must not speak lies or slanders, our Hands must not wrong nor oppress, nor our Feet spurn the Poor, neither may our Wit or Reason, our Passions or our Will be the Slaves of Sin hereafter. *For we are holy*, 1 Cor. 3. 16, 17. and if we unhallow our selves again, it is a crime equal to *Belshazzers* sacrilegious drinking in the holy Vessels of the Temple. Thirdly, That we may be a *Living Sacrifice*, for we do not vow to kill or destroy our selves as some of the Heathens did in honour to their less-deserving Deities; but we resolve to sacrifice our Lusts * by mortification, because so long as they live, we are dead to the Service of God: We engage to be living †, that is, lively and strong, vigorous and persevering in all religious duties, and that we will perform all kind of good works with such an alacrity, as may express Life and Spirit; so that although we do not or cannot return the Love of Jesus, by dying for him as he hath done for us, yet we will live to him, and desire our life no longer, nor for no other end, than to advance his Glory, and do his blessed pleasure: And now if we do so far understand our own interest, and are so really weary of the bondage of Satan, as to desire and long for a better Master, and do wish unfeignedly that we may be accepted as the Servants of God, let us resign up and dedicate our selves to him in this or the like Form.

An Act of Oblation of our selves, or the Form of a Vow after the Holy Communion.

O most merciful Lord God, I am amazed at the mighty favours which thou hast shewed to me a sinful wretched Creature! I cannot but acknowledge thy goodness, although I can make no retribution; had I all the World at my disposal, I could freely give it all to thee as a testimony of my unfeigned gratitude; but I hear thy gracious voice saying, My Son, give me thy heart: It is not mine (dearest Lord) but me thou seekest, sinful and miserable though I am, yet I am that Purchase for which Jesus hath left his Glory, laid down his Life, done and suffered all these things: O marvel-lous condescension! I am nothing, I have nothing, I am void of all good, full of evil, and deserving thy wrath, so that I abhor my self, and canst thou delight in me? Be it so then, for I will dispute no more with unsearchable Mercy, I believe O my God and wonder, I can no longer resist thy condescending and Almighty love; I will with all the joy imaginable give my self to thee, for thou hast but lately restored me to my self. Alas, I have been a Prisoner to Satan, a Slave to Sin, and marked for destruction, but thou hast procured my Pardon, my Liberty, and my Life, requiring no more for so unexpressible bounty, but onely that I will intirely become thine; Had I the life of an Angel, the understanding of a Cherubin, or the powers of one of the Heavenly Host,

thou dost deserve it all ; I am sorry I am no better, yet such as I am I do most freely surrender my self unto thee, both Soul and Body, avowing that I will be no more my own but thy servant in all things. My Understanding shall enquire after thee, my Will shall chuse thee, my Affections embrace thee, my Senses shall obey thee, my Passions shall be at thy command, and my Thoughts shall be always of thee. O be thou pleased to come and reign over me, take possession of me, for thou hast won my heart ; I shall never be my own till thou hast made me thine ; but if now at last I may be accepted, I hope I shall never be so unjust and ungrateful, so foolish and absurd, so perjured and sacrilegious, as to rob thee of my self hereafter, or wilfully to profane my Body or Soul any more : It is indeed a miserable gift that I offer, a defiled Body, and a stained Soul ; But it is all I have to give, and all that thou requirest, and it will be freer and better by being thine : Let me never have other Master, let me never sully that which the Blood of Christ hath washed, nor sell that to Satan which Jesus hath bought for God. Grant me therefore, gracious Lord, that I may find by the workings of thy Spirit within me, that thou hast accepted me, give me such help from thee to confirm my hope, that I may always perform my Vows, and never rob thee of that which I have dedicated to thee in the sincerity of my Soul ; I have sworn and am steadfastly purposed to keep thy Righteous Judgments, I am thine, O save me for thy mercies sake, Amen, Amen.

§. 6. Humbly beseeching thee, that all we who are Partakers of this Holy Communion, may be fulfilled with thy Grace and Heavenly Benediction.] There are too many who are forward enough to promise great

things * while their zeal is warm, which they either do not intend, or do not take care to perform †. But the sincere Christian is not more ready to make his Vow, than diligent to keep it ; wherefore he considers that this will prove but a vain Oblation, unless he can obtain the Divine Grace and Benediction to enable him to perform it, and accordingly his next care is to pray most earnestly for the aid of Heaven, both for himself and his Brethren : We may perhaps be too confident and secure, imagining the evil spirit to be cast out, and both Soul and Body consecrated unto God ; but alas, how easily may the Enemy return and recover his Hold, if the Grace of God do not preserve us : Let us therefore now consider how prudently we have made this Vow, and how blessed we may be in keeping it ; let us remember how often we have formerly been surprized, and what danger there is of future failings ; and finally, let us think how impossible it is to stand without the assistance of the Holy Spirit, and then doubtless we shall hunger and thirst after Righteousness, and accordingly (as he hath promised) we shall be filled, Matth. 5. 6. We shall not ask Riches, Honours, or Pleasures ; for we have renounced them all, but above all things we shall desire the grace of God and his blessing, whereby we may have power to keep our Covenant with him, made upon the Blood of Jesus, and this is that request which the Lord delights to hear, and which now we have most need to make ; and doubtless if we be sincere, it shall be granted, to which purpose we may add this supplication as the enlargement of the preceding Petition.

* Προς τὸ πρῶτον οὐκ ἔστιν ἡ δόξα πάντα ἐκκόλως ἀποχρημένοι Theoph. in Matth. 20.

† Quid enim est turpius quam promittere quæ præstare aut nolis per ignaviam aut non possis per imbecillitatem ? Drus.

Behold, O blessed Jesus ! how many of thy redeemed ones are here returned to their duty and allegiance ; we have all vowed our selves thy servants, but we do yet tremble in expectation of those most furious assaults which will be made upon us by the Enemy, from whom we have withdrawn ; and alas ! we have too often again returned to folly : But if thou please to plant thy Grace within us, and send thy blessing upon us, we fear not his policy nor his power ; We have received that Heavenly Food which is the means to convey this Grace ; and we know that by this Celestial Remedy many of thy Servants have been dreadful to the powers of darkness, and thou didst never cast off any humble Soul : O bless then this Life-giving Mystery unto us, that we may find such power and strength, such courage and resolution flowing from thence, that we may all stand firm to the purposes which we have made : Sweetest Saviour, we are now

thy Servants; and O what quiet and comfort, what safety and joy, what honour and pleasure have we under so gracious a Lord? how happy shall we be in enjoying a freedom from Anger and Intemperance, Malice, and Revenge, Pride and Covetousness, and all the Furies which use to torture us? O mark us for thine own therefore, and deny us not that Grace which is necessary to make Thee ours, and us to be Thine; if we feel not some effects thereof, we shall sink and die for fear lest thou hast rejected us, and our Oblation. But who did ever seek thee and did not find thee? who ever trusted in thee and was forsaken? Or why should we suspect thou shouldst make us the first instances of such a severity? We are sure in thee all fulness of Grace doth dwell. O let it now overflow, that of thy fulness we may all receive, so shall we daily and always perform our Vows. Amen.

§. 7. And although we be unworthy through our manifold sins, to offer unto thee any Sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences.] To offer up the Sacrifice of Praise is properly the employment of an Angel, and to make whole Burnt-Offerings, was the Office of the sacred Order alone. But we Christians are every one so far become Priests as to be allowed to come near to Gods Altar, and there we are admitted to offer the incense of our Praises, and to make our selves a living Sacrifice: Yet the more favour we have, the more humility we should express, because we are unworthy of it, and we must not let our presumption grow upon the Stock of the Divine Condescension: Let us remember therefore that *Aarons Motto* was, *Holiness to the Lord*, *Exod. 29. 30.* and that God destroyed his two Sons, for making bold to offer unworthily, declaring thereby that he would be sanctified in those that came near to him, *Levit. 10. 3.* so that we had need be exceeding humble, and with all possible lowliness, confess our unworthiness; for alas, we have been Enemies and Rebels, treacherous and unfaithful, full of vain thoughts and vile affections; all which is most apparent to him before whom we stand: so that we may justly profess if we had not been encouraged by his Love and goodness, and commanded by his own Precept, we durst not have approached to these terrible mysteries. Yet since it is our bounden Duty, and a Service so fit, so just, and reasonable, we may hope he will accept us, not because we are worthy, or have done any thing to merit his favour, but because he is merciful

* Non estimator meriti sed venia largitor. Ambros. & Rom. Missal.

† Qui petit primo debet attendere, ut pro suis meritis nihil accepturum se putet: sed de Dei misericordia tantum. Bern. in sent.

and apt to forgive our failings: if he should take a measure of the worth of our Sacrifice by the Holiness of the Offerers†, it is sure ours would be rejected, and therefore it is best for us to fly to his mercy. For the best of Gods Saints (whose devotion far excelled ours) have set us this Example, and found it the wisest and safest way. I confess to thy goodness (saith St. Ambrose) that I am not worthy to come near to so great a Mystery, for my manifold sins.— But thou canst make me worthy—Wherefore although a Sinner, I come to thy Altar to offer the Sacrifice which thou hast appointed. Whose Example we may follow by this or the like Act of Humility.

O thou All-seeing and most holy Lord God, I have been admitted to make an Oblation of my praises and myself unto thee, and I am infinitely concerned that thou shouldst accept me therein, not for any merit in me, but for thy own mercy sake. O my God, thou knowest I have been polluted with Sin, undutiful to thy commands, unfaithful to my promises, unmindful of my Obligations, confederate with thy Enemies; yea, and even in the time of these holy Mysteries so obdurate and confused, that I might justly fear lest my wretchedness should make my Sacrifice an abomination. I blush that I am no fitter, I lament that I should bring so many defilements where the purity of an Angel is scarce sufficient: But I take Sanctuary in thy most obliging condescensions, and because I am so unworthy, I will endeavour to esteem my self as vile, as I really am in thy sight; O do not look upon the deserts of a wretched sinner, but remember thy own mercies, and accept what thou hast required of me. And so shall thy favour be more illustrious, because it is bestowed upon so undeserving a Creature, and the sense of my

unworth.

unworthiness shall enlarge my thankfulness, and make me praise thee more than if I had approached with all perfections.

§. 8. Through Jesus Christ our Lord, by whom and with whom, in the Unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, World without end : Amen.] When the People prayed without, Luke 1. 10. they directed their Faces toward the Temple, and the Priest who was there offering Incense ; but we have much more reason to lift up our hearts to our great High-Priest who is now entered into the Heavens, and doth there present most perfect Intercessions, and unreprouable Mediations for us. We know our own services to be altogether imperfect ; wherefore we do here declare, that our onely hopes of Acceptance and Pardon, is Through Jesus Christ, by whom we are directed to offer the Sacrifice of Thanksgiving, Heb. 13. 15. as we here do in this present Doxology, which comes very near to the ancient Form used in this Office *, and doth glorifie the whole Trinity, from every person whereof we have now received peculiar testimonies of Grace and Favour ; and I wish that we may do it with a devotion proportionable to the great Obligations now laid upon us, and then it will be accepted according to our desire. Amen.

* *Andi quid dicat Sacerdos : Per Dominum nostrum Jesum Christum, in quo tibi est, cum quo tibi est honor, laus, gloria, magnificentia, potestas cum Spiritu Sancto a seculis, & nunc, & semper, in omnia secula seculorum. Amen. Ambros. de Sacr. l. 6. c. 5.*

The Paraphrase of the First Prayer.

§. 9. [O Lord] whom though we may make bold to call [our Heavenly Father] through Christ Jesus, yet [We] esteem it our honour to be accounted [thy humble Servants,] Having now finished this great Mystery, we do most heartily and [intirely desire thy Fatherly goodness] to pass by our failings therein, as the infirmities of thy own Children, and [mercifully to accept this our] Oblation of our selves, together with our Eucharistical [Sacrifice of Praise and Thanksgiving] for the sufferings and merits of our Redeemer : [Most humbly beseeching thee] who hast given such a Sacrifice for us, and in this holy Sacrament offered the benefits thereof unto us, That thou wilt please [to grant] that it may not be in vain to us or any of thy People. But [that by the merits] of the Passion [and death of thy Son] our Saviour. [Jesus Christ] which we have now commemorated, [and through] a lively [Faith in his blood] which was shed for us : Both [We] who have now Communicated [and thy whole Church] throughout the World [may receive] a free Pardon, and full [remission of our Sins :] And also obtain reconciliation and adoption, sanctification and power against Sin, assurances of Peace, hopes of Glory, [and all other benefits of his] All-saving [Passion.]

[And here] at thy Altar, where thou hast reminded us of thy giving thy Son for us, and where thou hast offered to make a League with us in his most precious Blood, [We offer] not onely the praises of our Lips, which are too mean a return for such favour ; but we dedicate [and present unto thee, O Lord] that which thou chiefly requirest, and all that we have to give, even [our selves] wholly and entire, all the powers of [our Souls and] all the members of our [Bodies] designing them absolutely to thy service, and intending them [to be a reasonable, holy, and lively Sacrifice,] and therefore we have consecrated them [unto thee.] And we hope thou wilt accept us for thine own, and never suffer us to be enslaved to sin hereafter : And that we may keep this Vow, we do here crave thy gracious assistance, [humbly beseeching thee] to send thy Holy Spirit to take possession of our hearts, so [that all we who are partakers] of the outward part [of this holy Communion] being made thine [may be fulfilled] and replenished in Soul and Body [with thy Grace] within us, [and] thy [Heavenly Benediction] upon us.

[And although we] confess thou mayest justly charge us to [be unworthy through] the stain and the guilt of [our manifold sins] which mingle with

with all our Duties [to offer unto thee] so pure and holy a Majesty [any Sacrifice] of Praise, or to make any Oblations before thee, [Yet we] have ventured (in hopes of thy goodness) upon this sacred Mystery, and we do [beseech thee to accept this] our imperfect endeavour, as a testimony of our desire to please thee, since it is [our bounden Duty] to shew forth the Death of Christ, and that homage [and service] which thou commandest us to perform: Wherefore, Dear Lord, be thou pleased with this so sincere, though poor acknowledgment, [not weighing] or considering [our merits] by which we cannot pretend any right to thy acceptance, [but pardoning our offences] which might cause thee to reject us: O do thou deal thus with us [through] the Merits and Intercession of [Jesus Christ our Lord, by whom] as our Mediator [and with whom] as thy only Son [in the Unity of] and together with [the Holy Ghost] we desire [all Honour and Glory] may [be] given [unto thee O Father Almighty] both now in this World, and for ever in the [World] which is [without end.] Amen.

SECT. XXI.

Of the second Prayer in the Post-Communion.

§.1. **W**Hen we communicate often, it may be very grateful, and sometimes very helpful to our Devotion to vary the Form: for which cause the Church hath supplied us with another Prayer, that so according to the temper of our Spirit, we may make our choice: This being more full of Praises and acknowledgments, will be most fit when our minds have a joyful sense of the benefits received in this Sacrament; as the former consisting chiefly of Vows and Resolutions is more proper when we would express our selves in Love or Duty; And yet we may use either of them at any time, because neither doth the former want Thanksgivings, nor this, Petitions for Grace: The Composition of this also, is regular and judicious, pious and extracted out of ancient Forms, and (as the former Prayer) it will not onely serve to close our Devotions within the Temple*, but it offers very useful Meditations for the Closet also, after we return home, as the ensuing Method will demonstrate.

*Non est vera
Religio que
cum Templo re-
linquitur. La-
tantius.

The Analysis of the second Prayer in the Post-Communion.

§. 2. This Second Prayer consisteth of Four Parts :

- | | | |
|--|---|---|
| 1. A hearty Thankgi-
ving for the
present Fa-
vour, descri-
bing | 1. The Object of our Praise,
2. The Subject thereof, | Almighty and Ever-
lasting God, we most
heartily thank thee,

For that thou hast
bought us to feed us
(who have duly re-
ceived these holy My-
steries) with the spi-
ritual Food, &c. |
| 2. A free Con-
fession of the
Benefits affu-
red thereby, | 1. In pos-
session,
2. Union with the
Saints,

2. In reversion, Eternal Life, | And dost assure us
thereby of thy favour
and goodness towards
us,

And that we are very
Members incorporate
into the mystical Bo-
dy of thy Son, &c.

And are also Heirs
through hope of thy
Everlasting King-
dom, &c. |
| 3. An humble
Petition that
we may re-
tain them :
shewing, | 1. The thing requested,

2. The ends
why we do
request it,
(viz.) for
3. The motive to obtain it, | And we most hum-
bly beseech thee, O
heavenly Father, so
to assist us with thy
Grace,

that we may continue
in that holy fellow-
ship,

And do all such good
works as thou hast
prepared for us to
walk in;

Through Jesus Christ
our Lord :

To whom with thee,
and the Holy Ghost,
be all Honour and
Glorie, World with-
out end. Amen. |
| 4. A Concluding Doxology, | | |

*A Practical Discourse upon the Second Prayer with Meditations
after the Communion.*

S. 3. Almighty and Everlasting God, we most heartily thank thee for that thou hast vouchsafed to feed us who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ.] This Act of Thanksgiving may be expressed in various words, but it must not be omitted after the

* Quibus pervatis & participato tanto Sacramento gratiarum actio cuncta concludit. Aug. Ep. 59.

† Arrogans oratio si ab homine quid postiturus, dicat statim Da mihi, hoc peto. Debet inchoari oratio à laude Dei, ut sequatur supplicatio. Ambr. de Sacr. lib. 6. cap. 5.

|| Sequentium rerum certitudo est præteritorum exhibitio. Greg. in Evang. Hom. 1.

* Ascensus gratiarum descensus gratia. Calliod. Efficacissimum genus est rogandi gratias agere. Plin. Pan. Indignus est dandis qui ingratus est pro datis. Aug. de temp. 112.

.. Sacrificia non sanctificant hominem (non enim indiget Deus sacrificio) sed conscientia ejus qui offert sanctificat hominem pura existens. Iren. lib. 4 cap. 34.

Communion *, and therefore it is put into both these Forms: We ought not at any time rudely to ask for blessings from God, until we have prepared the way by Praises †. But having so lately received so great mercies, it would be unsufferable to pray for more, till we have acknowledged those which are already bestowed on us: And by confessing the former mercy in the very entrance of this Prayer, we do both encourage our selves to ask, and expect further blessings ||: and we do also by our gratitude engage the Almighty to give us more *. Besides, the very gift it self now imparted to us, is the greatest and the best, the most sweet, and most necessary for us in the World: we bless God for our daily Bread, our common Food, how much more then, ought we to praise him for this spiritual Food, which nourisheth our Souls unto Life Everlasting? True it is, that carnal and unworthy Receivers have little cause of joy:., for they have eat the Bread and drunk the Wine, not discerning the Lords Body and Blood; but those that prepared themselves by Repentance, and received by Faith, those I say have fed upon the spiritual part, and therefore they have the most reason with all their powers to bless the Lord in this wise.

An Act of Thanksgiving.

It is a mighty favour to me, O my God, that thou hast made Bread to grow out of the Earth to nourish my mortal body, but O how far hast thou transcended that mercy in giving me the Bread of Life from Heaven to feed my immortal Soul; Whom was there in Heaven or Earth that I could have wished for in comparison of Jesus Christ, and now thou hast given him to me whom my Soul longed for, and in him thou hast given me all, for he is all in all: He is the fairest of ten thousand, for whose sake I will trample upon all that this World accounts desirable: O my Soul bless thou the Lord: I came not to gaze at or taste of the outward part, but to satisfy the longings of my sin-sick Soul, by laying hold of the merits of a crucified Saviour, yet I have received the Sacred Elements, and thou hast made them to me, that which I needed and

* Ideo in similitudine quidem accipis Sacramentum, sed veræ naturæ gratiam virtutemque consequeris. Ambros. de Sacr. lib. 6.

desired, even the Body and Blood of thy Son, I have received his Flesh in Sacrament, but his Grace in reality *. And O how it fills my Soul with joy, to behold thy Majesty appeased, my Sins expiated, my Peace made, and my Enemies vanquished; it revives my spirit, and refreshes me, more than comparisons can express, more than any can apprehend, but they that feel the like. O praise the Lord with me, and let us magnify his name together: we should have thought it a great felicity to have beheld the Glories of Jesus at a distance, but he hath now sent home to our hearts, wherefore we will declare his mercy for ever, Amen, Hallelujah.

S. 4. And dost assure us thereby of thy favour and goodness towards

* Εἰς τὸ τέλος. us. When St. John was to introduce the Institution of this Sacrament he doth Joh. 13. 1. i. e. it with this Preface, Chap. 13. 1. Having loved his own, he loved them to the end, or (as the word rather signifies *) He loved them in the highest degree, intimating that this holy Communion is designed as a testimony that he loved us with a most perfect love. And there are many considerations which do most clearly shew

shew this to be an assured pledge of the favour of God unto us: 1. If we consider it onely as a *Feast*, it hath always been a token of great respect, and a symbol of intire friendship, to admit (especially our inferiours) to our Table*: thus *David* expressed his kindness unto *Mephibosheth*, 2 Sam. 9. 7. and *Joseph* to his estranged Brethren, Gen. 43. 25. and no man willingly eats with those, whose persons or manners he dislikes, Gen. 43. 32. Besides, Feasts have been esteemed a means to reconcile those who have been at variance, whence it is a Proverb in *Ben-Syra*, *Spread the Table, and the contention will cease*: And is it not matter of unspeakable joy to us who were Enemies, Rebels, and condemned Wretches to be thus invited to feast with the Lord of Hosts? Can we have a plainer Symbol of his favour, than thus to be treated as his dear Friends? 2. But it is not an ordinary Feast, for it is a *Feast upon the Body and Blood of Christ*, which was the great Sin-offering. Now it was not lawful of old for any † to taste of the Expiatory Sacrifices, because those offerings could not wholly abolish Sin, nor remove the Anger of God; he was not so perfectly reconciled by them, as to give back the Offerers any part, on which they might feast with him: But by the perfect Oblation of Jesus Christ, it is evident, that the Divine Justice is fully satisfied, and therefore the Flesh and Blood of Christ, is given back to us by God in Sacrament, that we may eat thereof before him, and thereby be assured, that he will remember our sins no more: but this is more largely described by others. 3. It will further appear to be a pledge of Gods infinite Love to us, if we consider, who it is that in this Holy Rite he gives to us, even *Jesus Christ* his dearly beloved Son. May we not say (as God to *Abraham*, Gen. 22. 12.) Now know we that thou lovest us, because thou hast not withheld thy Son, thy onely Son from us: And justly may we argue with *St. Paul*, Rom. 8. 32. He that hath given us his own Son, how shall he not with him also freely give us all things †? when he hath given the greatest and best to us, to make us his Friends, shall he deny us any lesser matters when we are reconciled? We may be confident there is nothing which God values more highly than his own dear Son, and that his design in giving him to us in this Sacrament, is to be a testimony, how infinitely he loveth us, and how earnestly he desireth our Salvation. 4. That which adds weight to all the former, is, the consideration of the Giver, who is the God of Truth, and is most sincere in all his dealings with us, so that we may be assured of all imaginable reality on his part. And now how should it fill our minds with joy, that we have such a pledge of his favour * who is Almighty in power, and governs all the World, whose goodness fills Heaven and Earth with joy. Were the gift never so mean, that were bestowed in token of his favour and goodness, it ought to be esteemed above all things; therefore let us thus acknowledge our gratitude for so excellent a gift, upon so blessed an account; from so glorious a Majesty.

* Mense ejusdem participis: quod magnum amicitie symbolum olim creditum. Grotius. Τράπεζα καὶ ἀλλὰ σύμβολα γνησίου φιλίας ἀνθρώπων Philo.

† Οὐτε ἀποτέρας ἢ ἀποτεροπαίοις ἢ δυομύλων. Porph. de ablt. lib. 4. Sect. 44.

† Τί δὲ αὖτις αὐτῷ καὶ κατὰ τὸν νόμον; ὁ δὲ τὸ μέγιστον τοῖς ἐχθροῖς δωρεῶν, πῶς τὰ ἐλαττωμένα δώσει τοῖς φίλοις; Chrysost. in Rom.

* Non tam dono lata est quam abs te datum—id vero triumphat serio: Terent. Eun. 3. 11. At illa quanto gratiora sunt quantoque in partem interiorum animi descendunt, cum delectant cogitantem magis a quo quam quid acceperit? Sen. de ben. lib. 1. Sect. 15.

An Act of Acknowledgment. Part. I.

There are many, O Lord, who are most importunate to obtain thy favour, and unquiet till they receive some Testimonies thereof, and yet when their desires are granted, they are unmoved and ingrateful. But I will endeavour to praise Thee as heartily for these manifestors of thy Love, as I desired them fervently. I acknowledge therefore that I am full of wonder to find myself honoured with the highest priviledges, and remarked with the most illustrious signals of thy endearing Love; I begged the mercy of gathering up the Crumbs under thy Table, and behold thou hast placed me among thy Children, and fed me with the choicest of thy Preparations; thou hast offered unto me a Crucified Saviour with all his Merits and Graces, which is so great an assurance of thy good will towards me, that it were folly and impudence to suspect it: O Lord, thou hast shewed this token upon me for good, that all my Enemies may see it and be ashamed; for all the Powers of Darkness are confounded to behold me a poor despised

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wretch

wretch, whose ruine they gaped for every moment, thus to be made a Guest at thy Table, and treated as one of thy dearest Children, or best beloved Friends: I will not be proud of this honour, because I did not deserve it; but I will rejoice in it, and bless thy Name for it, because it hath revived my hope, and cheared my drooping Soul, and I am persuaded this fresh testimony of thy favour shall engage me to love thee with an unalterable affection: There was nothing in the World I desired in comparison of thy Love, nor could I have wished a more certain pledge of it, than thy Son and my Saviour. Welcome O my dearest Redeemer, for thy own sake, and thrice welcome as thou art the evidence of thy heavenly Fathers love to me a miserable Sinner. I will acknowledge it with delight as I am able at present, and my whole life hereafter shall shew how deep a sense I have of this inestimable goodness, and when life and breath doth fail, it shall be the subject of my Eternal Hallelujahs. Amen.

§. 5. And that we are very members incorporate in the Mystical Body of thy Son, which is the blessed Company of all faithful People.] The second happiness assured by this Holy Eucharist, is, that we are thereby united to Jesus, so as to have fellowship with him, 1 John 1. 3. and in St. Pauls phrase we do thereby become Members of his Body, of his Flesh, and of his Bone, Ephes. 5. 30. for he gives us himself to be our food, with intent that

* Hoc Sacramentum ideo nobis datum est, ut Corpus Ecclesie Christi in terris cum Capite quod est in caelis coadunetur. Aug. Serm. 8. ad frat. in Ereno.

he may be one with us, and we with him*. As some have made their Leagues of Friendship by drinking each others Bloud, thereby intending to sympathize, and as it were to mingle Souls; and since we have been fed with that Food, with which God feeds his dearest Children, and have participated of that Spirit which quickens the great Mystical Body of Christ, 1 Cor. 12. 9. we may infer, that we are living Members of the true Church also: Let us therefore solace our selves with reflecting upon the happiness of our present Estate. How little (saith the Philosopher) should we be troubled with care or fear, if we were of the Imperial Family†, and shall not our Relation to God, and our Union with Jesus, cheer us much more? What can he want that hath such a Father and Friend? What can hurt him who hath such a Protector? How can he die whose life is hid

† Τὸ δὲ ὅτι διὰ τὴν κοινότητα ἔχοντες καὶ μετέχοντες τῆς ἀνδραγαθίας καὶ τῆς ἐλπίδος καὶ τῆς ἀγάπης τοῦ ἀποστόλου καὶ τοῦ κυρίου καὶ τοῦ θεοῦ, ἄνθρωποι ἐσμὲν. Art. in Epic. lib. 1. cap. 8.

with Christ in God? Again, Is it not an excellent felicity to be admitted to the blessed Society of Apostles and Prophets, Saints and Martyrs, and to have an interest in the Prayers, and a share in the hopes of all the excellent persons now in the World? That pious Emperour professed he esteemed himself more happy in being a member of Christs Church, than in being Head of the Roman Empire; and if we duly apprehend the favour which we have now received, we may thus express our gratitude.

An Act of Acknowledgment. Part. II.

I bless thee with all my Soul, O my God, for that thou wert pleased to make me (who was by Nature a Limb of Satan) to be a Member of Christ and of his Church by Baptism, and yet when I had forfeited that blessing by my transgressions, thou hast admitted me to a nearer Union with Jesus in these holy Mysteries, than ever my Soul knew before; so that now thou imputeest my Offences to him, and communicatest his Merits and Graces unto me. Alas, What am I that I should eat of that meat and drink of that Cup with which thou hast feasted holy Souls, and entertained thy best beloved ones? My unworthiness would tempt me to suspect the reality of such a favour, but I hope thou wilt abundantly convince me, by granting that thy Grace may work in me in the same manner as it hath done in thy Saints and Servants in all Ages, producing in me eminent and exemplary vertues, and a plentiful increase of all good works; so that following the steps of Jesus, and the Examples of his holy ones, this now begun Union may be perfected, when I shall be entirely joined to my glorious Head and glorified Brethren, and make one in the Celestial Choir to sing thy Praise. Amen.

§. 6. And

§. 6. And are all Heirs through hope of thine Everlasting Kingdom, by the merits of the most precious Death and Passion of thy Dear Son.] The third Benefit which worthy Receivers have by this Sacrament, is, that it doth consign them to a blessed immortality, and this follows from the former, it being impossible any true Member of Christ should be left for ever in the Grave, since the Head liveth, the Members shall live also, *Joh. 6. 54*. Hence the Fathers called it an Antidote against Death*, and the means to make us partakers of our Lords Immortality†. For Jesus doth not onely here refresh our Souls with a present Communication of his Graces, but doth here Seal that Covenant also, one condition of which, is, that he will bring us to his Glory; And therefore as Wax is little worth in it self, yet when sealed and annexed to a Deed, by which an Estate is secured, it is highly valued; so also whilest Carnal Persons discern nothing but common Bread, and accordingly receive it in a careless or formal manner, the devout Communicant by Faith sees it stamped with the impress of Jesus, and receives it with great joy, as the Seal of that Covenant and Testament, by which the Kingdom of Heaven is made over unto him: It doth not put us into the Possession of it at present, but it secures it to us in Reversion, and makes us Heirs in hope, and that not in the vain uncertain hopes which Worldly men deceive themselves withal*, but it is a hope that will never fail, nor make us ashamed, because it is grounded upon the Truth of God, and upon the Merits of the most precious Death of Jesus Christ. God hath promised it, and Christ hath purchased it, so that those who are beloved by God, and redeemed by Jesus, cannot be excluded from it. Our Lord (saith St. Bernard) hath a double right to this Kingdom, the one by Inheritance as he is the Son of God, and that is sufficient for himself; the other by purchase as he is our Saviour, and this he here bequeaths to us: If our hopes were built upon our own Merits they might deceive us; but they are founded upon the Merits of the Sacrifice of Jesus now commemorated; let us therefore with a firm Faith, and a mighty Joy, receive from the hands of God this pledge of a glorious immortality: And when we remember that it was our Lusts which were the Death of this our Dearest Lord, who hath made over this Inheritance to us, we must believe it to be our Duty, as we are Heirs to his Kingdom, to be the Avengers of his Blood, or else the Law esteems us unworthy of the inheritance*. Let us therefore Crucifie them all on his Cross, and utterly destroy all our Lusts, with great fury, when we remember the barbarous outrage they have committed upon him, from whom our Title to the Kingdom of Heaven doth descend: which resolution together with our grateful acknowledgment, may be thus made.

Cum tibi sint fratres, fratres ulciscere Lesos: Ovidius.

An Act of Acknowledgment. Part. III.

Most merciful Jesus, although thou reservest the full manifestations of thy love to my Soul, till the glorious Resurrection, yet as if thou wert impatient of so long a stay, thou hast sealed at present thy gracious donative, and my comfortable Title to a never fading Crown. Thou hast dearly bought it for me, and thou hast freely given it to me: Wherefore I will vigorously endeavour after it, patiently wait for it, and cheerfully expect it. Ah my dearest Saviour, I am here vexed with Crosses, oppressed with Enemies, troubled with corruptions, and tossed on the waves of a thousand sins and miseries: But it is my comfort amidst all these sorrows, to receive this assurance, that I shall ere long be translated into a blissful state, never to know sin or feel pain, to be in danger of Enemies, or fear of Evil any more: O how it enlightens my heart, and makes my spirit vigorous to foresee the Rest and Peace, the Joy and Pleasure to which I am consigned? The glorious Society that waits for me? O how welcome shall be that blessed hour that summons me to enter into the joy of my Lord? And whilest I stay I will behave my self O my Saviour! as the Heir of thy Kingdom, for I will destroy

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* *ἡ ἀπολαύσις τῆς ἀθανάτου* * *Ἀντίδοτον*
τῷ μὲν ἁμαρτωλίῳ. Ignat. Epist. ad Eph.

† Clemens Alexandr. *pædag.* lib. 5.

* *Spes nomen incerti boni.* Sen. Ep.
10. *ita est in humanis, at in divinis*
nomen boni certissimi. Vid. Rom. 5. 5.
Chap. 10. 11.

* Numb. 35. 21. 2 Kings 14. 5.
Apud Abyssinos homicida traditur ad
propinquos interfecit, ut vindictam
sumant. Bodin. method. histor.
Indignus censetur hereditate qui in-
terfeci necem vindicare negligit.
L. de hæred. 17. ff. de his quæ,

all thy Murtherers though they be harboured in the most private retirements of my Soul, I will pluck these Lusts from thence, for they have crucified thee, and they would still exclude me from those felicities which thou hast offered to me. Lord, I will hate every thing that keeps me from Heaven, and love nothing but what may further me in my way thither. I am resolved (by the help of thy Grace) to live as one that is above all the trifling pleasures and sorrows of this lower World, and I hope to demean my self as an Heir of Glory, as one designed to be a Companion of Angels, and to partake of thy bliss for ever and ever. Amen. So be it.

S. 7. And we most humbly beseech thee O heavenly Father, so to assist us with thy grace, that we may continue in that holy Fellowship, and do all such good works as thou hast prepared for us to walk in.]

That goodness which hath bestowed so many and great favours upon us, hath encouraged us to ask more *. And since we learn from St. John Epist. 1. chap. 1. vers. 6. that we can have no Fellowship with Jesus if we walk in darkness, and since St. Paul assures us, Eph. 2. 10. that the end of our Regeneration through Christ is, that we may do those good works which God hath prepared for us to walk in: Therefore the Church hath taught us in the next place to pray for such Grace as may testify the truth of our Union with Jesus, and preserve the good things which we have received: And in vain have we taken these pledges of Love, in vain have we sought to be united to Christ and his mystical Body,

† Et fides ipsa, ut natiuitas non accepta, sed custodia vivificat. Cyp. Non queruntur in Christianis initia sed finis. Hieron.

¶ ut Pascha Hebraei, ante iter per desertum. Exod. 12. 10, 11. unde Philoni Διακαθησεν dicitur Pascha: Sacrificium propter viam; vide, apud Macrobi. Saturn. lib. 2. cap. 2.

in vain are all our hopes of Heaven, unless we do hereafter persevere, and bring forth good fruits †. We were fed with this Heavenly Food, not to fatten us with Pride, but to strengthen us for our Journey, this being given us as a Viaticum or repast to make us travel more cheerfully in our way to the heavenly Canaan †. There was no other reason of Gods renewing us, and giving us new favours, but onely that we might walk in newness of life. Now because we cannot either continue in this blessed Society, or do good works agreeable thereto without the help of Gods Grace, we must most humbly beseech our heavenly Father (who knows our necessity) constantly and plentifully to assist us with his Grace, that we may be such as Jesus is, and do so as the Saints have done, to whom we are united. He is a root full of all sweetness, and they all bring forth much fruit who are engrafted in him, so that if we be barren of good works, we are dead branches, and have no true Communion with Christ, or our Brethren: Pray we therefore with all possible fervency that we may never be cut off from this blessed Society, nor want that Grace which consolidates the Union. O what honour and advantage, what pleasure and reward shall we have by our perseverance? Let not sinful vanities entice us to leave this sweetness, let not the difficulty of obedience, the fear of sufferings, nor the terrours of Death affright us from it; but let us go on in the path which God hath marked out, both for us and all good Christians to walk in, so shall we come to the same blessed end, even Everlasting Glory. But because so many men fanfie their Duty to be at an end, as soon as they have praised God, made fair promises, and prayed unto him for his Grace, and so grow remiss, * yea and prophane afterwards, to the great scandal of this Sacrament, and the ruine of their own Souls: We must now shew that it is necessary we should practise as well as promise †, and endeavour after, and exercise the Grace of God, as well as pray for it; or else all our Petitions are Hypocrisie, and our carelessness will shew we did but mock the Almighty all the while: Let us therefore seriously lay to heart, 1. The Sin and danger of basely relapsing. 2. Let us learn the means of a blessed perseverance. 1. The Sin appears by these Considerations.

* Improbus quoad metuit omnia est promissurus, simulatque timere desierit similis est futurus sui. Cicer. 2 Phil.

* Concordet sermo cum vita, ille promissum suum implevit, qui & cum videas illum & cum audias idem est. Sen. Ep. 75.

¶ Et Oratione operatio, & operatione fulciatur oratio. Hier. in Thren. 3. 41.

.. Tanta sollicitudine petere audebis quod in te positum recusabis? Terunt.

Interdum enim omnem petimus quod recusamus si quis offerret. Sen. Ep. 95.

1. It is *apparent folly* and madness for us to cast away those hopes and comforts which we have obtained with so much pains *, meerly by inconsideration, or to please a base Lust, so that the Scripture compares such to *brute Beasts* †. And verily Man being advanced to this honour, and yet not understanding and valuing it, is worse than the Beasts that perish, for nothing is more brutish than to lose Peace of Conscience, the Love of God, and the hopes of Heaven, for the short and miserable pleasures of Sin.

* Μή σοι γένοιτο πηχάς πολλὰς λαλῆσαι καὶ ὅσους ἀπαγορεύου. Arrian, in Epic. lib. 2.

† Jer. 8.6. 2 Pet. 2.21. Psal. 49. ult.

2. It is most *base ingratitude* to the goodness of God, and the love of Jesus, to part with these tokens of the divine favour so easily. It was censured as an infamous Act in that Epicurean Philosopher (whom *Athenæus* speaks of l. 5.) who having obtained of the *Syrian King* the privilege to wear a Purple Robe, and a Golden Coronet, and to be stiled the Priest of Virtue; gave up these soon after to his Courtezan, and she was seen publicly wearing the Ensigns of his Honour: Yet it is far baser so cheaply to give up the Testimonies of Heavens Love; How vile a wretch is he, that when his wounds are healed, and his Peace made with God, will tear them open again, and renew the breach so lately made up? What can be more horrid than to throw those Souls wilfully into the Portion of Devils, which Jesus hath with so much Sweat and Blood rescued from thence?

3. It is the immediate way to *utter destruction*, for what can save such an one, who is so desperately in love with sin, that no mercy can oblige him to leave it, no vows hold him from it? And as those who at their Baptism were dispossessed of evil Spirits, upon their return to iniquity, were (as St. Cyprian notes)

* Recedente siquidem disciplina recessit & gratia. Cyp. Ep. 75.

Ingens periculum ad deteriora redeundi. Sen. Ep. 72. Matth. 12. 45.

possessed again *: So we may be assured the Devil will with more strength return upon those who do wilfully or carelessly relapse after this Sacred Communion, and they will become more wicked, and more hardened than ever. And why should God withhold such a person from destruction, who despiseth his favour, and is weary of the Company of Jesus, and longs to be in a state of Evil. To this might be added, that to fall off now, will shew that the whole Duty was feigned and hypocritical, and will cause God scarce ever to be willing to give us Grace again, if we thus abuse this; and it will shew we hate the ways of God when we cannot endure to be tied to them. But I hope this will suffice to convince us of the sin and danger of not continuing in this Fellowship; and of neglecting to do those good works which God requireth; Wherefore to assist our resolutions of *perseverance*, let us observe carefully these few directions.

1. Immediately after we return from the Lords Table, we must *not entertain any Business or Company*, until we have first seriously considered the happiness of our present Estate, as to the comfort, the hopes, and the peace which we now feel, and then to consider the folly and the danger of quitting so desirable a condition, and this we must meditate upon until we see it is our wisdom, our interest, and greatest advantage to continue in this blessed Society, and these good ways, where we may be so easie, so safe, and so rewarded; For many part with their comfort before they ever considered the value thereof.

2. Be sure immediately to *beg* of God (as this Petition teacheth) *the assistance* of his *Grace*, to which purpose the annexed Form may be used. And to excite our Devotion, let us sadly reflect upon our former back-slidings, and that we have the same frail nature *, our Enemies the same power and policy, and greater malice still: and if we can pray heartily for Grace to be good, it is a great assurance that we do sincerely desire to be good †. And it is the beginning of Grace to wish earnestly for it ||. Yea, we serve such a Master as will be pleased, if we do what we can, and ask of him what we cannot do, though we do not all we should: Onely it must be remembered that we must not onely pray for *perseverance* just now, but every day of our life also afterwards.

* Multos impedit à firmitate presumptio firmitatis: Aug. de ver. Dom. 13

† Justa vita cum volumus adesse, quia ipsum plane velle iustitia est. Aug. Ep. 45.

|| Ut ergo desideremus adiutorium gratia, hoc ipsum quoque opus est gratia, ipsa namque incipit infundit, ut incipiat posci: Idem.

3. Let

3. Let us presently begin to do these good works, and to perform our Vows, while our hearts are warm with these flames, for to morrow we shall be less able, and perhaps less willing, and if we go not forward we shall go backward*. And by doing Acts of Religion and Vertue; that will become pleasant and easie which was thought difficult, onely because we had not tried it: Besides, by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfie it; and by the success of these first attempts, we shall both give Experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

* *unum è duobus necesse erit aut semper proficere aut prorsus deficere. Bern. divers. 36.*

† *Quem unquam ista destituere tentantem, cui non faciliora in Actu apparuerunt? Non quia difficilia sunt non audemus, sed quia non audemus difficilia. Senec. Ep. 104.*

4. When we feel our Zeal to cool, our Devotion to decay, when we find our selves less sensible of former sins, and that we begin to abate of our watchfulness and care, we must renew our Addresses to these Mysteries, for if we receive this Sacrament carefully and often, it is the best means to make us persevere, and so it must never be omitted too long together.

A Supplication for the Grace of Perseverance.

Blessed Jesus, the Author and Finisher of our Faith, who art the same yesterday, to day, and for ever; thou hast given spiritual meat to those that fear thee, and wilt ever be mindful of thy Covenant: But my goodness is as a Morning Cloud which soon passeth, my devotion fleeth like a shadow, and never continueth in one stay. O do thou establish me with thy free spirit, that I may not so easily forfeit my Comfort, forget my Duty, and break my Vows as I have formerly done: How unwearied art thou dearest Saviour in doing well unto me? How constant is thy love? How amiable and attractive are thy endless and unalterable Mercies? And shall I be so ungrateful to thee, and so Cruel to my self, as to forsake thee and my own happiness? Alas, I justly suspect my own weakness, I fear the power and policy of my Enemies, I do with shame and sorrow call to mind my former returns to folly, and I do most passionately entreat thee not to leave me to my self: I have through thy goodness now obtained some measures of peace and comfort, my eyes are enlighthened, my heart is revived, my hopes are quickned, and my purposes seem to be sincere. O grant that I may be as careful to keep these, as I have been earnest to obtain them, that when I find the pleasure of thy service, I may be steadfast and unmoveable, always abounding in the work of the Lord. And I beseech thee give me constant and continual supplies of thy Grace, that I may be able to perform whatsoever I have promised, and let not forgetfulness or indevotion seize upon me hereafter. Let me hold fast that which I have, and daily strive to gain more, and finally make me faithful to the Death, so shall I receive the Crown of Life, for he that endureth to the end shall be saved: Amen.

§.8. Through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory, World without end, Amen.] There is a mighty efficacy in the Name of Jesus, used by a devout Soul that hath lately beheld the Commemoration of his great Attonement. Through him we beg this Grace therefore; And to him, together with the Father and the blessed Spirit, we offer up all honour and glory, for the favours imparted to us in this Communion, which but just now we did acknowledge; and these Prayers and Praises we have cause to sign with an unfeigned Amen. For we need the Grace desired, and the blessed Trinity deserves the glory ascribed, wherefore we say Amen. So be it; But of this we have spoken before.

The Paraphrase of the Second Prayer.

O Lord, who art ever able, and always ready to help thy servants; being an [Almighty and Everlasting God] whose power and mercy can never fail: [We] thy poor Creatures, according to our bounden Duty do [most heartily thank] and most unfeignedly praise [thee for that] of thy infinite pity and bounty [thou dost vouchsafe] at this thy holy Table [to feed us, who have] with penitence and Faith, devoutly and [duly received these holy Mysteries:] For therein thou hast refreshed our Souls [with the spiritual] and most desirable [food] of life, thou hast made us Partakers by Faith, [of the most precious Body, and] of the most holy [Blood of thy Son, our Saviour Jesus Christ] which was offered for the Redemption of the whole World.

We acknowledge, O Lord, that besides the present comfort of this inestimable gift, thou hast convinced us [And dost assure us thereby of] that which (though we do not deserve, yet) we esteem above all things, even [thy favour] thy gracious designs [and goodness towards us] poor Sinners: And further, by this holy Rite thou hast declared us thy Children [and that we are very] certainly, living [Members incorporate in] and united unto [the Mystical Body of thy Son] even thy Holy Church [which is the blessed Company] that are redeemed, reconciled, and sanctified by Jesus, consisting [of all faithful People] in whose Prayers, Privileges, and Hopes we have now a happy interest, [And are also] together with those thy Servants, by this Seal of thy Covenant [made heirs through hope] already, [of thy Everlasting Kingdom] which was purchased [by the Merits of the most precious Death and Passion of thy Dear Son] whose sufferings are set forth, and the benefits of them conveyed to us in this Sacrament.

[And] now lest we should lose these blessings again, by relapsing to folly as we have formerly done [We most humbly] and earnestly [beseech thee, O Heavenly Father] for thy mercy sake [to] constantly and powerfully [to assist us with thy Grace] in all our endeavours to perform our Obligations and our Vows [that we may continue] for ever [in that holy fellowship] with thy Son and thy Saints, to which thou hast admitted us; [And do all such good works] of Mercy, Piety, and Vertue [as thou hast] by the direction of thy holy Word [prepared for us to walk in] who have professed our selves to be thy Servants.

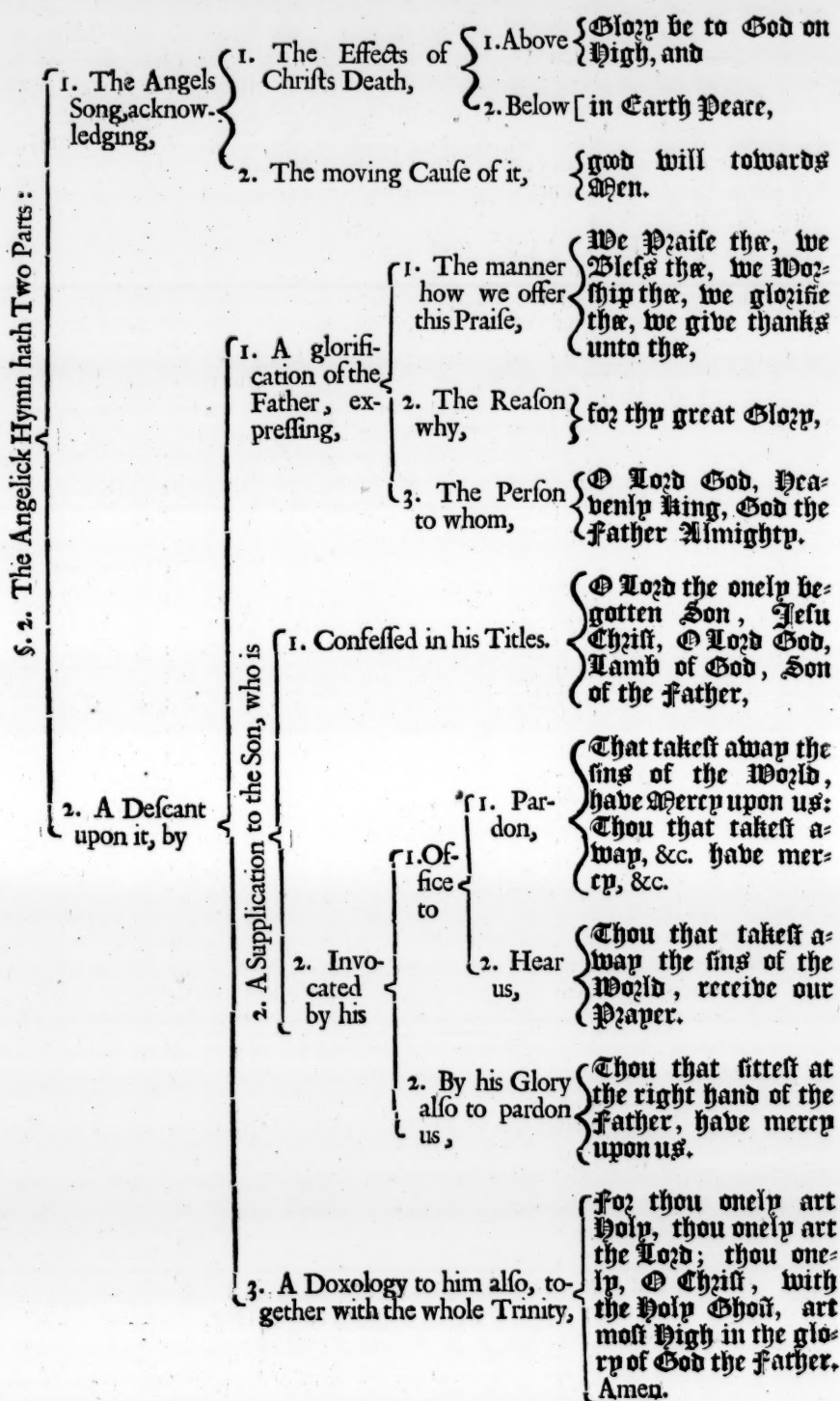
All which we beg [through] the most powerful intercession of [Jesus Christ our Lord] by whom we have received these and all other Mercies [To whom] therefore, [with thee] O Father Almighty [and the Holy Ghost] three Persons and one God, let there [be all honour and glory] ascribed, both now and [World without end.] Amen. Be it so.

S E C T. XXII.

Of the Gloria in Excelsis, or the Angelick Hymn.

Concil. Tolet.
IV. Can. XII.

§. I. **T**O conclude this Office with an Hymn, is so direct an imitation of our Saviours practice, *Matth. 26. 30.* that it is observed in all Churches, and hath been used in all Ages : And although the Forms may differ, yet this is as Ancient as any now Extant. The former part of it is of an Heavenly Original, and was sung by the Angels at our Lords Nativity, *Luke 2. 14.* and it seems from thence it was transcribed into the Oriental Liturgies, for it is thrice repeated in that of *St. James.* The latter part is by *Hugo de S. Victor. lib. 2.* said to be composed by *St. Hilary* Bishop of *Poitiers*, but by *Rabanus Maurus* (who lived two hundred years before the said *Hugo*) it is ascribed to *Telephorus* about the Year of Christ 139. Certain it is, that it was added by the Ecclesiastical Doctors (as we are informed by the fourth Council of *Toledo* * celebrated about one thousand Years ago) and yet those are accursed by that Council who shall reject this, or the *Gloria Patri*, or other Hymns, because they are not *verbatim* in the Scripture, for (as is there well noted) upon that pretence we might reject a great part of the Church Offices: It is also to be noted, that (with very little difference) we find this Hymn in *Clements Constitutions, lib. 17. cap. 48.* so that it is likely to have been of very ancient use in the Western Church : And whereas in the present *Roman Missal* it stands in the beginning of this Office, it is much more properly placed by our Liturgy here in the end of the Communion ; for every devout Communicant is now even full of gratitude, and longeth for an opportunity to pour out his Soul in the praises of God, and how fit this Hymn is for that purpose, the Analysis and following Discourse will shew.

The Analysis of the Angelick Hymn, or Gloria in Excelsis.

A Practical Discourse upon the Gloria in Excelsis.

S. 3. *Glory be to God on High, on Earth Peace, and good will toward men.*] This blessed Hymn the Church hath learned from that Heavenly Choir which came to Celebrate our Lords Nativity, *Luke* 2. 16. And since we have tasted the Celestial Manna, and fed upon Angels food; it is fit we should join with them in singing the Praises of their Lord and ours: and as one of the Angelick Order first began, and then a multitude of the Heavenly

* *Angelicum posthac sacrifici pater incipit hymnum, Inceptum complet vociferando Chorus.*
Hildebert. Cenoman. Episc.

Host united their Voices: so it was the Custom * of old for the Priest first to begin, and then all the Communicants to compleat the Harmony of this Divine Anthem. It was first indited to set forth the happy effects of that Redemption which Jesus did undertake at his Birth; and it doth declare that it caused *Glory* to be given to God in Heaven, and made

** *Ex J. J. 15015 * aliquando excellentissime: Mat. 21. 9. hoc loco terre opponitur: Grot.*

† *Deus nobis hæc omnia fecit. Virg.*

‡ *Gaudet Ecclesia redemptione multorum, & adstare sibi familiam candidam spirituali exultatione latatur. Ambros. de Sacr. lib. 5. cap. 3.*

Peace for poor Sinners on Earth, because it did engage the good will of the Almighty towards Men: But all this was but expected and prophesied of then, whereas now when the Merits of this Redemption are really and effectually communicated to Penitent Souls in this Sacrament, those things are all performed and accomplished, so that the worthy Receivers have juster cause now than ever, to sing *Glory to God*, in the highest note, who dwelleth in the highest place *, for he hath now done us the highest favour, in making such Peace on Earth †, and giving such testimonies of his good will toward us; No doubt the blessed Spirits above, who sing at the Conversion of one Sinner, do give *Glory to God in the highest*, now, when he hath sealed his Covenant of Peace with so many; and when they behold us all at peace one with another, and rejoicing in these pledges of the Divine Favour: The Church rejoiceth to see so many poor Souls revived with the hopes of Mercy, every heart is full of joy, and every tongue is ready to bless the Lord for this happy reconciliation: Oh let us strive to sing the Praises with an Angelick Spirit, that so they above and we below, may make a lovely Concord, and if our Devotion cannot rise to the same note, yet let our sincerity keep us in an agreeable Key, and for the help of our affections, let us thus meditate.

O my Soul behold and blush to see the Angels who are almost unconcerned, sing for thy felicity, while thou art silent and unmoved. The Heaven is calm above thee, the Earth is quiet round about thee, and thy God hath testified his good will unto thee. Rejoice and be exceeding glad, admire and celebrate the Love of Jesus, and the efficacy of that Sacrifice which hath filled Heaven with Glory, Earth with Peace, and all the World with Comfort. O ye Celestial Powers, it is my concern to magnifie him to whom you pay those Praises, for I have received those Mercies which are the cause of your Joy; Wherefore I will join with you and bless my God in the highest strain, and I will pray that I may extol him more highly. O let all the Lords redeemed on Earth, and all the glorious Spirits of Heaven, unite their Voices, till all the World do resound with his Praise, who hath restored Peace to us, and shewed such good will unto men: Hosanna in the highest.

S. 4. *We Praise thee, we Bless thee, we Worship thee, we Glorifie thee, we give Thanks unto thee, for thy great Glory, O Lord God, Heavenly King, God the Father Almighty.*] Having before propounded the subject of our Praises, we now begin to descant upon it; and first we glorifie the Father Almighty, to whom the former Praises are primarily directed: And although we are taught with many words to express our gratitude and our joy, yet none can censure this as a vain repetition, because it is done in imitation of those Celestial Hymns recorded in the Revelations, viz. *Blessing, and Glory and Wisdom, and Thanksgiving, and Honour, and Power, and Might be, &c.*

Rev.

Rev.7.12. and the like Chap.5.13. as also, because every word here used is highly pertinent, and hath its peculiar and proper signification*.

We Praise God by setting forth his Greatness; we Bless him by declaring his goodness; we Worship him with our Bodies, we Glorifie him with our mouth, we Give him thanks with our hearts, for the Great Glory which he hath gotten to himself by these his Mercies towards us: And further, the adding so many words doth well expresse the vehemency of our affections, and shew that we are so full of admiration and delight, that we know not well with what words to signify the pleasure which we feel within us: And whilest we are repeating so many Phrases, let our Souls be enlarged in comfortable reflections upon the goodness of God, and then we shall not object against their number, but find a new motion in our minds, to comply with every one of these Eucharistical words, and use every one of them with devotion.

* Τὸν μὲν λέγοντα ὅτι δούλων μου
δὲ ἐν
Μακρόν νομίζε, καὶ δὲ ἐπὶ συλ-
λαβὴς
Τὸν δὲ ἐν λέγοντα μὴ νομίζε τὴν
μακρόν.
Μηδὲ ἂν σφόδρ' εἴπῃ πολλά, καὶ πε-
ρὶ χρένον.

Philem. Poet. Græc.

O God the Father of Heaven, whose Mercy is over all the World, I am infinitely pleased to behold the Glory, and to hear the Praises which thou hast gotten by thy Mercy to poor Sinners, and I could even pour out my Soul in the manifestation of that Joy which my heart conceiveth, at thy so Universal Honour: Wherefore I will praise thee by acknowledgments, and bless thee with Hymns; I will worship thee with the lowest reverence, and glorifie thee in the highest Note; Yea, I will give thanks unto thee with all my Soul, for thy Pity, and thy Patience, thy Mercy and Long-suffering, thy Bounty and Loving-kindness towards thy unworthy and miserable Creatures; And as all men do share in thy goodness, I hope they will join in thy Praises, in singing that Song of the Lamb, which is to be the Subject of eternal Hallelujahs; Praise and Blessing, Honour, Glory, and Thanksgiving be unto him that sitteth upon the Throne, for ever and ever. Amen.

S. 5. O Lord, the onely begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, Have mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that sittest at the right hand of the Father, have mercy upon us.] As the Father is the Object, so the Son is the Subject of the Angelick Praises; wherefore in the next place, we are to glorifie him, who is remembered, and represented, given by God, and received by us in this Mystery. It is usual at the Entertainment of great Princes, by a Herald to proclaim their Names, Stile, and Titles, with great Solemnity: Even so the pious Soul which hath now received her dearest Lord, doth with a mighty pleasure repeat all the Names belonging to his Person, to his Nature, and his Offices; and thereby declare the Majesty and Glory, the Mercy and Goodness of him whom she hath now accepted for her Lord and King. And whilest we are setting out his Glories, we do also invoke him by all these honourable and endearing Names, that he will imploy his Power, his Interest, and Merits, to make our Persons and our Prayers acceptable. We behold him dying for the Sins of all the World, and we cannot but beseech him to grant our Pardon: We discern him sitting at the right hand of the Father, interceding for us, and thereby we are encouraged to beseech him to pity our miseries, and accomplish our desires; His Glory and our necessity makes us beg this with ingeminated cries, and a redoubled importunity, saying (as he once in his Agony did) the very same words: And thus we do at once provide for our own relief, and do honour to the Blessed Jesus; for this part is so contrived, that it is a Confession of our Faith, an acknowledgment of his Glory, a Prayer and a Thanksgiving all in one, and thus we may reduce it to a practical Meditation.

How shall we express thy welcome into our Souls! Blessed Jesus! or how shall we celebrate thy praise? We will remember what thou art in thy self, and what thou hast done for us, for thou art glorious enough in thy own perfections. O thou Eternal

and onely begotten Son of God, equal to the Father, who art thy self both Lord and God, How lovely art thou, O thou innocent Lamb of God, encircled with millions of redeemed Souls whom thou hast washed in thy Blood! O how illustrious a brightness shines round about thee, whilst thou art in the midst of all thy happiness, interceding for poor Sinners! I adore thee, and long to do thee honour, and I delight to see all the Angels of Heaven worshipping thee, my Lord and my God. Hast thou merited so much on Earth, and hast thou so much glory in Heaven, sweetest Saviour! then sure I cannot perish. Behold, how many poor Souls are prostrate before thee, admiring and publishing the merits of thy Death, and the power of thy intercession; hear our importunate Supplications, and help us all, therefore, O Lord, that we may be able by experience to proclaim thy goodness. Amen.

§. 6. For thou onely art Holy, thou onely art the Lord, thou onely, O Christ, with the Holy Ghost, art most high, in the Glory of God the Father, Amen.] This Phrase [thou onely art holy] with some others in this Hymn, are taken out of the Song of Moses, and of the Lamb, Rev. 15. 4. as that [thou onely art the Lord] is from the first Epist. Tim.

“On ὁ μόνος ὁ Θεός. Apoc. 15. 4. Vulg. Solus Pius es—ὁ Μόνος Ὁ Θεός, 1 Tim. 6. 15. Non quod non aliis is titulus aliquo sensu tribuitur, sed quia hoc quicquid est à Deo venit. Grot. in 1 Tim. “Ex τῆς οὐσίας οὐσῶν, ὃς ἐν ἐμῇ ἐστὶν ἑτέρος βυζάντις” Reiponator. ad Quæst. Græc.

† Solus tu sanctus es, qui sanctificas, & sanctificaris: Liturg. S. Jacob.

|| Solus verus Dominus es qui Dominum non habes. Aug. Confess. lib. 10. cap 36.

6. 15. * There are indeed holy Angels and Saints, and there are Lords many, 1 Cor. 8. 5. Yet none of these have a propriety in this Title, because their holiness is imperfect and derived, Onely Jesus is Holy, in, and of himself, and of his holiness all others do receive: He is Holy and Hallowed, because he halloweth and sanctifieth us, as the Liturgy of St. James paraphraseth it †. He onely is the Lord (saith St. Augustine ||) who hath no other Lord above him; For he onely with the Holy Ghost is equal to the Father, God blessed for ever: And this is the reason why we exalt him so highly, and pass by the Mediation of Saints and Angels, because none is so holy, none so mighty, none so high in the favour of God, nor none so gracious and loving to us, as Jesus is. This we do acknowledge therefore with all possible joy and triumph, and it is a mighty rejoicing to our Spirits, that he who hath given himself for us, and is come to dwell with us, is so High and so Magnificent: And while it doth cheer our hearts to set forth his Glory, our Enemies are confounded. For while the Church triumphs, the powers of darkness tremble at the mention of his perfections: Let us then refresh our selves with some such Meditation.

We have exalted thee, O Lord, as high as we can, and yet not so high as really thou art. We will apply our selves to thee onely for Holiness, for thou onely art most Holy, we will seek for succour and protection from thee, for thou art the Supreme Lord of Lords, and we will not doubt of acceptance with our Heavenly Father, because thou art a Partner in his Divinity, the highest Favourite of the Celestial Court: Thou art the greatest and the best in Heaven and Earth, and to my endless comfort, whatsoever thou art, thou hast made thy self mine, so that the greater thy glory is, the greater is my happiness, now by Faith, hereafter by enjoyment: 'Tis true, I cannot see thee with my bodily Eyes; but I admire and blest thee, I love thee with ecstasies of affection, for thou art my Lord, and I am thy Servant, I feel thy influence and I believe thy excellencies, so that I can rejoice in thee with joy unspeakable and full of Glory. Thou art the highest in thy Fathers favour, and in my esteem also, to thee therefore with the Father and the Holy Ghost, be all Honour and Glory, now and for ever. Amen.

The Paraphrase of the Angelick Hymn.

§. 7. O come let us join with the Heavenly Host, and sing Praises for the Redemption wrought by Jesus, which bringeth so much [Glory to God] who dwells [on high] from all the Saints and Angels: [and] which makes [on Earth] such a blessed [Peace] by reconciling us all to God, and to one another; [and]

[and] which also declares so great [good will] in the Almighty [towards Men] who had perished eternally without his Mercy.

Holy Father, it is we that receive the benefit of this thy goodness, wherefore [We praise thee] for the Power, and [we bless thee] for the mercy of this great Salvation [We worship thee] with our Bodies, and [we glorifie thee] with our Souls, for thou hast redeemed them both. [We give thanks unto thee] with all our hearts [for thy great glory] which is given to thee by all the World. [O Lord God] We acknowledge thou art our [Heavenly King] who hast subdued our Enemies; Thou art [God the Father Almighty] who hast designed and brought about this marvellous work.

We do also adore thee [O Lord] our Saviour, remembering with delight, and confessing with joy that thou art [the onely begotten Son] of God [Jesu Christ] the anointed Redeemer: And now [O Lord God] As thou art the most innocent [Lamb of God] slain and sacrificed for our offences, and as thou art the most dearly beloved [Son of the Father, that] by thy holy Passion [takest away the sins of the World] We entreat thee to [Have mercy upon us] and forgive us: And once more we pray thee O [Thou that takest away the sins of the World] take away our sins, and [receive our Prayer] which otherwise might be hindred by them: We know thou hast the onely interest in Heaven, wherefore we do again beseech thee [Thou that sittest] in great glory [at the right hand of the Father] that thou wilt [have mercy upon us] and save our Souls.

To thee we make this Application for Pardon and acceptance, Blessed Jesus, [for thou onely art holy] in and from thy self. To thee we seek for succour, for [thou onely art the] supreme [Lord] of Lords [Thou onely, O Christ] together [with the Holy Ghost] the Comforter [art most high] in the favour, and a Partner [in the Glory of God the Father] constituting the holy and undivided Trinity, which is blessed for ever. [Amen.]

SECT. XXIII.

Of the Final Blessing.

§.1. OF the concluding the Ordinary Prayers with a Blessing, we have discoursed *Comp. to the Temp. Part. I. SECT. ult.* But besides, it is apparent, that the People were always dismissed from this Ordinance with a

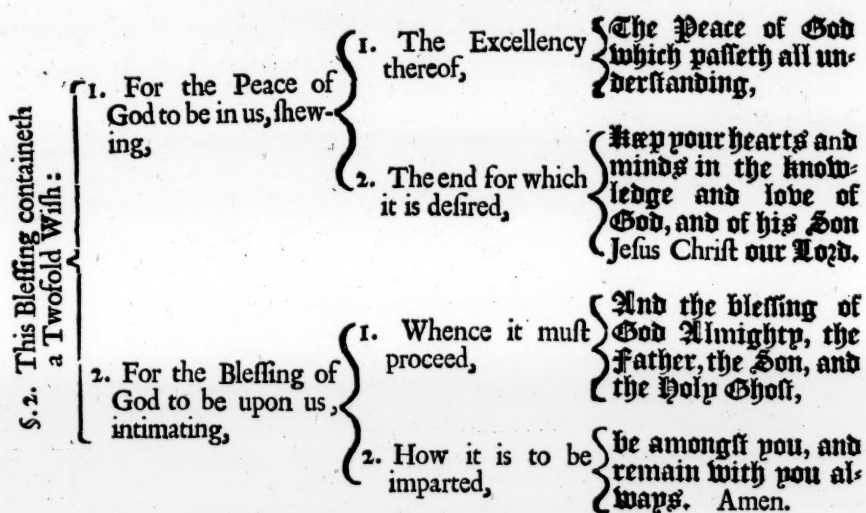
* *Plebs—ab Episcopo cum benedictione mittatur. Concil. Agath. Can. 30.*

† *Populus non ante discedat quam Missæ solennitatis compleatur, & ubi Episcopus non fuerit, Benedictionem accipiat sacerdos. Conc. 3. Arcelat.*

solemn Benediction, pronounced by the Bishop when he was present *, and in his absence by the Priest †, yet so as none might depart till this was given by the one or the other: Which Custom some would ground upon our Saviours practice, who after his last eating with his Disciples, *Luke 24.43.* took his leave with a Blessing, *vers. 50.* The present Form is taken out of Holy Scripture, the first part is from *Phil. 4.7.* The latter part is a Christian Paraphrase upon the old Form of *Moses, Numb. 6. 24, 25, 26.* for whereas the name of the

[*Lord*] is thrice repeated there, to note the Mystery of the Trinity, we have explained it by the Father, Son, and Holy Ghost. And what is further observable, the following Method will declare.

The Analysis of the Final Blessing.



A Practical Discourse upon the Final Blessing.

§.2. The Peace of God which passeth all understanding, Keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.] When St. Paul had directed us to make our Addresses to God by Prayers, Supplications and Thanksgivings, *Philip. 4.6.* he immediately adds: *And the Peace of God—shall keep your hearts, &c. vers. 7.* So that he may seem to have designed this to be a Conclusion for this very Office.

* *Græc. Τὸ εἶδος τοῦ καὶ τῆς εἰρήνης, καὶ εὐχαριστίας. Phil. 4.7.*

† *In Pace Christi eamus. Lit. S. Jacob. Reg. M.S. enim legit ἀγλαῖα τοῦ καὶ τῆς εἰρήνης. Phil. 4.7. Προσέδετε ἐν εἰρήνῃ. Chrysost. Hom. de Jejun. in Pasch. In pace procedamus in nomine Domini. Lit. S. Basil.*

For we have now by Prayers, Letany, and Eucharist * made our Applications to the Divine Majesty. Wherefore the Holy Man by this Method, ought now to give us the Peace of God: We have begun in Piety, and therefore we shall certainly end in Peace. Hence all Liturgies generally conclude with the mention of Peace †. And there is not a more comprehensive Blessing than Peace, nor a more seasonable valediction after this Sacrament, whether we understand

stand it of the Peace which God hath made with us, or of that which he requires of us. 1. If we take it for the Peace which God hath made with us, (*viz.*)

for our reconciliation to him by Jesus Christ, *Rom. 5. 1.* * and the internal Peace of Conscience following thereupon: It is so admirable in it self, and it brings such comforts to the Soul which enjoys it, that it not onely surpasseth all the gifts of Wisdom and Knowledge, but passeth the capacity of the highest Understanding to comprehend it: And whereas we

do now all pretend to know, and to love God, and our Lord Jesus Christ, the Minister prays that we may find such comfort and delight in our Peace and Reconciliation with God, that it may keep us firm and constant to this Knowledge and Love, that it may win the affections of our *hearts*, and gratifie the powers of our *Mind*, so as to attract us to a further progress in the knowledge of so gracious a God, and in the Love of so dear a Saviour. He prays that this Peace may make us despise all the friendships of Sin, and engage us to seek after a farther acquaintance with God, and a nearer Union with Jesus Christ, so that we may fall off no more to vanity when we have tasted these Divine Pleasures.

2. If we take it for the Peace which God requires of us, *viz.* that Peace which (by his command) we here make with our Brethren (which sense *Theophylact* also mentions) it is very proper to wish that this Peace may keep our hearts also; For we are all here joined in the Unity of the Spirit, and the Bond of Peace and Amity, as a token whereof the Ancients finished these Mysteries with a kiss of Peace*, and supposed they had not received aright unless they all departed in mutual Peace and Charity†. And this blessed Peace is both better than all gifts of Understanding, and it hath a sweetness and pleasure in it that passeth all carnal knowledge, and none can tell the delights of this Peace, but they that feel it. Wherefore when the Minister sees you all united in this divine Peace, he prays that you may find such comfort in this Amity and Concord, as to keep your hearts and minds firm in loving that God

who hath made you all Friends: That you may be so taken with these paths of Peace, that you may desire to know more fully, and to love more fervently the God of Peace, and the Prince of Peace, who first directed you into those blessed ways: In both Senses it is an apt and pious wish, that we may not Apostatize nor fall off, and therefore we ought to join our own Petitions to this Blessing, thae so we may be constant to the end.

S. 4. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always, Amen.]

It is a principal part of the Priests Office to bless the People in Gods name, *Deut. 10. 8.* and he hath promised to bless those whom they bless, *Numb. 6. v. 27.* hereupon the ancient Christians departed not till the Priest had given them the Blessing*.

And the Congregation ought to receive it upon their Knees as the Blessing of their Spiritual Father: And we are to believe it to be more than a bare Prayer, because it not onely begs but imparts a Blessing to those who are duly qualified. We believe that God heard his Prayer in order to the Consecration of the Elements, and why should we doubt of the efficacy of this Blessing†? We ought to believe that those whom Gods Minister blesseth shall be blessed, and accordingly let us most fervently desire of God to ratifie and confirm it: For I assure you it is a most desirable thing: It is the blessing of God Almighty which makes every thing to prosper; and particularly, it is the Blessing of the Father as to our Preservation, the Blessing of the Son as to our Pardon, the Blessing of the Holy Ghost as to our Sanctification; and all this desired to be with us all at present, and to remain upon us for ever. O happy Soul that receives this Benediction, what can such an one need or desire more, than the Blessing of God, and the Favour of every Person in the Holy Trinity, both now and for ever? and yet wheresoever the

Peace

* *Ἡ εἰρήνη τοῦ Θεοῦ—ταῖς ψυχῇς—
παραγὰρ ὡς πρὸς ἀνθρώπου ἐποιή-
σατο, ἥτις ὑπερέχει πάντα τὰν ἐν αὐ-
τῷ ὄντων, ἀλλὰ καὶ ἀγγέλων.*
Theoph. in loc. Philip.

* *Ἀλλήλους φιλήματι ἀσπάζόμεθα,
παυσάνδρῳ ἐπὶ ἐυχῶν.* Justin. M.
*Apol. 2. Oculum Pacis, quod est sig-
naculum Orationis.* Tertul. de Or.
Rom. 16. 16.

† *Quale Sacrificium est, à quo sine
Pace recedim.* Tertul. *ibid.*

* *Domine benedic. Benedictio Domi-
ni super nos, semper, nunc & in secula
seculorum, Amen.* In fine Liturg.
S. Chryl.

† *Benedicere populo non debet, qui
Christum meruit consecrare?* Hieron.
Ep. ad Ruffin.

Peace of God hath gone before, this Blessing shall follow after: Receive it then with Faith and Thankfulness, and when you have done, worship and return home with joy, since the Blessing of Heaven goeth with you, and will never leave you so long as the Peace of God doth rule in your hearts, and may that be for ever. *Amen.*

The Paraphrase of the Final Blessing.

§. 5. Let the Comfort which you find in [**The Peace**] and favour [**of God**] and the sweetness of that amity made one with another [**which passeth**] and excelleth all the gifts of Knowledge, yea, and surpasseth [**all understanding**] to comprehend it: Let this Divine Peace (I say) [**keep**] the affections of [**your heart, and**] the powers of your [**mind**] firm and constant [**in the knowledge, and**] sincere in the [**love of God**] our Father [**and of his Son Jesus Christ**] whom we have taken to be [**our Lord**] and onely Saviour.

[**And**] let [**the Blessing**] and favour [**of God Almighty**] which you all so much need and desire: Even the Blessing of God [**the Father**] for your Preservation, of God [**the Son**] for your Redemption, [**and**] of God [**the Holy Ghost**] for your Sanctification: Let each of these at present [**be amongst you, and**] let them [**remain with you always**] to your lives end. And may the Almighty say hereto [**Amen**] and then it shall be so.

AN

A N APPENDIX OF THE ADDITIONAL PRAYERS.

§. 1. **L**est there should be any thing left unasked in this Excellent Office, the Church hath added Six Collects more, to be used at the Ministers discretion: Concerning which there is little to be said in the general, but that they are plain and pious, and almost every sentence in them taken out of Holy Scripture; wherefore it will be sufficient, to give them their proper Titles, to manifest on what occasion they may most fitly be used, as also to remark in the Margin the places of Scripture, whereof they are composed, and finally by a brief Paraphrase, to illustrate every particular.

I. A Prayer for Safety in all Worldly Changes.

§. 2. When we apprehend any danger by reason of the sudden Changes, and sad Accidents to which we and all the World are liable, there are two main particulars which we are to beg of God for our security. 1. That he will always assist our Prayers. 2. That he will direct us toward the right end. For so long as we can pray fervently, and are going on in the right course to Heaven, we are in no danger whatsoever may happen.

The Paraphrase of the First Prayer.

Be pleased to [Assist us] according to thy Promise *, and help us [Merri- * Rom. 8.26:
fully O Lord] that we may be sincere and devout [in these] and all [our
Supplications and Prayers] For we cannot be miserable so long as we
can fervently call upon thee: [And] thou that orderest every
good mans going *, order the Conversation †, and [Dis- * Psal. 37. 23.
pose the way || of] us who are [thy Servants] That we † Psal. 50. ult.
may ∴ still tend [toward the attainment of] our great
end, even [Everlasting Salvation:] for so long as we
remain in the paths that lead thither, we are safe: Where-
fore do thou so direct us; [that among all the Changes]
of this uncertain World, and all the sad Accidents [and
Chances *] which may happen to us or any of thine † in
the course [of this mortal life] We and [they may] never
presume or despair; but [ever be defended] from all the
mischiefs of those alterations, [by thy most gracious] Pro-
vidence watching over us [and] thy [ready help] afforded
to us whensoever we are in danger: All which we beg
[through] the prevailing Mediation of [Jesus Christ our
Lord] who always intercedes for our relief [Amen.]

|| Prov. 4. ult. ubi Vulg & LXX.
addunt.

∴ Ipse autem rectos faciet cursus tuos,
itineraria autem tua in pace producit.

* Eccles. 9. 11. Fortuna est acciden-
tium rerum subitus & inopinatus e-
ventus. Lañ. Inst. lib. 3. Sect. 29.

† Cuius potest accedere quod cuiquam
potest. Pub. Syr.

II. A Prayer for the Preservation of Body and Soul.

§. 3. The former Prayer mentions the Evils from which we would be defended, this declares what it is which we desire should be preserved, it is ground-
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ded upon St. Pauls Prayer, 1 Thess. 5. 23. and may fitly be used when we fear or feel any temptation to Sin (as the other when we apprehended any danger.) For so long as our hearts and bodies are kept in the ways of Righteousness, we may be assured of universal, and continual safety.

The Paraphrase of the Second Prayer.

[O Almighty Lord] Eternal [and Everlasting God] whose Power is infinite, and always the same; Remember the frailty of us thy finite Creatures, and [vouchsafe we beseech thee to] keep us wholly and throughout*: [Direct] by thy Wisdom, [sanctifie] by thy Grace [and govern] by thy Providence [both] the affections of [our hearts] where sin is wont to begin†, [and] the members of our [Bodies] by which it is too often accomplished: Keeping them both [in the] right and pleasant [ways of thy Laws] assisting them in the Duties [and in the] holy and good [works of thy Commandments.] Let us never stray from thy sure paths: so [that through thy most mighty Protection] which is always over those that are exercised in well-doing, [Both here] in this present life, [and ever] hereafter [We may be preserved] from all sin and danger, and kept safe both [in Body and Soul] until we come to thy Kingdom: Which we beg [through] his merits, who is [our Lord] to govern us [and] our [Saviour] to deliver us, even for [Jesus Christ] his sake. Amen.

1 Thess. 5. 23. Ὁ παντοκράτωρ ὁ θεὸς ἡμῶν ἐν δυνάμει αὐτοῦ ἐπιδέξασθαι. Theophyl.

† Spiritus enim dominatur, caro famulatur. Tertul. de Bapt.

III. A Prayer for a Blessing upon the Word of God.

§. 4. This short Collect is of excellent use, after the Sermons or Lessons in publick, as also when the Scripture hath been read in private. And because it is not the hearing of Gods Word with our Ears, but the engrafting in our hearts, James 1. 21. which makes it powerful to our Salvation, we ought always after it to pray as here. 1. That it may take root in our hearts. 2. That it may spring forth in our lives.

The Paraphrase of the Third Prayer.

O Lord we have brought forth little fruit of all the excellent things which we have hitherto heard, [Grant we beseech thee] therefore O [Almighty God] who onely givest increase to this Spiritual Seed*, [That the words which we have heard this day] Preached or read out of Holy Scripture [with our outward ears] which are so apt to let good things slip†, even that they [may through] the working of [thy Grace] which quickens all things [be so grafted] and planted || [inwardly in our] very [hearts] and affections [that they may] never be forgotten, but take root there, and [bring forth in us] so plentifully, that our whole Conversation may abound in [the fruit . of good works] Which blessed effect of thy Word we pray for, because it will not onely tend to our benefit, but [to the] spreading of the [Honour and] setting forth the [Praise of thy Name] who hast so happily reformed our ways. Do thou therefore thus teach us [through] the merits and for the sake of [Jesus Christ our Lord] be it so. Amen.]

* 1 Cor. 3. 6. Cathedram in calo habet, qui corda docet. Aug. in Ep. Johan.

† Nec retinent patule commissæ fideliter aures. Pauci illam quam conceperunt mentem domum perferre poterunt: Sen. Ep. 108.

|| James 1. 23. Græc. ἐμψυχοῦν* Syriac. plantatum, bene, nam Verbum Dei sapè confertur semini. Matth. 13, &c.

.. Coloss. 1. 6. James 1. 22.

IV. A Prayer for Success in all our Actions.

* Ita Scipio referente Plutar. we have first asked his Counsel to direct us*, and as we go on we must call
Et ap. Platon. Ἐπὶ πᾶσι ὅροις καὶ μακρῇ καὶ μεγάλῃ πειρασμῷ, διὸν αἰετὶ πρὸς θεόν. in Timæ.

for

call for his assistance to further us, and when we have done, we must wait for his Blessing to Crown all with success: All which we are taught to do in this compendious, and pious Form, which is never unseasonable: But very fit to be used, especially, in the Morning, before we begin our work.

The Paraphrase of the Fourth Prayer.

O God, our ways are not in our own power *, wherefore we commit them to thee who art able to bring them to pass †. And be thou pleased to [Prevent us, O Lord] before we expect it, [in] the beginning of [all our doings] and come early to meet us before-hand [with thy most gracious favour] so that we may begin things pleasing [and] then as we go on [further us] all the way [with thy continual help.] And leave us not till we have accomplished them by thy prospering our endeavours: So [that in] the performance of [all our works] since they are [Begun] by thee and thy direction, [continued] through thee and thy assistance [and ended * in thee] and with thy blessing, [We may] have continual cause to [glorifie] and speak good of [thy holy Name] when we find how we prosper by trusting in thee. [And finally] having advanced thy Glory in this short life, let us though unworthy, and without any merit in our selves, yet [by thy mercy obtain] that [Everlasting life] where we may praise thee for ever [through Jesus Christ our Lord] for whose sake we beseech thee to hear us. [Amen.]

* Jer. 10. 23.

† Psal 37. 5.

|| Prebuit. vox media. Psal. 88. 13. in malo sensu, Psal. 18. 18. in bono, 21. 3. & Psal. 59. 10. Bonitas tua, O Deus meus, antevertat [Vulg. praevenit] me. Vatabl. Psal. 59. 10. Vulg. Antevertat nos Misericordia tua. Vide item Hammond. Psal. 21. v. 3. Annot. [b.]

.. Οὐκ ἐνι δ' αὐτὸν ἀρχόντα ἐστὶ φίλοις δαπάνη· δι' αὐτὸς πικρίν, μήνη δ' τοῖς θεοῖς. Demosth. Olynth. 2.

* Hinc omne principium, huc refer exitum. Horat. Carm. lib. 3. Od. 6.

.. Ο δὲ ἀρχὴ καὶ τέλος τοῦ κόσμου καὶ πάντων τῶν ὄντων. Plato.

V. A Prayer to supply the defects of our other Devotions.

§. 6. When St. Paul had asked all he could for his Ephesians, he commits them to him that was able to do more for them, than he could ask or think *. And from thence we have taken this suppletory Prayer: being very proper for the beginning or ending of publick or private Supplications; because it sets before us, 1. The incomparable Wisdom of God: 2. Our own Imperfections: And thence deduceth, 1. A general Petition for Compassion, as to all the defects of our Prayers. 2. A particular request for the adding of that which we omitted.

* Ephes. 3. 20. Δυνάμει δὲ καὶ μέγαν πάντα αὐτοῦ κατὰ τὴν δύναμιν αὐτοῦ ποιῶντα πάντα ποιῶντα τὰς ἐκκλησίαις καὶ δουλῶν. Theophyl.

The Paraphrase of the Fifth Prayer.

* O [Almighty God] the Original of all Power, and [the Fountain of all wisdom *] We make not our Prayers to instruct thee † [who knowest our necessities] and all our wants [before we ask] of thee to supply them: [And] who discernest [our Ignorance] and folly [in asking] hurtful things, because we do not well know what is good for our selves: . . Wherefore [We beseech thee] O merciful Father [to have compassion upon us] because of these [our infirmities] excusing the failings and supplying the defects of our Prayers. [And those things which] we leave out, being checked by our Consciences [for our unworthiness] so that [we dare not] pray for them: As also those things which for our ignorance [and for our] spiritual [blindness, we cannot ask] not knowing whether they be good for us, [vouchsafe to give] them all unto [us] of thy bounty which is wont to go beyond * all our Petitions: With-

* Note, This Prayer is very proper to be said to our selves, when we kneel down at our first coming into the Church to Prayers.

† Prov. 2. 6.

|| Matth. 6. 32. Οὐ γὰρ ἵνα διδάξωμεν, αὐτοῦ. Theoph.

.. Vide Rom. 8. 26.

catio: Ambros. in Luc. Fides aliquando recipit quod Oratio non presumit. Bernard. de grad. humil. Exemp. gratia. 1 Reg. 3. 13. Psal. 21. 4. Luc. 23. 42, 43.

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hold

hold not any good thing because we are unworthy, but give us all that we need [for the worthiness] and merits [of thy Son Jesus Christ our Lord] who hath deserved this Grace for us. Amen.

VI. A Concluding Prayer for the acceptance of the rest.

§.7. There are Three Qualifications of an acceptable Prayer. 1. That it be made in Christs Name *. 2. That it be agreeable to Gods will †. 3. That it be asked in Faith ‡. Now because it were impudent to expect to be heard upon our Terms, the Church hath here put them all together in this finishing Prayer, which is very properly used after any of our Prayers, especially the Common Prayers, which if we have said in Faith, we are sure the Petitions are according to Gods will, and made in the Name of Christ.

* Joh. 14. 13. & 16. 23.

† 1 Ep. 5. Joh

‡ 1 Ep. 5. Joh

|| Matth. 21. 22.

James. 5. 15.

The Paraphrase of the sixth Prayer.

[Almighty God who] in thy Holy Word [hast promised] graciously [to hear] and readily to answer [the Petitions of them that] according to thy direction do [ask in thy Sons Name] the only Mediator and Advocate of his Church: Relying on this thy Promise [We beseech thee] most [mercifully to incline thy Ears] and most speedily to return an answer [to us, that have made now] in our great necessity, these [our Prayers and Supplications] and presented them [unto thee] in the Name of Jesus Christ. [And grant] us this last request, even [that those] great and excellent [things which] trusting in thy Mercy [we have faithfully asked] Provided they be [according to thy will] and such things as thou seest to be good for us, that they [may effectually be obtained] by our Petitions, and speedily bestowed on us: And this thy Mercy in granting our Requests, will both tend [to the relief of] us thy Servants in all [our necessities, and] also to [the setting forth of thy] own infinite [glory] before all the World, who will perceive thy goodness towards us thy unworthy Creatures [through Jesus Christ our Lord] In whose Name we ask, and for whose sake thou givest every good thing, by whom therefore all Glory be to thee for ever. Amen.

The End of the Communion Office.

OF

OF
BAPTISM,
CATECHISM,
AND
CONFIRMATION.

OF
BAPTISM
AND
CONFIRMATION

A B R I E F
DISCOURSE
UPON THE
Office of Baptism.

The I N T R O D U C T I O N.

Of Baptism in General.

S. I. **W**ater hath so naturally a property of cleansing, that it hath been made the Symbol of Purification by all Nations, and used with that signification * in the Rites of all Religions; The Gentiles washed before their Sacrifices †, and for the Expiation of their offences ‥: yea Satan (who delights to counterfeit Divine Institutions) had taught the Heathens divers kinds of Baptisms, as means of remission of their sins ∴ The frequent washings of the Jews are known to all, and Baptism is no stranger to them, for they Baptize such as are admitted Profelytes at large, and when any of those Nations turn Jews, who are already Circumcised, they receive them by Baptism only, with which Ceremony also, they purified Heathen Women which were to be married to Jewish Husbands: And some of their own Rabbins had said of old, That in the days of the *Messiah* there should be so many Converts, that they should be forced to baptize them, because it would be impossible to Circumcise them all: And this is that universal, plain, and easie Rite, which our Lord Jesus adopted to be a Mystery in his Religion, and the Sacrament of Admision into his Church; enjoyning his Disciples, and all their Successors to use it to this end in all parts of the World, *Matth. 28. 19.* It is true, our Saviour hath not prescribed any more (in this Sacrament neither) than the essential and necessary part, leaving the Rites and Circumstances of Administration to the Determination of the Apostles and the Church: Yet without doubt, the Form of Baptism was very early agreed upon, because all the Christians in the World * almost, do practise it much after the same manner: The latter Ages had made some superfluous Additions, but our Reformers have removed them, and certainly restored this present Office to a nearer resemblance to the ancient Model, than any other Church can shew: We have three fe-

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* Τὸ ὕδωρ ἐζυγίζετο. Plut. quæst. Roman.

† Ἀλουόμενοι ὡς καὶ ὁ θεὸς — ὑπόμνημα. Idem. Lavabo ut rem divinam faciam. Plautus.

‥ Aque vero adpersione corporis labem tollit, & castimoniam præstari putabant: Alex. ab Alexandr. de Ægyptiis sacer. di. l. 4. c. 17.

∴ Nationes extraneæ — videlicet aquis sibi mentiuntur, nam & sacris quibusdam per lavacrum initiantur, Isidis alicujus aut Mithræ — certe ludis Apollinariis & Pelusiis tinguntur, idque se in regenerationem, ut impunitatem perjuriorum suorum agere præsumunt. Tert. de Bapt. & Aug. de Bapt. in Donatist.

* Quod universa tenet Ecclesia nec Conciliis constitutum, sed semper retentum est, non nisi Autoritate Apostolica traditum resistisse creditur. August. in Donat. lib. 4. cap. 23.

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veral Offices of Baptism. 1. For Infants in publick. 2. For Infants in danger of Death. 3. For those of Riper Years : But because the first is now most used, and the other two differ very little from it, we shall make that the measure of the rest, and onely treat of that in particular ; but first we must speak something to each of the three, before we conclude this Introduction.

Of the Publick Baptism of Infants.

§. 2. As Baptism was appointed for the same end that Circumcision was, and did succeed in the place thereof, so it is most reasonable it should be administered to the same kind of persons; and as God commanded Infants to be Circumcised, *Gen. 17. 12.* so doubtless he would have them to be baptized; Nor is it necessary that Christ should particularly name Children in his Commission, *Matth. 28. 19.* it is sufficient that he did not except them, nor forbid to baptize them; for that supposeth he intended no alteration in this particular, but that Children should be initiated into the Christian, as well as into the Jewish Religion. Besides, if the Apostles had left Children out of the Covenant, and not received them as Members of the Church, it is certain the Jews (Who took such care to circumcise them) would have made this a great objection to the Religion, and have been highly scandalized thereat. Wherefore since Infants are a part of all Nations, and we read of whole Households baptized, *Acts 16. 15, 33.* *1 Cor. 1. 16.* it is highly probable that the Apostles themselves baptized Infants: onely the Baptism of Men and Women converted from Paganism, being more for the honour of Religion, and more illustrious, did obscure the Infant Baptism, which being done with less solemnity, and often at the same time with their Parents, it sufficed to note it in general words. This we are sure of, all Antiquity affirms, that the Apostles did teach the Church to baptize Infants,

* Pro hoc & Ecclesia b Apostolis traditionem accepit, etiam parvulis baptismum dare. Origen. Hom. in Rom. 6. Idem, Hom. 8. in Levit. 12. 13. & Hom. 14. in Luc. 2. Cypr. Epist. 59. &c.

Consuetudo matris Ecclesie in baptizandis parvulis nequaquam spernenda est. Aug. 1. 10. de gen. c. 23.

† Quis sine ullius scripture instrumento, solum traditionis titulo, deinde consuetudinis patrocinio vindicamus. Tert. de Coron. Mil. cap. 3.

‡ Baptizate ē υἱὸς τῆς νύμφης. Constit. Clement.

.. Quod cum circa universos observandum sit, atque retinendum, tum magis circa infantes ipsos & recens-natos observandum putamus. Cypr. Epist. 59.

by Tradition, as they did the change of the Sabbath, and other things † which the Church doth observe as religiously as if there were a written command for them. Besides, the Ancient Constitutions do command it ‡. And about 250 years after Christ, St. Cyprian with 66 Bishops in Council with him determined, that the Church had allowed of it, yea that Children had rather better right : to Baptism than Elder Persons : And the Orthodox Fathers did press the Pelagians (who denied Original Sin in Infants) with this Question, (*viz.*) Why the Church did baptize them? The II. Canon of the Council of Milevis (to which St. Augustine subscribed) finally pronouncing an Anathema against those who denied, That Infants were to be Baptized for the Remission of Sins : Since which time it hath been universally practised in all Churches, until some wild Enthusiasts of late, revivers of old Heresies, presumed to oppose it. But it is not the giddy attempts of such unstable Persons can shake this Holy Practice, which is so reasonable, and so ancient, so beneficial to the Infants, so comfortable to the Parents, yea, and so great a security to Religion, by binding these future hopes of the Church in early Vows of Piety : and that it may

be carefully performed, and in due time, we shall next shew the necessity thereof.

Of Private Baptism of Infants in Cases of Necessity.

§. 3. Our Saviour himself hath said, that *Except a Man be born again of Water*, and of the Holy Ghost he cannot enter into the Kingdom of God, *John 3. 5.* and *Mark 16. 16.* he makes Baptism as well as Faith necessary to Salvation : whereupon the Ancient Christians did constantly affirm, that there could be no Salvation in an ordinary way without Baptism * ; and whosoever died without

* Tertul. de Eapt. cap. 12. Scriptor. de vocat. gent. lib. 2. cap. 8.

it, their Estate was believed doubtful, unless it were in such a Case as that of *Valentinian* the Emperour, whom *St. Ambrose* hopes might be saved * by the desire of Baptism, because he had no opportunity. Upon the stock of this Principle grew that great care, that no person might die unbaptized, inasmuch that it was allowed in danger of Death to baptize them who had not passed through all their Preparations; Provided that they should answer more fully if God restored them *. The like care hath our Church taken of little Children, for though she require (according to the 59 Can. of the 6. Council at *Constantinople*) That they should be speedily and publickly Baptized in the House of God; yet in Cases of extremity she admitteth of that which is done in private Houses, even without Ceremony; upon condition there may be added more of the solemnity afterwards, when it is published in the Church: And that it may not be neglected, we are taught, *That it is certain by Gods Word that Children baptized, dying before they commit actual sin, are undoubtedly saved*: For it is certain by Gods Word, that Baptism is appointed for *Remission of Sins*, *Acts 22. 16. Chap. 2. 38.* and it is also certain, that all they whose sins are forgiven, are undoubtedly saved, *Psal. 32. 1.* But Infants have no other sin but their Original Corruption, which being remitted in Baptism, they are undoubtedly saved: And it is plain the first Christians believed the same Doctrine. *For if the most notorious offenders be forgiven (by Faith) in their Baptism (as St. Cyprian argues) how much more shall Infants who have no actual sin, but onely the contagion of Death which they drew from Adam, and will the more easily gain remission here, because it is not their own but others sin, which is forgiven to them. Epist. 59.* The Fathers also of the II. Council of *Carthage* Anathematize those that say, Children are not by Baptism delivered from Hell, and made partakers of Eternal Life: The same is affirmed by *St. Augustine* *, *Fulgentius* †, and all the Catholick Fathers: And the Heretick *Hierax* is censured for denying it, by *Epiphanius* ‡. The *Waldenses* made it an Article of their Confession; That Baptism was necessary to Salvation, and that Infants were saved thereby: and none have any reason to oppose so pious and so received a Truth. I confess some of the later Doctors, and the Assembly at *Trent*, have been too positive in asserting the Damnation of Infants which die unbaptized (as if God could not save without it) forgetting that it is commonly the Parents neglect, and that it is they who despise the Covenant *, and deserve the greatest punishment: And yet we may affirm there is no promise for the Salvation of such, their Estate is uncertain if not Evil. Wherefore let no Parents (who love their own or their Childrens Souls) upon pretence of Gods power or mercy presume to neglect that which is so certainly a means of Salvation; neither let them think it indifferent whether their Children be baptized or no, for this springs from a dangerous mistake. And it is evident (saith an old Author) how great a negligence and carelesness it breeds in the hearts of Christian Parents concerning their Childrens Baptism, when they think no harm can come to them, either by their own neglect, or the Childrens dying before, *De vocat. gent. lib. 2. cap. 8.* If Children be weak, the Parent must immediately endeavour to procure their Baptism; but if notwithstanding all possible care, they die before, we must not then confine the Almighty to the outward means, but believe he may save without, where he did not give the opportunity: And in such Case the Parent may take Comfort in his having done what he could, and ought to hope in the Divine Mercy.

* Ambros. de obitu Valentin.

* Qui in aegritudine constituti baptismum perceperunt, facti sani, Fidei symbolum docantur, ut noverint quâ dominatione digni sunt habiti. Concil. Laodice. Can 47. Anno 364.

* Aug. de Civit. Dei, lib. 21. c. 16.

† Fulgentius, de fide, cap. 30.

‡ Epiphanius l. 2. Tom. 2. haz. 67.

¶ Hoveden. Annal. ap. Usher de Christian. Eccl. success. cap. 8. Sect. 34.

* Non infans qui discernere necdum valuit, verum majores ejus, qui id servare poterant, noverant, debuerant, irritum fecerunt pactum. Beda in Luc. 2.

Of the Baptism of those of Riper Years.

§. 4. In the Baptism of persons who are of Age and Understanding, there is more required than in that of Infants, for they being capable to receive Instruction, to declare their Faith, and to exercise an actual Repentance, our Church commands that they be first Taught and Catechised, *Matth. 28. 19.* (which of Old lasted all the forty days of *Lent*) and then that they be Examined concerning their Faith and Repentance, *Luke 3. 8, 9, 10, 11.* Finally, the Persons

* — Εὐχαριστῶ καὶ αἰτεῖν ὑποδ-
 οντες ὡς καὶ θεὸς καὶ πατὴρ ἀγαθὸς καὶ
 ἡμεῖς ἀρετὰν διδάσκοντες· καὶ καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς καὶ ἡμεῖς καὶ ἡμεῖς
 Jult. Mat. Apol.

Ingressuros Baptismum Orationibus crebris, jejuniis, geniculationibus & pervigiiliis orare oportet, &c. Tertul. de Bapt. cap. ult.

† Aut hæc non est Christiana Religio,
aut vos non estis Christiani: Dictum
Hominis Pagani S. Scripturam in-
spicientis.

|| Hoc sit negotium illi non Ethnicos
convertendi, sed nostros evertendi;
hanc magis gloriam captant si star-
tibus rui-am, quam si jacentibus ele-
vationem operantur. Tertul. de præ-
scrip. cap. 41.

* to prepare themselves for this Seal of Remission, by Fasting, and Prayer, and a serious Consideration of the Covenant into which they are about to enter. This variety between their Duty and that of Infants, hath occasioned the Compiling of a peculiar Office; but alas, there is too seldom occasion to use it, for we see but few Converts to Christianity in these days, and may justly lament the scandal which is given to the Unbelievers, by the wickedness and the divisions of those whose manners are the disgrace of their Principles. And it is sad to consider, that the several Sects of Christians, are more concerned to diminish each others Party, than to add to the whole Church. The first poor despised Planters of our Religion, brought in thousands, and in despite of all the Wit and Learning, Power and Malice which did oppose them, they daily added to the Church of God; whereas now when we have all imaginable advantages on our side, such is our sloth, that an Age scarce produceth an hundred Converts of Jews, Turks, or Infidels: Yet this Office is sometimes

used for the unhappy Children of those licentious Sectaries who not content to oppose all the prudent Institutions of the Church, have cast off both those Sacraments which are of Christs own appointing, by reason whereof those who spring from them, want their Baptism till they come to understand and hate the accursed Errours of their deluded Parents: But on what occasion soever it is used, the Person to be baptized may by this discourse be instructed in order to so great a work, by altering some few circumstances, and applying all unto their own Case: And it will be proper also for those who are *Sureties* to learn here, how far their Obligation doth extend, yea, all that are baptized, may from hence be instructed in and remembered of their great Baptismal Vow. For although we treat principally of Infant Baptism, yet a little variation will make this Discourse fute the other Cases. But before we begin with the several Parts, let this Table give you the Method of the whole Office.

The Analysis of the Office of Publick Baptism.

§. 5. The Office of Publick Baptism is divided into Three Parts :

- | | | | | |
|---|---|---|--|---|
| 1. The Preparation before Baptism, which concerns either [SECT. I.] | 1. The Child it self, | 1. Enquiring if it want Baptism, | { The first Question, §.1. | |
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SECT.

S E C T. I.

Of the Preparation before Baptism.

§. 1. The first Question.

Quest. Hath this Child been already Baptized?] This Question however it hath been derided by ignorant or impious Persons, must by no means be omitted, because it is necessary before we begin this great mystery, that we be certified it hath not been done already, since it is a Rite never to be repeated; for as there is but *one Lord*, and *one Faith*, so there is

* Κληρὶς ὁ ἑστὸς λαὸν φωτισθεὶς ὡς
φωτὶς αἰσθητῶν & διάνοιαν ὡς πνεύματι
αἰανθανόντων. Just. Mart.

† Hebr. 6. 4. Gr. ἀπὸ φωτισθέντος *
Syriac. Arab. & Ethiop. semel Baptizatus: & ita explicat Ambros. de poenitent. lib. 2. cap. 2.

¶ Concil. 1. Carthag. Can. 1. Anno 330. Item Concil. 3. Toletanum.
Huius omnino Baptismus est nobis, tam ex Domini Evangelio, quam ex Apostolicis Literis, Tertul. de Bapt. Renovatio per sacri baptismatis lavacrum secundā vice fieri non potest. Ambros. in Heb. 6.

•. Illis ideoque nec Baptismus unus, quia non idem, quem cum rite non habeant sine dubio non habent, nec capit numerari quod non habetur. Tert. de Bapt. cap. 15.
Τὸ πνεῦμα ἔκ τιν βαπτισμα. Cyril. Hierol.

but *one Baptism*, Ephes. 4. 5. And because Baptism of old was called *Illumination**, therefore that place of the Apostle †, of the *once enlightened*, hath been usually expounded of those that have been once Baptized; and afterwards did Apostatize: but besides what is intimated in Scripture, the Ancient Church doth positively condemn the repeating of Baptism †, provided the Party were baptized in the *Name* of the Father, the Son, and the Holy Ghost. And whereas the Council of Nice, Can. 19. S. Cyprian, and Tertullian speak of Baptizing again those who had been Baptized by Hereticks, it was because they esteemed their Baptism no Baptism: as not being performed in the *Name* of the Holy Trinity according to Christs appointment: So that it is absurd and impious to do this over again, and therefore we ask this Question; which also may admonish the Minister and the whole Congregation to be very serious and devout now in behalf of this present Infant, since it can never more have the like opportunity for its Purification. And as to those of Riper Years, it doth highly require their care to do it well. For, *They cannot* (saith St. Cyril) *come to this Laver twice or thrice, to correct the Omissions of the first time; if it be ill done at first, it must remain so for ever.*

§. 2. The first Exhortation.

Dearly Beloved, for as much as all men are conceived and born in Sin, &c.] There is a mutual Covenant in this Sacrament between God and Man, but there is so vast a disproportion between the Parties, and so great a condescension on the part of the Almighty (who designs onely our advantage in it, and is moved purely by his own free Grace to agree to it) That it becomes us to begin this Office with Prayer; and that we may pray with Understanding, this Exhortation is premised, wherein we are taught, 1. The Reasons why we must pray for this Infant. 2. What it is which we must ask in its behalf. 1. The Reasons are introduced with a Courteous Salutation directed not onely to the Sureties, but to the whole Congregation who are stiled *Dearly Beloved*, because they are all Christians, and invited to join because they were once in the same condition themselves. If we look no further than the outward condition of new born Babes, Ezek. 16. 4, 5, 6. (viz.) how they come naked and helpless, forlorn and crying* into this miserable World, Nature it self will extort our Pity and our Prayers in their behalf: but Religion useth stronger Arguments than these. 1. From the consideration of that Sin in which they are *Conceived and Born*, which although arrogantly denied by the old Pelagians, and their revived Issue the Socinian and Anabaptist, yet is it affirmed in Scripture, Psal. 51. 1. Rom. 5. 12, 18. Job 14. 4, 5. Lxx. and was observed

* Wisdom 7. 3. Procellus mundi
quus ingreditur, in exordio statim
sue ploratu & gemitu, rudis anima
testatur. Cypr. de bon. patient.

observed by the Light of Nature among the Heathens *, Believed by Revelation among the Jews †, and all the Orthodox Christians ‡: yea, it hath a thousand witnesses in every mans Brest, who will but consider how miserably he is inclined in many Cases against his Reason, his Judgment and his Resolutions: And it was very necessary for the Church to lay this Foundation, because the denial of *Original Sin* hath always been followed by the contempt of *Infant-Baptism* .: and we shall not pray heartily enough for them unless we be convinced of their present sinful and miserable Estate; which whosoever duly apprehends, will cry as earnestly to save these poor Infants from the wrath of God, as the true Mother did to rescue her Child from the Sword of the bloody Executioner, 1 *King*. 3. 26. 2. Because our Lord hath provided this means to deliver them, and withall told us, that unless they be *Regenerated by Water and the Holy Ghost*, they cannot enter into the Kingdom of God; *John* 3. 5. that is, they can neither have part in the Kingdom of Grace nor Glory, nor be made Members of the Church Militant or Triumphant: Nothing defiled can come there, *Rev.* 21. 27. 2 *Cor.* 6. 15, 16. and alas, they are defiled both in Body and Soul, but God hath provided a Remedy as large as the Evil *; Water to cleanse the outward, and the Spirit to purifie the inward Man: The Baptism of Water without the Spirit will not suffice, no nor yet the Baptism of the Spirit without Water; for St. Peter orders those to be baptized with Water, who had received the Spirit before, *Acts* 10. 47, 48. So that since they need this Grace so exceedingly, and God hath so graciously provided this remedy, and assured us of the necessity thereof, we must not alledge that God is able to save without it †: But most devoutly beseech him that *this Child* may become partaker of this blessed means; and how to put up that Petition, the next Part doth inform us. 3. For the effecting hereof, we must *Call upon God the Father* who gives the Grace, *through Jesus Christ* who instituted this Ordinance, and intercedes for us and with us: and we must pray earnestly, since we ask for that which *Nature cannot give*, even that this Child may be washed in Soul with the Spirit, as well as with Water on the Flesh, and not onely be listed in the Register of visible Christians, but have its Name written in Heaven; Nature hath polluted, but it cannot cleanse, the Parents have transmitted Sin, but cannot remove it; the Minister can provide Water, and perform the external Rite, but it is above Humane Power, or the possibilities of Nature, to make these things effectual to the Childs Eternal Salvation; wherefore we have the more reason to cry most passionately to him that onely can effect all this.

§. 3. The first Collect for the Child.

Almighty and Everlasting God, who of thy great mercy didst save Noah, &c.] Being prepared with the former Motives and Directions, the Minister invites us in the ancient Form, *Let us pray*: and goes before us in these two pious Compositions: In the first of which there are Three Parts. 1. A *Preface* laying down the Encouragements to this Request. 2. The *Request* it self. 3. The *End* for which we make it.

1. When the *Preface* hath minded us that he whom we call upon is *Almighty* in Power, and *Everlasting* in Duration; it doth Commemorate the Ancient Types of Holy Baptism, together with the Consignation thereof in the Person of our Lord Jesus: that by Remembering what God hath done by, and for, the Element of Water, with respect to this Mystery, we may heighten our own Expectations, and learn to hope for great things from it, and engage the Almighty to make the present effect answerable to so early and so noble an *Apparatus*,

* Σύμμετρον τὸ ἀμύβλαν ἀνθρώποις. opater. *Um es praecipuum sumus; virtutes discere est, vitia dediscere.* en. Ep. 51.

† Τὸ πεφυκὸς ἀντιβαίνειν τῷ λόγῳ. Aristot.

‡ Primus pater est Adam per quem peccatum naturae fuit implantatum. R. D. Kim ch. in *Iesai*.

Παντὶ ᾧ ἡμετεὶ καὶ συνεδίων ἡ, παρ' ὅσον ἡλθεν εἰς ἡμεῖς συνδυεῖς τὸ ἀμύβλαν ἔχον. *Enlio*.

‖ Testimonia Patrum Collecta, videre licet Hammond. Annot. in *Pal*. 51. 5. [b.]

.. Hinc evacuatio baptismatis parvulorum. Ambrosi Epist. 33. ad Demetriad. lib. 4. item Concil. Milevian. Can. 2. de Pelagianis.

* — διὰ τὸν καὶ τὸ καθαίρειν, τὸ δὲ σώματα τῶν σωμάτων, τὸ δὲ σωματικὸν τῶν σωμάτων, καὶ τὸ μὴ ὑδὸς καθαίρει τὸ σῶμα, τὸ δὲ πνεῦμα σφραγίζει τὸ ψυχῶν. Cyril. Catech. 3.

† Plane nihil Deo difficile; sed si tam abrupte in presumptionibus nostris hac sententiā utamur, quidvis de Deo confingere possumus. Tertul. in *Prax.* cap. 10.

paratus, as himself had made thereunto. 1. St. Peter assures us, the *Saving of Noah* in the Flood, was a Type of our Salvation by Baptism, 1 Pet. 3. 21. and many of the Fathers takes notice of it also*, The Flood was

* In diluvio quoque jam tunc figura Baptismi: Ambros. de sacr. lib. 1. cap. 6. Baptismus (ut ita dixerim) Mundi. Tertul. de Bap. cap. 8. Cyril. Hieros. Cat. 3.

by those Waters. Thus our old Man is buried in Baptism and our Sins washed away, yet so as the New Man is restored thereby, and sealed with the Holy Ghost. 2. St. Paul affirms, that God did prefigure the Christian Baptism by the Passage of the Israelites through the Red Sea, 1 Cor. 10. 2. Which Tertullian observes in these words; *The People ready to leave Egypt, escaped the force of Pharaoh, by going through that Water which drowned the King and all his Army,*

* Illud mare nostri Baptismi figura fuit. Ambros. de Mansionibus Israelit. & Cyril.

Ἐλδοθεῖσα τῷ Ἰσραὴλ ἡ πόλις τῆς παλαιᾶς διαθήκης, καὶ ἡλδοθεῖσα αὐτοῖς τῷ κόσμῳ, διὰ τὸ λατρεῖν ὑμῶν ἐν ῥήματι τοῦ Θεοῦ. Ca-tech. 3. Cyrilli.

† Vide August. de Temp. Ser. 46.

which Figure is more manifest in the Sacrament of Baptism*, for all Nations are delivered from the World by Waters, and leave the Devil their former Ruler and Oppressor overwhelmed in them: De Bapt. cap. 9. † Now if God did twice save the whole Church by Water, on purpose to typify the efficacy of Baptism before it was instituted, we may very reasonably believe, that now the substance is come, he will much more save these Children or Believing Persons thereby. 3. And it is the more probable that we shall prevail when we ask this mercy, because that our Lord himself was pleased to honour this Ordinance, by causing it to be Administred to himself by St. John in the River Jordan, Matth. 3. 17. And He was baptized (saith St. Ambrose) not that he might be cleansed, but that he might cleanse the Waters, that they themselves being washed by the flesh of Christ which knew no sin, might have a right to be used in Baptism ever after. Ambr. in Luc. 3. and the Grace which it received from him, it pours upon us Christians: idem Ser. Dom. 6. post Pentec*. Yet we must not fanie as Tertullian and St. Ambrose note, that this Sanctification was derived onely to that one River (whereupon some of old, would be baptized no where but in Jordan) for the Blessing was communicated (say they) to all Water that should ever be used to this purpose. Now if the great end why Jesus was baptized, were to Hallow the Water to this use, we may the more chearfully present our Petition, that the Party to be baptized may find supernatural effects from this holy Laver.

* Aquam ipsam descensu suo mundaverit Operat. Miller. lib. 1. p. 37.

† Ὁ Θεὸς ὁ ἁγίος καὶ πατήρ, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον ἐνεργεῖ. Theophyl. in Joh. 3.

2. The Petition therefore advanced upon these Premises is, *First*, For Gods general Pity to be expressed towards this Infant, because it is miserable by Nature, and liable to his Wrath. *Secondly*, Particularly, that he will please to wash and purifie it from all its Natural Pollutions by the living Water, Job. 7. 38. even his Holy Spirit † which alone can cleanse the Soul, and which gives the power of cleansing to this Water. We pray that he who gave so many illustrious Types of Baptism before its Institution, and at its first Original dignified it with the presence of his own Son, that he will now look with Compassion on the Original Misery of this Child, and wash it wholly away by his Spirit. 3. And we ask this the more fervently, because there will follow so blessed an effect upon our being heard, viz. 1. *Privative*: if it please him so to wash away the Sin of this Child, it shall be delivered from Gods wrath, Matth. 3. 7. since his wrath doth not remain on those whose Sins are pardoned: but when the iniquity, the cause, is gone, the wrath is removed also. 2. There will follow also *Positive* Effects, even the Seeds of Sanctifying Graces, which will manifest themselves in due time. The sum is, that if it be washed with the Spirit, it shall not be left to perish in the general deluge, but be taken into the Church

* Ecclesia est Arca figurata: Tert. de Bapt. In illa mirandae capacitatis arca — Ecclesia figuratur: Author. de voc. gen lib. 2. cap. 4.

† Navicula illa figuram Ecclesiae praeferebat, quod in mari, id est, saeculo, fluctibus, id est, persecutionibus & tentationibus, inquietatur. Tertul.

yet if *Faith* be the Pilot, *Hope* the Sails, and *Charity* the Lading, no boisterous Billows shall be able to overwhelm it, but it shall triumphantly and joyfully ride over these Surges, until they have conveyed it safe to the Port of Immortality. All these Graces are the fruits of that *One Spirit*, so that if here it be received, all these happy effects will be the consequents thereof.

§. 4. The second Collect for the Child.

Almighty and Immortal God, the aid of all that need, &c.] To express our earnestness and importunity we do again renew our Address, and in this second Prayer we request, *First*, That this Child may be pardoned and Regenerated. *Secondly*, That it may be Adopted and accepted by Almighty God, both which are enforced with their proper motives. 1. The first Petition is ushered in by a solemn *Invocation*, wherein we call upon God by all those Attributes which do express his Power and Mercy: we confess him to be *Omni-potent* and *Immortal*, 1 Tim. 6. 16. the *Reliever* of the needy, Psal. 10. 16. and 69. 33. the *Helper* of those that flee to his Protection, John 6. 37. He giveth *Eternal Life* to *Believers*, and raiseth those that are *Dead*, John 11. 25. and therefore he is the fittest to be solicited in behalf of a weak and helpless Infant, dead in trespasses and sins. Yea we esteem our selves happy that we have so great and so good a God to come unto in its behalf: for here we do present him with an Object suitable to his Might and his Mercy; and since this poor Creature is so miserable, but yet can neither apprehend its own misery, nor speak in its own behalf, we our selves become its spokesmen, that it may be born again in this Laver of Regeneration, and have all its Sins both pardoned and removed: and doubtless so charitable a Prayer from so many Hands, presented to such a God, for so deplorable an Object, cannot return empty. 2. The next Petition proceeds further, and craves, that when the Sin is removed, and the Nature renewed, it may be most favourably received by God, and adopted for his own Child. And herein we seem to imitate that ancient Custom prescribed by the Roman Law, in that kind of Adoption which was called *Adrogation**, whereby a Child being to be adopted into a better Family, was admitted by the approbation of the High Priest, and at the intercession of all the People in a publick Assembly. Thus we who are already Citizens of Heaven, do all join in requesting there may be one more added to our number, and received into the Household of God: And the motive to this Petition is no less than Gods gracious Promise by Jesus Christ, Matth. 7. 7. that if we ask, we shall have; which S. Luke applies to the giving of the Holy Spirit, Chap. 11. 13. and some of the Ancients refer this Promise to this very Mystery: Nor can this Promise be urged more properly. For we have brought this Infant to Heavens Gate, but we cannot make it the Child of God, nor let it in; so that all we can do is to ask, and seek to him to open the Gate, and to receive it, who hath promised to hear the Prayers of his Church. The External washing is but a temporal privilege, and onely makes this Child one of the number of the visible Church: But the Heavenly washing of the Soul* is an *Everlasting Blessing*, and doth purifie the Soul, and fit it for *Eternal Life*†. Its natural life is a miserable mortal life, a state of Bondage: But we pray it may here be adopted to an *Eternal life*, and a glorious Kingdom through Christ his Merits. Amen.

* *Arrogatio autem dicta, quia genus hoc in alienam familiam transitus, per Populi rogationem fit.* Aul. Gellius noc. Att. 5. 19.
Et Justinian. Instit. lib. 1. tit. 11. de Adop. Sect. 1.

* *Aquâ enim corpus abluitur, Spiritu anima delicta mundantur.* Ambr. in Luc. 3. *Quod incorporale est invisibiliter abluitur: idem.*

† *Felix Sacramentum aque nostræ, quâ abluti delictis pristina cecitatis in vitam eternam liberamur.* Tertul. de Bap. cap. 1.

§. 5. The Gospel and Exhortation deduced from it.

Hear the Words of the Gospel, Mark 10. 13. They brought young Children to Christ, &c.] This portion of Scripture, though anciently applied to Baptism*, hath been censured by some as improper for this place, because

B b

* Vid. Tertul. de Baptism. cap. 18.
the

* *Patris est enim duorum plurimum idem placitum seu consensus. L. i. ff. de Pactis.*

* Hieron. in vita Hilarionis.

† Drusius quaest. Hebr. lib. 2.

|| Luke 18. 15. Τα βρέφη Marc. 10. 13. *μαρτύρον* & vers. 16. cum accepisset eos in ulnas.

* *Deus cum benedicit, facit quod dicit. Augustinus.*

the Children here mentioned were not brought to be baptized; but whosoever makes this Objection, doth not well understand upon what account this Gospel is placed here, and if they would take their measures by the end for which it is made use of, they would retract so impertinent a charge. Let it be considered therefore, that in the making of a Covenant, the express Consent of both Parties is required *. And this Covenant of Baptism being now to be made, between Almighty God and this Child, it is requisite that before the Sureties engage in behalf of the Infant, they should have some comfortable assurances that God on his part will be pleased to consent to, and make good the Agreement: Now though he be in Heaven, yet his Ambassador the Priest in his Name doth produce this place out of his Holy Word (the Declaration of his Will) whereby it doth appear that God is willing to receive Infants into his favour, and hath by Jesus Christ declared them capable of that *Grace* and that *Glory* which on Gods part are promised in this Baptismal Covenant; wherefore the *Sureties* need not fear to make the stipulations on their side, since they have Gods Royal Word, his *teste meipso*, and as great assurances as Majesty uses to give, that there is no impediment in Children to make them incapable of receiving that which he hath promised, and will most surely perform. It is very likely it might be a Custom among the Jews to bring their Children to Persons of Eminent Sanctity to obtain their Blessing: for St. Hieron relates that when St. Hilarion passed through Syria, the Men, Women, and Children came flocking to him, and

kneeling before him they cried *Barac*, i.e. *Bless us* *: which also is the manner of the East to this day †. But doubtless those who brought these Infants || in their Arms, did conceive some hope our Saviour was the Messiah, and because the Promises belonged to them and to their Children, Acts 2. 39. they came to Jesus to desire he would pray for them and bless them, and thereby own them as Members of the Covenant of Abraham. But his Disciples, either because they heard

their Master require Faith and Repentance from all that he did receive, or else esteeming it below their Masters dignity, reproved those that brought them: Whereupon our Lord checks their Folly, and taketh this occasion to shew that Children have a right to his Kingdom. The Kingdom of Grace, the Church, consisteth of Children in Age, or in Manners, of them and such as they are, and the Kingdom of Glory, or Heaven, shall be filled with Infants blessed by Christ, and with Men become as little Children. He begins (saith Epiphanius) with Infants; but lest the Kingdom of Heaven should be thought only belonging to them, he grants to those of every age (provided they be like unto them) that they shall inherit it, together with them: But if those that are such as they, be admitted to the Kingdom, how much more Infants themselves who are the Patterns of those that be compared to them? Epiph. Panar. Lib. 2. Tom. 2. Hæres. 67. in Hieracitas. Another Ancient Author, (a little otherwise, but appositely enough to this Case) saith, that Christ would not allow Jewish Children to be kept from coming to him, because of such (i.e.) of Christian Children brought by their Sureties to Baptism, the Kingdom of Heaven was. Author libri Hypnognosticon, lib. 5. And when Jesus had thus pleaded their Cause (who could not speak for themselves) and declared that they are capable of the Kingdom of Heaven, he established a perpetual Decree that none do presume ever after to keep them from his Grace, since they are capacitated for his Glory; And then he doth bless them, according to the desire of those that brought them: And we are to believe that the laying on of our Saviours hands was no empty Ceremony, but did effectually convey a Blessing unto them *, so that this also testifies they are capable of receiving Grace. From all which Premises the Church in the Exhortation doth conclude, that the Sureties may cheerfully promise that which belongs to their Part, since God by his Son Jesus Christ hath given such satisfaction that his Part shall be accomplished. It appears both by the Words and Deeds of our Lord in this Case, that Infants are beloved by him and by his Father, that he will receive them kindly, when they are brought to him, that he will give them all the Grace and Blessing which is needed by them or desired for them,

it is evident that they are capable of being adopted into the Church, and that the Kingdom of Heaven may be stated on them, yea, if they die after they have received Christ's Blessing, and have done nothing to evacuate it, there is none more fit or likely to enter into Everlasting Glory, whither we our selves cannot come unless we be like unto them *. Wherefore since Baptism is the onely way now for Infants to be brought to Christ, the Godfathers may be assured that God is well-pleased with their Charity, in bringing so fit an object for his Mercy, and they may perceive now how ready our Heavenly Father is on his Part, which Mercy they must acknowledge in the following *Thanksgiving*, and so proceed to seal their Part of the Covenant in the Name of the Child as hereafter is directed:

* *Tantum contingat nos virtutis puritate eidem similes fieri, ut integritate morum eandem cum infantibus in Christo requiem consequamur. Basil. Ep. ad Neftar. 44. de filio mortuo ejusdem Neftarii.*

§ 6. *The Thanksgiving.*

Almighty and Everlasting God, Heavenly Father, we give thee humble thanks, &c.] The good News which is every where imparted by the Gospel, requires that it should always be concluded with Thanksgiving. And this foregoing Portion doth peculiarly deserve it, for it declares the Humility, Mercy and Condescension of Jesus in admitting Infants into a state of Grace; and because we our selves were once received in this manner, it doth admonish us to renew our acknowledgments for the mercy of our Christianity, upon this fresh occasion. *Plato* is said to have blessed the Gods that he was a Man, not a Beast, a *Grecian* not a *Barbarian*, and an *Athenian* amongst the *Grecians*: the *Jews* are wont to praise the Lord every Day that they are born of the Stock of *Israel*, and are within the Covenant of *Abraham*, *Buxt. Synag. cap. 5.* But we have much more reason to give Thanks to our Heavenly Father, who hath acquainted us with the Grace of his Gospel, and taught us the true *Catholic Faith*: and when we make this Confession of his Mercy to us, and to this now to be admitted Christian, it is very fit we should pray both for our selves that we may make a good progress in this true Religion, wherein we are already entered, and for this Infant that it may be effectually sealed for a Christian, and so prepared to enjoy the Kingdom with those that have gone before it in this Faith: this is the most common and obvious sense: But we may confine this *Thanksgiving* to the present occasion, Namely, That whereas God hath in the Gospel foregoing made known unto us his Grace and good will towards Infants, and thereby begot in us a lively Hope and Faith in him, so that we are persuaded he will receive this present Infant, First, We give him most humble thanks for it; And Secondly, We beseech him to let us know him more fully, and make us believe more firmly this his merciful purpose toward this present Child, by giving his Holy Spirit unto it, as a new and further testimony of his Grace; for by so fresh an Experiment of his Goodness, not only our knowledge will be increased and our Faith confirmed, but this poor Infant also shall thereby be regenerated and made an Heir of Glory: Wherefore we entreat him to fulfil his Promises unto it and unto us, and to answer all our expectations through Jesus Christ, who though he liveth and reigneth on high, yet despiseth not one of these little ones, but admits their Angels daily to behold the Face of his Heavenly Father.

§ 7. *The Preface to the Covenant.*

Dearlly Beloved, ye have brought this Child here to be baptized, &c.] The Persons spoken to in this Admonition, are the Godfathers and Godmothers, the use of which in the Church of Christ was derived from the Jews as well as the Initiation of Infants it self was; for it is certain, that the Rector of the House of Judgment was to take care to Baptize the Infants of Profelytes, and accordingly was to be called their Father *: and there was one appointed to hold the Child in Circumcision called the Master of the Covenant †, and by the Modern Jews (who

* *Gemara. tit. Chetub. cap. 1.*

† *Ellas Thisb. Rad. קרן*

* Tam puelli
circumcidendi
sive sponsor sive
susceptor acce-
dit: Buxtorf.
Synag. cap. 2.

† Ex hoc ritu profectum esse illum no-
strum constat, qui certi homines spe-
ciatim—adhibentur testis accessus
ad Christum & ad Ecclesiam per
baptismum, &c. Jun. & Tremel. in
Jesai. 8. 2.

Παροφύροντες, Just. Mart. 'Αν-
δρ' αὐτῶν, Dionys. Arcop. Sponsors
Tertulliano: Fidei-jussores Augu-
stino vocantur.

* Gen. 17. 13. & 1 Reg. 19. 10. Fe-
dus tuum deseruerunt: Vid. Gal.
5. 4.

† Σωδὴν καὶ τὸν πάλαιον κα-
ταγέτορας Nazianz. de Baptism.
Sed & nunc nos paciscimur in Ba-
ptismo ut adrenunciemus Diabolo, &
operibus ejus, Hieron. in Psal. 128.

* Ἀξίον ὅτι καὶ διὰ βαπτίσματος
αἰματῶν, τὰ ῥέοντα, τὴν πίστιν καὶ
προσφύγοντων αὐτὰ τὸ βαπτίσματος
ἰσχυρισμὸν, ad Orthod. quæst. 56.

† Cyril. Hierosol. Catech. 5. Theo-
phylac. Matth. 9.

use it to this Day) he is called the Surety*. Who is to Answer also, as appears by that Relation of Rabbi Juda surnamed Tims, who being Surety for the Child of a rich Jew of Germany, stood mute in the midst of the Office, discerning (as they say) by a Prophetick Spirit the Child would afterward turn Christian, wherefore he refused to answer his Part. And very learned Men do believe

this Custom to have been as ancient among the Jews as the times of Isaiab †, it being highly probable that those Witnes- ses, Cap. 8. 2. at the naming of his Son, were of the same nature with those we call Godfathers and Godmothers. In the Primitive Church the use of them was so early, that it is not easie to fix the time of their beginning, onely the most ancient Fathers who speak of Baptism, do mention them †. Out of whom we might have abundant Testimonies, but that they will come in more seasonably in their several places where we speak of their Duty) afterwards: Onely it may be remembred, Platina affirmeth, that Hyginus Decreed Baptism

should not be administred without one such Surety at least, in vit. Pontif. R. But besides the very nature of the Ordinance (especially as it is Administred to Infants) seems to require some such Persons in the solemnizing thereof: For as

Circumcision was a Covenant of old*, whereby the Jews were bound to keep the whole Law, Gal. 5. 4. So is Baptism a Covenant † also, wherein we promise to obey the Gospel: Now because Infants cannot promise for themselves, the Laws of all Nations have allowed them Guardians to contract for them in secular matters, which Contracts if they be fair and beneficial, the Minor must make good when he comes to Age. And in like manner the Church hath given them spi- ritual Guardians to promise those things in their Name, with- out which neither old or young can obtain Salvation; if they

stay out of this Covenant they are liable to perish; and they can enter into it no other way, but by having some to engage that they should stand to Gods terms. They need the Grace of Baptism, and yet they cannot expresse that Faith and Repentance which are the necessary conditions of it; wherefore the Church hath found out this Suppletory, appointing some to undertake in their Name. And thus Infants may receive the good things of Baptism by the Faith

of those who represent them*, even as (the Ancients note †) the Centurions Servant was restored by his Masters Faith, the Man in the Palsie by the Faith of those who brought him, and Lazarus though dead was raised by his Sisters believing. But fully to this purpose Rabanus Maurus. In the Church of our Saviour the Salvation of Infants (which by their tender Age are incapable of renouncing the Devil or believing in God) is com- pleted by the hearts and mouths of those that bring them—

For it is manifest that as Children drew those sins from others which are remitted to them in Baptism, so also by others they may believe unto Salvation. And thus also if any dumb or deaf Persons, who could neither hear nor profess their Faith, should by any Christians be presented to Baptism; they are believed to be saved by the Faith of the Offerers, for the infirmity of Humane Nature cannot binder the Grace of Almighty God. De Instit. Cler. l. 1. c. 26. So that we ought to believe till the Child be capable, the Faith of its Sureties is so far accepted for it, as to entitle it to all the Blessings of the Covenant; and it is an excellent Charity of the Church to lend them hands to receive such a Mercy, without which they must remain under the power of Death. There are other Reasons also given of the Institu- tion of Godfathers and Godmothers, viz. 1. For the security of the Church that the Children shall not Apostatize, hence they are called Sureties. 2. That every Christian may have a Monitor who was present and concerned in his Vow, hence they are called Witnesses. 3. That the New-birth may be better represented, by new and spiritual Relations, whence they are termed Godfathers and Godmothers: For God and Nature have sufficiently obliged the Natural Parents

Parents already, yet for the greater care of the Baptized's Salvation, the Church hath added two or three more, that if some neglect their Duty, the others may supply their defects. Now to these Sureties is this plain admonition directed, as an Introduction to the Covenant into which they are about to enter. And first it looks back and briefly remembers them what hath been done already. 1. They have presented the Child, and in the two first Collects begged that God would Accept it, Pardon it, Sanctifie it, and make it an Heir of his Kingdom. 2. On Gods part they have heard from the mouth of Jesus, that this Child is capable to receive, and he is willing to give all these blessings as well unto it, as to those of Riper Years, provided the Child be engaged to perform those Conditions, without which God will not grant these Blessings to old or Young. Secondly, Therefore this Exhortation looks forwards, and as briefly tells them what it is which the Lord expects from them, viz. To become Sureties in the name of this Child, and to promise to him in its behalf; First, Repentance. Secondly, Faith. Thirdly, Obedience: Let them therefore stand forth with seriousness and sobriety, remembering they are bound to all these things already for themselves. Yet now God is pleased to accept them as Bondsmen for a poor helpless Soul; in whose stead they stand, and Covenant for it to save it from Hell, and to procure it a right to Glory: the particulars of which Stipulation do next follow.

§. 8. The Interrogatories and Answers.

I demand therefore: Dost thou in the Name of this Child renounce the Devil, &c.] Almighty God hath promised Eternal Life, but it is upon certain Conditions, (viz.) of Faith, Repentance, and Obedience; and since the Master requires these, the Servant cannot dispense with them; it were vain in the Minister to offer, and impudent in any Person to expect Salvation upon other terms*. As God promiseth on his part, we must engage on ours, and he is willing to deal with us after the manner of men, amongst whom † all contracts are made by mutual promises: Wherefore he hath placed the Priest in his stead to take Security, that this Infant shall observe the Conditions of the Covenant; and because it cannot answer for it self, the Church hath lent unto it the Tongue of its Surety to promise for it †. Since for want of Age Children (saith S. Augustine :) cannot believe with the heart to righteousness, nor confess with the mouth unto Salvation, therefore others answer for them, that the Sacrament may be Administred compleatly to them, and this sufficeth for their Consecration, because they cannot answer. Where we may observe, That this Baptismal Covenant was always made by Question and Answer, which is taken notice of by all the Antients, and seems to have been the method in the Apostles days, because St. Peter calls Baptism the Answer (or as the word rather signifies*) The asking of, or concerning a good Conscience, 1 Pet. 3. 21. for there was always Queries put to the Party Baptized, which adult Persons did Answer themselves, and Children by their Representatives †, who are here to Answer in the first Person (as the Advocate doth speak in the Person of his Client) I renounce, &c. because the Contract is made properly with the Child: And since this is so solemn a Covenant, these Sureties must speak with a plain and audible Voice † to theseveral Queries, which we will now consider in order, being Four in all. The First concerning Repentance, and forsaking of Evil. The Second and Third concerning Faith, and believing of the Truth. The Fourth concerning Obedience, and the doing of that which is good.

Query I. When we enter into League with God, and become his Confederates, we must have the same Friends and Enemies, especially because the same which

* Avidus ad mercedem, piger ad laborem, quâ fronte speras quod promissit Deus, qui non facis quod jussit Deus? Aug. de Sancti. 4.

† In omnibus pactis, stipulatio subiecti debet, ut ex stipulatione actio nasci possit. Paulus jurisc. 2. sent. 22. Sect. ult.

‡ Accommodat illis mater Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut stipulent. Aug. in Act. 2.

.. Aug. de Bapt. in Donatist. c. 24.

* Ερωτήματα. Vulg. Conscientia bone interrogatio: Beza, Stipulatio.

† Vide Aug. Boni facio Epist. 23. pag. 19. mihi Tom. 2.

‡ Præterea inutilis est stipulatio, si quis ad ea quæ interrogatus fuit non respondeat. Justin. instir. 3. Tit. 20, Sect. 5.

which are Enemies to him are also Enemies to our Salvation: Nor can we be listed under Christ, unless we engage to fight against the World, the Flesh, and the Devil*: And *First*, because Satan is the chief Agent in

* *Neque enim potest esse qui Domini nisi prius renuntiaverit mundo. Ambros. Luc. 20. Vide Rom. 6. 18, 22.*

opposing our Salvation, and all his works tend to subvert us, we must *Renounce* him and all his *Works*, and vow that we will never serve under him, nor do his Commands, nor entertain his suggestions. Now this Renunciation was done in the Pri-

mitive Times with great Solemnity by such as were of Age, and had been Converted from the actual Service of the Devil, and Idolatry: These did turn toward the West, and three times repeat, *I renounce*, &c. and then spitting as it were in defiance of their old Master, they were signed with the Cross, and marked for Christs Souldiers, and finally consecrated with many holy Prayers called Exorcisms, to secure them in the possession of Jesus, as may be seen in the An-

† Cyril. Cat. 1. Ambros. de Inland. cap. 2. Hier. in Amos 6. Dionys. Eccl. Hierar. c. 2.

cient Doctors†. But now, since we commonly baptize Children, many of these Ceremonies are omitted; and yet the substance is retained still, because Children are by Nature Slaves of Satan; and though as yet they have not been actually in his Service, yet they will be apt to be drawn into it by the pomps of this alluring World, and the Lusts of their Flesh, so that it is necessary to secure them for God betimes, and engage them to take all these for their Enemies, (*viz.*) 1. *The Devil*. 2. *The World* with all its *Pomps and Vanities*, 1 *John* 2. 16. for whoso loveth these cannot love God; The sinful Fashions and enticing Gayeties, the gaudy splendor of Riches, and all the Magnificence which ministers to Pride and Vanity: these a Christian must renounce. He must not desire them greedily, nor delight in them at all, nor use them so as to make him forget God, or neglect the solid Glories of a better World: If he be in Place and Dignity, and be obliged to somewhat of Gallantry or Grandeur, to distinguish him, and bear proportion with his Quality, he must be humble in the midst of all, and learn to despise it, and to understand the Vanity thereof, and must not exceed the bounds of Moderation. *Thirdly*, the *Flesh*, that is, all the desires after filthy or unlawful pleasures, all thoughts that do allure to wantonness or debauchery. The Christian must not strive to please his Appetite, his Palate or his Concupiscence, but doth here Vow, he will not please them but please God; and in order thereto that he will confine his carnal as well as covetous desires, within the bounds of Reason, Innocence, and Moderation. And this is a brief Account of the *first* part of the Baptismal Vow, which together with the Answer, *I renounce them all*, is so exactly Primitive, that it is very pleasant to compare ours and the ancient Forms together, and thereby we shall perceive, that although they somewhat differed among themselves, yet we have extracted

the marrow and substance of them all*: The onely remaining part of our care is, that we do this with a Primitive Spirit, that is, That we make this Renuntiation with all sincerity, for we are obliged to it upon our own account; and that we perform it courageously, remembering that the Powers of Hell tremble to see their designed Vassals thus pass into the Tents of Jesus their invincible Adversary; and let us together with this Promise, unfeignedly wish in our hearts that this poor Infant may never retract this beneficial Engagement, nor become a Slave to so cruel a Master any more, for his Work is deceitful and his Wages Death, and Jesus hath now freed it from this Bondage into which it can never return, till it renounce him who hath made it free indeed.

* Ἀποτάσσομαι τῷ Σατανᾷ καὶ τοῖς ἐργοῖς αὐτοῦ, καὶ τῇ πομπῇ αὐτοῦ, καὶ τῇ λαθείᾳ αὐτοῦ, καὶ τοῖς Ἀγγέλοις αὐτοῦ, καὶ τῇ ἐσθλότητι αὐτοῦ. Clem. Constit. Apolt. lib. 7. cap. 42. Ita Dionys. Areop. Aquam adituri, sub Antistitis manu contestamur nos renuntiare Diabolo, pompæ & Angelis ejus. Tertul. Coron. Militis. Repete quid interrogatus sis, recognosce quid responderis: Renuntiasti Diabolo, & operibus ejus, mundo & luxurie ejus & voluptatibus. Ambros. de inl. cap. 2. Quando te interrogavit Sacerdos, Abrenuncias Diabolo & operibus ejus? Quid respondisti? Abrenuncio: Abrenuncias seculo & voluptatibus ejus? — Abrenuncio. Ambros. de Sacram. lib. 1. cap. 2. Seculo renuntiavimus cum baptizati sumus. Cypr. ad Rogar. Epist. 7. Primum interrogatur — si Abrenunciat Diabolo & omnibus damnosis ejus operibus & fallacibus pompis. Raban. Maur. Instit. Cler. lib. 1. cap. 27.

Quer. II. and III. After the deserting and renouncing the next act is to embrace Jesus Christ, and to declare him to be our New Master *. For he hath made *Faith* to be a necessary qualification for Baptism, *Mark* 16. 16. and before *St. Philip* would baptize the *Eunuch*, he asked him if he did *Believe with all his heart*, and received his Answer, That he *Believed Jesus to be the Son of God*, *Acts* 8. 37. From which remarkable precedent, the Church doth ever since demand of all those who do enter into the Christian Profession, if they believe all the Articles which constitute that Profession; and this was done either by way of Question and Answer *, or else the Party baptized (if of Age) was made to repeat the whole Creed †: But even a Child cannot be made a Christian, unless he be engaged to believe as Christians do believe, which here by his Sureties he doth promise: And they may very well promise that the Child shall believe these Divine Truths, since they were all revealed from Heaven, confirmed by Miracles, sealed by the blood of holy Martyrs, and attested by the constant consent of the Universal Church. This Child is not left at random, to take up its Religion by chance or interest, but is here fixed in the true and unquestionable Verity, which will lead it unto Everlasting Life, and it hath confessed that Rule, which God hath given us to unite us in one Bond of Peace: But it is not only necessary that the Party baptized do believe the Christian Faith, but he must desire to be joined to that Society by the solemn Rite of Initiation; wherefore it is demanded, 3. Whether you will be baptized in this Faith, because God will have no unwilling Servants, nor ought men to be compelled by Violence unto Religion *. And yet the Christian Religion is so reasonable, so sweet, and easie, so profitable both as to this World, and the next, that the Godfathers may presume to answer, *They will*, for doubtless if the Child could understand the excellency of this Religion, and speak its mind, it would say the same words; and if it be early instructed in the Principles thereof, it will soon come to know how much it owes to those who have brought it into so happy an Estate.

Quer. IV. Finally, We are taught, that we are delivered out of the hand of our Enemies, to the end that we may hereafter live a godly, righteous, and sober life, *Luke* 1. 74, 75. *Titus* 2. 11, 12. and that every one who is a Christian must Depart from all iniquity, *2 Tim.* 2. 19. so that none can be admitted into this Holy Society, unless they do promise to live according to Gods Commandments *, because Baptism is an Engagement to live purely, as *Greg. Nazianzene* speaks, and *St. Paul* saith, they that are baptized ought to walk in newness of life, *Rom.* 6. 4. before any can be enrolled a Souldier of Jesus Christ, he must vow in the words of this Sacrament, to observe the Commands of his General †: And though this Child cannot perform them at present, yet if it live to years of discretion, it must either do the Will and walk by the Laws of God, or else it can never come to Eternal Life, *Mat.* 19. 17. Wherefore as you promised they should forsake all Evil before, so now you engage they shall do that which is good ‖, without which neither they nor you your selves can be admitted to the Kingdom of Heaven. Perhaps some will say, this is a hard saying; and such as had rather dispute than obey, and are readier to question than perform their Duty, will alledge it is impossible to keep all the Commandments: but it is dange-

Old Master, the

* Μετὰ τὸ ἡγοῦσθαι, συντασσόμενον λέγει, ὅτι καὶ συντάσσεται πρὸς Χριστὸν. Contt. Apoll. lib. 7. cap. 47.

* Ἡρώδοτος ἐκείνους ἐπεδείκνυεν τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, καὶ ὁμολογούσας τὴν σωτηρίαν ὁμολογῶν. Cyril. Catech. 2. Credis in Deum Patrem omnipotentem? Et dixisti Credo. Ambros. de Sacr. lib. 2. cap. 7. Solenne sit in lavacro post Trinitatis confessionem interrogare Credis in S. Ecclesiam? Credis in Remissionem, &c. Hieron. in Luciferian. Vide Cyp. Ep. 70. ad Januar. Ambr. in Luc.

† Qui gratiam baptismatis adiuturus est, symbolum fidelium populo audiente recitat. Augustin.

* Nemini deinceps ad credendum vim inferre liceat, Concil. Toletan. Nec religiones cogere religionem. Tertul. ad Scapul. Nemo se ab inviso coli velit ne homo quidem. Id. Apol. cap. 24.

* Ὅσοι ἀν' περὶ τὸν καὶ πιστεύουσιν ἀλλή-
λοις πάντες εἰς—καὶ βίαν ἕως θανάτου ἀσπάζονται. Justin. Mart. Apol.

† Recordare Tyrocinii tui diem quo Christo conscriptus, in sacramenti verba jurasti. Hieron. ad Heliodor.

‖ Δεῖ ὑμᾶς ἀσπάζεσθαι πάντων ἀσκήσεων ἐξελθόντας. τότε ἔ' οὐσίβησαν αὐτοῖς ἐγκρίσας ἀλλήλους, καὶ τὸ βαπτίσμα αὐτῶν. Clement. Con-
lit.

* Ἀσέλγῳ ἐν τῷ λέγειν ἀδελφία τῷ
τῷ δὲ πιδίμα. Ὁ δὲ γὰρ λέγει
Basil. ho. 19. mandatum impossibilia
non pravaricatores homines facit, sed
humiles. Bern. in Cant. Facere
quod possis & petere quod non possis
(monet) Aug de nat. & grat.

rous thus to charge God * as if he were a hard Master, who though he binds us to our whole Duty, yet will not exact more than we are able, and is contented if we do what we can, and lament that we can do no more, and pray to him to strengthen us still to do better; yet withall we are obliged to do all that God requires, and in strictness are Sinners for every wilful neglect. The sum is, that this Child is engaged

to believe and live like a Son and Servant of God, because it is now about to be adopted and sealed in this Holy Sacrament; Which is so solemn and sacred a thing that it ought to be ushered in with this necessary and compleat Preparation.

SECT. II.

Of the Administration of Baptism.

§. 1. The short Prayers for Sanctification of the Child.

O Merciful God, grant that the old Adam in this Child may be so buried, &c.] These Prayers are the Address to this holy Laver, and since the Covenant is now made, it is fit the Minister should more peculiarly intercede with God for Grace to perform it; And these (as an excellent Author notes) do supply the place of the old Exorcisms, which at first, seem to have

* Ἀντὶ ἐποχισμῶν ὧν ἡ ψυχή κα-
ταδεδωκεν ἑαυτῇ· εἰς τὸ δὲ θεοῖς ἐν-
δύαν χρυσῶν ζωοκλεγεμένων· Cy-
ril. prat. ad Catech.

been certain Divine * Prayers collected out of Gods Word, for the purifying of the Soul; and the exclusion of Satan from thence: In like manner these short and pious Forms are made in behalf of the Party baptized, that he may obtain the benefits of Baptism, and be secured against the Enemy. The

First being a Petition for Regeneration, the Second for Sanctification, the Third for Power against spiritual Enemies, the Fourth for increase of Grace: All which are so necessary that every one of them requires our devout joyning in them.

1. The First Collect is taken out of Rom. 6. 4, 5, 6. where the Apostle teacheth us, that a principal end of Baptism is for the mortifying of the Old Man, or Old Adam, that is, for the destruction of Original Corruption, and the extirpation of all Evil Concupiscence, which when it is slain and buried as it were, then the New Man, that is, a gracious disposition doth succeed by

† Παλαιὸν ἐν φθίνῃ ἀνθρώπου τὸ δε-
καδωμένον περιείρεται — Νέ-
ανθρώπου δὲ ἢ καὶ δευτὴν περιείρεται·
Theoph. ad Catech.

the Spirits entering into us: and as of Old the Baptized Person was plunged over the head, and came up again like a New Person, as Jesus out of his Grave after his Resurrection, so we pray (according to the ancient phrase ||) That the Old Adam or Corrupt Nature in this Child may be mortified, so as the New Nature may appear in it: that is, that it may be born again in this Laver of Regeneration, and not onely have the guilt, but the power of Original Corruption taken away also.

|| Vetus Adam
in Lavacro to-
tus moritur &
Novus cum
Christo renasci-
tur. Hier. in
Ruffin.

2. As the former Collect Petitions for the removing of the Cause, so this for the destruction of the Effects: Carnal Affections, and inclinations to Lust, Covetousness and Vain-glory, do spring from Original Sin, and are the Branches and fruit of that Root of Bitterness; now if these remain they will soon intice this new Souldier into the Enemies Quarter, and make him lust to return to Egypt, notwithstanding all these Renuntiations; wherefore we pray that the Spirit may root up these evil fruits, and plant in their stead Spiritual affections, Heavenly desires, Holy purposes, the Love of God, &c. that so it may keep its Covenant with ease and delight: We pray that the Lusts of the Flesh may grow weaker and weaker, like the House of Saul; and the Graces of the Spirit stronger and stronger, like the House of David, 2 Sam. 3. 1. or as St. Paul speaks,
That

That the Body (that is, the affections of the Body) may be dead as towards sin; but the Spirit Life as towards Righteousness, *Rom. 8. 10.*

3. The *Third Collect* goes further, and sues for spiritual strength, not onely that it may not be conquered, but may conquer and triumph over those Enemies, which this Person hath now defied; it seems indeed *impar Congressus*, an unequal match for a frail Man to contend with the Flesh within, the Devil without, and the World round about him, but Christ hath overcome the World, *John 16. 33.* and (if we will use it) he gives us grace in Baptism to subdue the Flesh, and defeat the Devil, who can do little when our Corruptions do not join with him *, therefore let us take the Shield of Faith † and follow our Victorious Leader, so shall we be Conquerours our selves, and then we may pray the more chearfully for this Infant; it is now like the *Israelites* newly escaped out of *Egypt*, and will certainly be pursued; but we hope it shall see all these Enemies dead, and sing a triumphant song over them in the Heavenly *Canaan*. We know that Humane Nature hath no such Power of its own, and therefore we beg it of him that is able to subdue all things to himself; and O how blessed will this Child be if it be Master of its own desires, and have learned to despise the World, and be able to stand against all the wiles of the Devil.

4. The last *Collect* advanceth still higher, desiring that this Child (and all other to whom this Salutory Rite shall be administred) may not onely cease to do evil, but learn to do well, *Isa. 1. 16, 17.* not onely escape the pollutions of the World, but add to their Faith Vertue, *2 Pet. 1. 4, 5.* We pray that they may be indued with Grace and Heavenly Qualities, Meekness and Charity, Faith and Patience, Temperance and Sobriety, Zeal and Devotion, &c. so that they may obtain Eternal Life, which though it be not due by the Servants Merit *, yet shall be bestowed by the Mercy of the Master upon all that are so qualified: Let us then earnestly beseech this Blessed Lord who is the Fountain of Eternal Goodness, and doth Govern and Dispose of all things, to give abundant Grace to this his new Servant, so that it may have the comfort of these Graces here, and the reward of them hereafter, through his Mercy, which Crowneth in us that which he hath first given to us, for Jesus sake. Amen.

* *Diabolus plus confidit in adiutorio carnis quia est hostis domesticus. Bern. Med. cap. 4. Eva nostra, caro nostra: idem.*

† *Ephes. 6. 16. 1 Joh. 5. 4. Τὴν πίστιν ἀσπίδα τοῦ ποδὸς καὶ ἡ ἀγάπη μὲν παντοκράτωρ. Cyril. Catech. 5.*

* *Vita eterna, iustitie quidem stipendium est sed tibi gratia, cui gratia est ipsa iustitia: August. Epist. 105. ad Sixt. Presb.*

§. 2. The Prayer of Consecration.

Almighty and Everliving God, whose most dearly beloved Son Jesus Christ, &c.] The Word of God teacheth us that the World was darkness, and a Chaos until the Spirit moved upon the face of the Waters, *Gen. 1. 2.* from whence the rude and indigested matter received a quickning influence which produced that Beauty and Order which we now behold: And as it was in the first Creation and Generation of all things, so it is in the New Creation and Regeneration of a Christian, the Spirit moving upon the Waters of Baptism giveth Light and Life, and bringeth in Order and Comeliness in stead of the Confusion and Darkness which Sin had caused: Wherefore since there is so great a work to be done by the Spirit, we must most humbly beseech God that the holy Spirit may return to its ancient Seat, as *Tertullian* speaks: It is true, our Lord Jesus did sanctifie Water in general, to the mystical washing away of Sin; but when this particular Water is to be used in so sacred a Ministry, and to so admirable purposes, it is necessary it should first be sanctified by the Word of God and Prayer, *1 Tim. 4. 5.* that is, by repeating the words of Christs Institution, and by petitioning for the descent of the Holy Spirit, which are the two Parts of this Prayer. Yet if any shall ask why we consecrate the Water, and where we have an express command in Scripture for it? *St. Basil* * answers, We do this as well as many other weighty things, because of the constant Tradition, and continual Practice of the Church, which is a sufficient Warrant in matters so reasonable and pious as this is: Now that the Primi-

* *Benedicimus Aquam baptismatis, ex qua autem Scriptura, nonne ex tacita traditione? Basil. de Spir. Sanct. cap. 27.*

tive Christians did always use a Prayer for the Consecrating of the Water doth appear by many Witnesses *, and which is more, their Prayer

did consist of two principal Parts, (as ours also doth) (*viz.*)

1. The repetition of Christs Words, *Matth.* 28. 19. and

2. A Petition for the Holy Spirit: Onely the present Form is somewhat fuller, having *First* a Typical Allusion as to the Original of Baptism. *Secondly*, A recital of the Institution thereof. *Thirdly*, A double request grounded on these premises. 1. For the sanctifying of the Water. 2. For the right disposition of the Child to receive the benefits conveyed thereby.

1. This great Petition is introduced by remembering a remarkable passage in the Passion of Christ, *viz.* the flowing of Blood and Water from his holy side, as he was hanging on the Cross, which the Fathers say, was from no natural cause, but that it was miraculous and a mystery; designed to signify, that as Sin had entered into the World by the Woman (made by a wound in Adams side) so Salvation came in by the two Sacraments of Water and Blood * which flowed from the side of the second Adam; and therefore we follow Antiquity in this Application, and encourage our selves to expect great things from him, whose suffering did occasion this Mystery, and who poured out his hearts blood for us.

2. Our Lord did not onely figure this Sacrament in a mystical manner, but after his Resurrection by a plain and expresse Commission made it a perpetual Sanction, *That all Nations should be baptized in the Name of the Father, &c.* *Matth.* 28. 19. Wherefore since it is by his Command that we go about this Mystery, we do repeat the words of our Commission to shew that we expect the inward part and the efficacy of all from him, who set us upon the work; And since he is God blessed for ever, and now also glorified and invested with all Power in

Heaven and Earth, *Matth.* 28. 18. we believe his words * are sufficient to effect whatsoever he would have done in Baptism. There are many believe that in this (as well as the other) Sacrament, the Consecration is made by the Divine Efficacy of the words of Christ: Yet that we may not rest in the repetition of the Syllables onely,

3. Here is added the Requests of the whole Congregation, who are all bound to join in this great request, that it may be the more prevalent when so many who are already Christians, do beg the Holy Spirit, for the making these Waters effectual to the Party now to be baptized: And the two former particulars do add much strength to this Petition, which we may thus expresse: O thou who didst so lively typifie this sacred Ordinance in thy Passion, and so plainly institute it after thy Resurrection, let us not want thy Presence and thy Influence, now that we are going about it by expresse Commission from thee. Behold we do all unite our most fervent desires that thou wilt by this Water effect that which far transcends all Humane Power, Amen. Now the things desired are two. *First*, That whereas this which we have provided is but common Water, yet upon our humble supplication, he will send down his Holy Spirit upon it †, that it may signify, operate and effect all that ever any Soul

received in this holy Laver, and convey all the blessings of Baptism unto this Child. We do not desire nor expect the Water should be changed in substance, but onely sanctified to a new purpose, and impregnated with a spiritual property for the mystical washing away of Sin: And if the holy Dove did descend in the Baptism of Jesus, who had no need of

cleansing; we hope by the devout Prayers of the Church, it will be sent to these Waters, which are to be used for the purifying of a Soul most miserably defiled. *Secondly*, We pray for suitable dispositions in the fuscipient, as well as spiritual efficacy in the Instrument, that not onely this Water may be hallowed to convey, but this Child fitted to receive abundance of Grace at present, and may

* Oportet vero mundari & sanctificari Aqua prius à Sacerdote, ut possit baptismo suo peccata hominis qui baptizatur ablui. Cypr. lib. 1. Ep. 21. Venit Sacerdos, Prece dicit ad fontem, invocavit Patris nomen, Præsentiam Filii & Spiritus Sancti, utitur verbis cælestibus—Quod baptizemus in Nomine Patris & Filii & Spiritus Sancti. Ambros. de Sacram. lib. 2. cap. 5. In Ecclesia Aqua Sacerdotis prece sanctificatur. Aug. de Bapt. in Donat.

* Aqua ad lavacrum, sanguis ad potum. Ambros. de Virg. ad Marcell. l. 3. idem in Luc. 23. & de Sacram. l. 5. c. 1. item Tertul. de Bapt. c. 16.

* Accedat verbum ad Elementum & fit Sacramentum. Augustin. Τὸ, πρὸς τὴν ὕδατος καὶ τὸ πρὸς τὸν αἵμα. Dictum Oraculi Pythii ap. Herodot. 'Ο θεὸς λέγων ἄμα ἐμπίσσει, καὶ ὁ λόγος αὐτῶν ἐγένετο. Philo de sacrific. Abel.

† Τὸ διττὸν ὕδωρ, μετὰ τὴν ἀγίαν καὶ χειρὸς τοῦ ἐπίκλητον λαλοῦντος ὁσίων, ἀγίως ἐκδηλοῦται. Cyril. Catech. 3. Ita de sancto (*viz.* Spiritu) sanctificata natura aquarum, & ipsa sanctificare concepit. Tert. de Bapt. c. 4.

may keep the blessings for ever which are now bestowed on it. There are too many whose Names are written in the Catalogue of Christians, yea, and their names written (it seems) in the Book of Life, who yet are blotted out again because of their Apostasie, *Rev.* 22. 19. and *Chap.* 3. 5. * and lose their Crown †: Wherefore we pray that this Child may not onely be admitted into the number of Gods chosen ones, but may make its Calling and Election sure, by adorning this Faith, into which it is baptized, with Virtue and all holy Conversation, *2 Pet.* 1. 5, 10. Many have received abundance of Grace in this holy Laver, here they have been adopted, and have persevered in that blessed estate to their lives end: and we wish this Child may receive as much as any ever received, use it as well as ever any used it, and keep it as long as ever any kept it. Amen.

§. 3, 4. The Naming and Baptizing of the Child.

Name the Child. N.] All things being thus prepared, when we see the Minister take the Infant in his Arms, it should mind us of the mercy of Jesus, who in like manner embraced those that were brought unto him, and we are to hope that he will as lovingly receive the Soul thereof as his Minister doth the Body. And now the time is come to give it a new Name. Nature hath taught the most barbarous Nations to impose Names on their Children for distinction, and among the Civilized part of the Heathen World, the Name was given upon a certain day*, either the Seventh, Eighth, Ninth or Tenth, according to the Custom of several places; But always with great Solemnity, and among the Grecians not without a Sacrifice. The Jews (it is well known) named the Child at Circumcision, *Gen.* 21. 2, 3. *Luke* 1. 59, 60. *Chap.* 2. 21. and therefore the Christians named theirs at Baptism: Alluding to that new Name which Jesus promiseth to give to his Servants, *Rev.* 2. 17. Yea, even Persons of riper Years did commonly change their Names, as (St. Ambrose saith) Saul did in Baptism change his name to Paul, *Acts* 13. 9. † The like might be shewed in many others, especially where they had names before taken from any Idol, or relating to false Gods: For it was forbid by Christian Councils † to give Heathen Names to Children or others, but rather to give them the Name of some Apostle or Saint; not that there is any fortune or merit in the name it self, but that so the Party may be stirred up to imitate the Example of that holy Person whose name he bears: Now this Name (though it may be privately resolved upon by the Relations, *Gen.* 28. 29. *Ruth* 4. 18. yet) it must be dictated by the Godfather the Witnesses of this new Birth, the Surety who engageth it shall lead a new life; and then solemnly given by the Minister, because he is in Gods stead, who we hope will give it a new Nature also. We derive one name together with our original guilt from our Parents, which ought to humble us, and mind us of our being born in Sin: But this new name we receive at the time of our Regeneration, to admonish us of our New Birth, and our Heavenly Kindred. This Christian Name was given us when we were listed under Christs Banner, and it is a Badge that we belong to God, so that as often as we hear it, we should remember the Vow then made in our Behalf. The Custom of old was to write the Souldiers name upon his Shield*, by which he was engaged in honour not to lose that Shield, unless he lost his life; Even so hath God given us our Name and our Faith together, so that if we Apostatize, our Name will be our Eternal Infamy: We have a new Name, let us walk worthy of it, and lead a new life †, either striving to make our name Exemplary, if there have been no Saint of it, or else labouring to be like those of our Ancestors (*Luke* 1. 59. *Vide Grot. in locum*) or of Gods Saints who

* A sanctitate ad immunditiam, & justitiā ad iniquitatem, à fide ad impietatem multos transire dubium non est. Prosper. resp. ad objec. 3.

† *Rev.* 3. 2. Dominus non minaretur auferri posse coronam justitiæ, nisi quia recedente justitiā, recessit & corona. Cyprian. de un. Ecclesi.

* Alexander ab Alexand. genial. Dier. l. 2. c. 25. Varro l. 17. Nomina, Romanis dicuntur.

† At ubi pluvia super eum lavacri celestis influxit — necatur persecutor, necatur & Saulus, vivificatur Apostolus, vivificatur & Paulus, usque adeo autem perdidit veterem hominem ut cum moribus mutaret & nomen: Ambros. Dom. 1. Quadrag. Ser. 2. Ordine 31.

‡ Conc. Nicæn. can. 30.

* Inde prodit jam imaginum — & nomina militum clypeis inscriptas Forerius in leg. 95. Vide Veget. de re militari. lib. 2. cap. 28.

† Reatus impii est pium nomen, Salv. de Prov. lib. 4. — Cura esse quod audis. Horat. Epist. 15. Nomen tuum attende, esto quod dicis. Hier. ad Paul.

have worn it worthily before us, so shall it be recorded not onely in the Churches Register, but in the Book of Life, and stand there for ever: *Amen*.

§. 4. The Form of Baptism.

N. I Baptize thee, In the Name of the Father, of the Son, and of the Holy Ghost, Amen.] After the Name is given, there are three things considerable in the performance of this Holy Ministration. 1. The Person who baptizeth. 2. The Words. 3. The Actions used in Baptizing. 1. He that doth Baptize ought to be a lawful Minister, for Christ gave this Commission onely to the Apostles, joining the Office of Preaching together with it, so that unordained Persons may as well presume to Preach as to Baptize*.

* *Peulantiā autem mulieris que usurpavit docere, non etiam tingendi jus sibi pariet. Tert. de Bapt. cap. 17.*

† *Mulier baptizare non presumat. Concil. Carthag. 4. Can. 100. quibus Gratian & P. Lomb. de suo addunt, nisi cogente necessitate.*

‡ *Epiphani. Panar. lib. 1. Tom. 3. hær. 42.*

§. *Hieron. adv. Lucif. Tom. 2. 188.*

* *Vide Balsamon in Concil. Sardicenf. notis ap. Bever. p. 201.*

And therefore the Church of old forbad Women to Baptize †, and Epiphanius accounts it ridiculous in Marcion and his Followers to permit Women to do this Office‡. So that our Church requires it to be done by a lawful Minister: I know there are some Allegations out of Antiquity which seem to allow of a Lay-man to Baptize in Cases of great necessity. . . But there are others of the Fathers who disallow that practice*; and certainly it is a great presumption for an ordinary person to invade the Ministerial Office without any Warrant; and as to the pretence that a Child may be in danger, I suppose the Salvation of the Child may be as safe upon the stock of Gods mercy without any Baptism, as with a Baptism which is not commanded by God, and to which he hath made no promises. So that where God gives not opportunity of a Person who may do it aright, it seems better to leave it undone.

2. The Words, *I baptize thee, &c.* were always the Form of the Western Church, and cannot be pronounced Emphatically by Midwives or such as the Romanists sometimes permit to baptize, but do suppose a lawful Priest, one to whom Christ hath given Power to do this: The Eastern Church use a little variation, *Let N. be baptized, &c.* but the sense is much the same: howsoever in the next words, *In the Name of the Father, &c.* all Orthodox Christians ever did agree, because it is of Christs own appointment, and unalterable; wherefore when the Hereticks presumed to vary from this Form, they were censured by the Church, and those Baptisms declared null which were not ministered in the Name of the Father, Son, and Holy Ghost. I confess there were words

* *Ἐπὶ τὸν ὄνομα τὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. Clem. Constit. lib. 7. cap. 23. & Iulius ap. Justin. Martyr. Apol. 2.*

put in to explain, not to vary the sense*. And the Orthodox took liberty to mingle a Paraphrase with them; yet surely it is more prudently done of our Church to preserve the words of our Lord intire without any Addition or Diminution. Now by Baptizing in the Name of the Three Persons is not onely meant we do it by the Commission and Authority of

God the Father, Son, and Holy Ghost; But that we do baptize them into the Faith of the Holy Trinity, and do receive them into that Society of Men who are distinguished from Jews and Turks, Heathens, and all false Professions in the World, by believing Three Persons and one God: This is the great fundamental Article on which all the rest depend, and to which they may be referred; so that our very being baptized into the Trinity, is an argument we are Christians, and a Profession of the Religion which Jesus taught. And the more to illustrate this, St. Ambrose tells us, that when Men come to full Age were Baptized, they asked them three several times, if they did believe in each of the Three Persons, and put them into the Water first when they professed their belief in the Father, and again when they declared their Faith in the Son, and a third time when they said they believed in the Holy Ghost: *Ambros. de sacram. lib. 2. cap. 7.* We may add, that this solemn naming of the Three Persons is a kind of calling them to witness from Heaven, that we may as it were profess before these three Witnesses our unfeigned Faith, 1 *John* 5. 7. And so we have the

the same for witnesses of our Faith * who make us the promises of Salvation, and sure we shall never dare fall off, who have sealed our Profession in the presence of the Father, Son, and Holy Ghost, wherefore let our words be established for ever. 3. We are to consider the sacred *Actions* in Baptism, which are the Dipping or Sprinkling of the Party with Water. It is indeed very probable, that at the first Institution of Baptism in those hotter Regions where it was ordinary to bath daily, the Rite might be performed commonly by Immersion, but the Prudence and Charity of the Church (knowing this not to be Essential to the Sacrament) did even there appoint that Clinick Christians, that is, such who by weakness kept their Beds, should only be sprinkled with Water, which St. Cyprian determines to be a lawful Baptism*. And therefore for the same reason it may very well be indulged to tender Infants in these Northern Countries. For God will have Mercy and not Sacrifice; and the Divine Grace is not measured by the quantity of Water used in the Administration. And yet because the way of Immersion was the most ancient, our Church doth first prescribe that, and onely permits the other, where it is certified the Child is weak, although Custom have now prevailed to the laying the first wholly aside: but it is not a matter worth contending for, since Sprinkling is sufficient. As for the Custom of Dipping or Sprinkling three times, once at the naming of the Father, again at the naming of the Son, and a third time at the naming of the Holy Ghost, it is very likely * it was the general use of the Church of old, and they supposed it did very well express the Mystery of the Trinity: But our Church hath not enjoined it; wherefore if it be used by any, it must not be urged as necessary; for when some in *Spain* began to press and strain this Trine Immersion too far, it was Decreed in a Council †, *That it was sufficient to do it once, because this did as well set out the One God, as the other did the Three Persons.* To conclude, we ought not to be so much concerned for these outward and ritual parts, as for the Devotion of our Hearts: Wherefore let the Priest minister herein with all possible Humility, Reverence, and Sincerity, remembering that God is doing his work within, while he is exercised without; and let the People behold the Mystery with gravity and wonder, thankfully remembering the like mercy once shewed to them: And finally let the Priest and all the People heartily say *Amen*, when the Mystery is ended, both to shew they believe the Child to be rightly baptized, and to desire God may ratifie that in Heaven which we have done upon the Earth, *Amen*, so be it.

* — ob signata in Patre, Filio & Spiritu sancto: Nam si in tribus testibus stabit omne verbum, quanto magis dum habemus per benedictionem eosdem arbitros Fidei, quos & sponsores salutis. Tertul. de Bapt. cap. 6.

* In sacramentis salutariis necessitate cogente, & Deo largiente indulgentiam suam, totum conferunt Divina Compendia: Cypr. ad Magn. Epist. 76.

* Non semel sed ter, ad singula nomina in personas singulas tingimur. Tertul. advers. Prax. cap. 26. Cyril. Catech. 2.

† Cautum est ne Hispania fiat baptizans nisi una mersione. Concil. Toler. 4. Can. 5.

§. 5. *The Reception of the Child into the Church.*

We receive this Child into the Congregation of Christs flock, and do sign him with the sign of the Cross, &c.] Baptism is by the appointment of Christ himself the Sacrament of our Initiation and Admission into his Church; wherefore when any one is baptized, it is requisite they should be solemnly declared Members of the Visible Church, and when God hath received them into his Favour, and sealed them with his Spirit, as he ever doth in this Mystery where there is no impediment; we may then very justly receive them into our Communion, and sign them with the cognizance of Christs Religion, as we do in this present Form. 1. By *Words*. 2. By a *Sign*; concluding, 3. With a practical *Application*. 1. The *Words* are a solemn Proclamation made by a sacred Herald (according to the Custom in Humane Creations, Investitures, and Admissions to honourable Orders,) declaring the Party is now, and ought to be reputed a *Christian*; and this ought to be spoken with a loud Voice, that all the Congregation may rejoice in beholding one more lifted under Jesus Christ. Now if we seek any Precedent for this in Scripture, methinks it may very well be deduced from that solemn Proclamation made by God the Father,

Father, immediately after the Baptism of Jesus Christ, *Matth. 3. 17. This is my Beloved Son*, in whom I am well pleased: As he by the Master, so we by the Servant are declared to belong to God. He as his own onely begotten Son, we as adopted by him into the Family of our Heavenly Father. Again, *St. Paul* speaking of the *Ephesians* who were baptized (which is meant by their being

* *Ephes. 3. 6. Τὸ ὡμιήσαντες ἐν ᾧ
† ἀναστάσεως ἀληθείᾳ, ἀλλ' ὅτι
διὰ τὸ λαβεῖν ἀναζωώσεως* Theo-
phylac. in loc.

*raised up together in Christ**) declareth, that whereas they were before Aliens from the Commonwealth of *Israel*, and Strangers to the Covenant of Promise, *vers. 12.* they were now become *Fellow-Citizens with the Saints*, and of the Household of God, *vers. 19.* Our Lord Jesus hath rescued this poor Soul

from the Bondage of Satan, he hath found this strange and straying Sheep, and hath sent it home, wherefore let us joyfully receive it. The Church on Earth is compared to the Moon, daily diminishing and increasing, we see many of our Brethren do die, and are parted from us, but God hath now filled the vacant places, and by these continual accessions the Visible Church shall be continued to the *end of the World*. Our Saviour himself is the great Shepherd, but under him the Pastors of the Flock of Christ, are to admit the Sheep into his Fold, and accordingly the Priest here saith, *We receive*, &c. and withall sets the mark of Christ upon the new baptized Person, declaring by Actions as well as Words the self same thing: Even that this Person is of the Religion of Jesus Christ, and one of the Society that do profess the same. But because this *Sign- ing* with the Sign of the Cross hath been scrupled by some, and reviled by others as abominable Superstition, &c. I will endeavour somewhat more fully to vindicate the Church in this particular, and to give satisfaction to those whose prejudice hath not made them inflexible: 2. *The Sign* which is Ordered to be annexed to the foregoing Words, is *the Sign of the Cross*, which seems designed from the beginning to some great Mystery, for (not to mention that it is the Figure of Mans Body when the Arms are extended) we find that God did chuse it to be the mark which should be set upon those who should be saved from a common Destruction, *Ezek. 9. vers. 4.* And though the *Rabbins*, the sworn Enemies of the Cross, do expound the Hebrew word *Tau* there to signi-

* *Omniem autem super quem videris
Thau non occiditur.* Vulg. Σημεῖω-
σις τοῦ Θεοῦ ἐπὶ τῷ μέτωπῳ. Aquil.
& Theod. ita explicat Tertul. in
Marcion. lib. 3. cap. 22. Origen.
Homil. de Epiphani. Hieronym. in
loc. &c.

† *Sixt. Senens. Bibliothec. lib. 2.
Thau.*

|| *Ruffin. Eccl. Histor. lib. 11. cap.
29. Socr. lib. 5. cap. 17. Sozon.
lib. 7. cap. 15. Niceph. lib. 21.
cap. 16. Isidore lib. 1. Orig. cap. 3.*

.. *Hor. Apollo Hieroglyph. cum
notis Nicolai Caussin.*

fie a mark, I see no reason why the Christians should follow them, having Translators * and the most learned Fathers against them, particularly *St. Jerome*, affirming that it signifies the Letter *Thau*, which in the old Samaritan Alphabet had the Form of a Cross: even as [T] among the Greeks, which (it may be from thence) was the mark of the Living, and [T] was set in the Muster-Roll after a Battel against the names of the Living †, as [Θ] was against the names of the slain. And further, it is very remarkable what is related in the Church History ||, and observed by others .., That one straight line upright and another transverse, was an eminent *Hieroglyphick* among the *Egyptians*, and signified sometimes the one Upholder of all things, sometimes Eternal Life: which was so well known to the Worshippers of *Serapis* at *Alexandria*, that when they saw this Figure of the Cross so often used by the Christians, they did many of them *Believe*, by remembring the ancient signification of the Cross among

them, supposing it was a mysterious prediction that the Christians were the Servants of the one true God, and were in the right way to Eternal Life. But to come nearer, when our blessed Redeemer had expiated the Sins of the World upon the Cross, the Primitive Disciples of his Religion, who (as *Minutius Felix* affirms) did not worship the Cross, yet they did assume that Figure as the Badge of Christianity; and long before material Crosses were in use they did with their Finger make this sign, either in the Air, or upon their Foreheads or Breasts, in their rising up and lying down, going out and coming in, in washing, eating, &c. as might abundantly be proved out of *Tertullian*, *S. Basil*, *Cyrl*, and many others, but onely that it is too evident to be denied, wherefore we must condemn the purest Ages of the Church, if we shall censure the

making

making this sign to be Idolatrous or Superstitious, and it may be become injurious to the Spirit of God, who did work many Miracles in the first Centuries by the sign of the Cross, as is apparent to all that are versed in the History of those Times. All this is confessed by many who yet pretend that it was not used in Baptism: although they alledge no sufficient reason, why they might not have used it there, as well as upon all other occasions. But as to the matter of Fact, it seems to me very plain, that the sign of the Cross was used in Baptism also, for *Lactantius* speaking of the Converted Heathens, saith, *They came under the Wings of Jesus, and did receive his great and noble sign upon their Foreheads—*

*which like the blood on the Lintel causeth the destroying Angel to pass over**: yea, he calls a Christian one with a signed Forehead: And *Tertullian* † saith, that Satan not onely imitated the Christians in the washing, but the signing his Souldiers in the Forehead: which shews it to have been then a known Rite of Christianity. *St. Basil* also affirms it to be an ancient Tradition to sign those with the sign of the Cross, who had placed their hope in Christ ‖, that is, who were baptized, which is also the meaning of those (in *St. Cyprian* .:) who were signed when they were admitted to Christ; but most clearly *St. Augustine* * who tells us expressly that the *Catechumens* were signed with the Cross of Christ in which they had believed. There is it may be some difference in the time of making the sign of the Cross, for the Ancients seem to have used it before the Act of Baptizing; whereas we use it afterwards, the better to content our scrupulous Brethren, who cannot justly charge us with making it essential to Baptism, because the Rite as to the substance of it is finished before we make the Cross, and we esteem Baptism in cases of haste, no worse, as to the effects, where it is celebrated without it. If it be alledged that it is a *signifying*

sign of Humane Institution, and so ought not to be annexed to a Sacrament of Divine appointment, I desire it may be remembered that the putting white Garments upon the Baptized, and the Receiving the Infant into the Church with a kiss*, as now become one of our Brethren †, with many others, were *signifying Signs*, and instituted and used by the best Christians, and yet never any offence was taken at them; and a good Mythologist will make every action and gesture to be significant. But I am now beside my purpose; wherefore I will return to consider with how innocent intentions the Church doth use the Cross in this Office. When we receive any into the Society of our Religion, it is certainly as lawful to declare it by a *sign, as by words: And surely there is no Character or signature, so universally known to be the mark of a Christian, as the sign of the Cross, which makes *St. Paul* to put the Cross for Christianity it self, *1 Cor. 1. 17, 18. Gal. 3. 11. Philip. 3. 18.* because the belief of a crucified Saviour is the proper Article of this Faith, distinguishing the Christians from Jews, Turks and all kinds of Religion in the World. Wherefore when the Emperour was converted, immediately the Cross became the most usual Badge †, and of publick use as a testimony of his being a Christian. Hence it is called *the Sign of the Faithful: the Seal to make us known by our Master: and the Seal of Christ* ‖: Wherefore to sign with the sign of the Cross, is to declare the party to be Christian; and as the Custom was of old for Servants to have their Masters name in their Forehead, *Caelius Rhodig. lib. 5. cap. 31.* so we set the mark of Christ there, to shew they have taken Christ Jesus for their Lord, or if (as the Church directs) we like the military application better, *St. Chrysostom* tells us that the Roman Souldiers would sometimes in love to their General, burn his Name upon their Skin; and *Procopius* affirms, that the devotion of some Christians made them in like man-

* *Lactan. Instit. lib. 4. cap. 27.*

Semper enim cruci Baptismus jungitur. Aug. Temp. Ser. 101.

† *Mithra signat illic in frontibus milites suos. Tertul. de præscr. adv. hæc. cap. 40.*

‖ *Basil. de Sp. S. c. 27.*

.: *Ea parte corporis notatur (Ozia sc.) offenso Domino, ubi signantur qui Dominum promerentur. Cyp. de unit. Eccles. Vide Chryl. Hom. 54. in Mat.*

* *Credit Catechumenos in cruce Christi quâ & ipse signatur. August. in Gal. 6. 14.*

* *Cyp. lib. 3. Epist. 8.*

† *1 Thess. 5. 26*

* *In nullum nomen Religionis, seu verum seu falsum, coagulari homines possunt, nisi aliquo signaculorum, vel sacramentorum visibilium consortio colligentur. August. in Faust. lib. 19. cap. 11.*

† *Vexilla militum crucis insignia sunt, Regum purpuras, & ardentes diadematum gemmas patibuli salutaris pictura condecorat. Hieron. Ep. 7. ad Lat.*

‖ *Ἀντιφώνη πρὸς τὸν Κύριον. Cyril. Catech. 13.—Τὴν μυστικὴν σφραγίδα ἡ ἐκ τῶν ἁγίων ἡμεῖς τὸ πνεῦμα ἰδὲν. idem. σφραγὶς τοῦ Χριστοῦ. Epiph. hæref. 30. signum Dei. Cyp. Epist. 56.*

ner imprint the sign of the Cross upon their Arms, *Com. in Jesai. 44.* but we by

* *Στεφάνος ἀλλοτρίος* Cyril. præf. a. Catech. *Vocati sumus ad militiam Dei vivi, jam tunc cum in Sacramento verba spondimus.* Tertul. ad Mart. *Sacramentum vera Religionis accipere.* Laët. Instit. lib. 1.

† *Ælian, Histor. animal. l. 10. c. 15.*

|| *Verf. 15. ἐν αὐτῷ, i. e. αὐτῷ, Verf. 14.*

.. *ὁ δὲ δυνάστης, ἐπὶ αὐτῷ* Cyril. Catech. 13.

* *Malus miles est qui imperatorem gemens sequitur, Senec. Ep. 107.*

cite us to follow him; unto the Death striving against Sin; and if we die in this Service, that Death shall be to us as it was to him, the way to a Glorious and Everlasting Life. Let the World deride a crucified Lord, and Atheism mock at the Cross of Jesus, we are so far from being ashamed of our Faith, that we glory in nothing more than in the Cross of Christ, and therefore we print it upon the proper seat of blushing*.

* *Μὴ τὸν αὐτὸν ἐπισημασμένον τὸν αὐτῷ ὅτι χεῖρ—ἐπὶ καρπῷ σφραγίσας* Cyril. Catech. 4. *Nec nos pudet crucifixi sed ubi pudoris signum est, crucis ejus signum habemus.* August. in Galat. 6. 14.

† *Bucer. & Zanchy.*

|| *Scandalum ni fallor non bonæ rei, sed malæ Exemplum est, edificans ad delictum, bonæ res neminem scandalizant nisi malam mentem.* Tertul. de veland. Virgin. cap. 3.

To conclude, the Ceremony is exceeding proper, and very innocent, used by most Christians, approved by all the Ancients, and by some of the most eminent Reformed Divines expressly†, and condemned by no Church: so that if this Ceremony be rejected by any, they ought to consider that the fault is in themselves, not in the thing, at which offence is taken, but none justly given, if the Church be but rightly understood; so that it will be much more profitable for us all to join against real Idolatry and Superstition, than to contend about the shadows of it, and we shall do better to live like him whose Seal is set upon us, and to fight against our Spiritual Enemies, than for so small an occasion to fall out with an Excellent Church, and be at enmity with our Fathers or our Brethren.

S E C T. III.

*The Close and Consequents after Baptism.*S. I. *The Exhortation to the Congregation.*

SEEING now, Dearly Beloved Brethren, that this Child is regenerate, &c.] We must not presently turn our backs upon God so soon as the Holy Rite is finished, but compleat the Solemnity by Thanksgiving and Prayer, and that we may do both, not onely with the Spirit, but with Understanding, the Minister doth here teach us what must be the Subjects of our Praises and Petitions. I. Our Praises must look back upon the Grace already shewed, and the benefits which are already given to this Infant, which are principally two. 1. Internally it is Regenerated. 2. Externally it is grafted into Christs Church; for which we must give hearty thanks to Almighty God. To which we must add, II. Our Prayers, which must look forward upon the Grace which will be needful to enable it to live answerable to this Estate into which it is admitted; and this we must beg of Almighty God also, or else the former Blessings will be altogether in vain. Now all this is so plain, that no more would need to be added, but onely that some with *Nicodemus* are apt to say, *How can these things be?* *John 3. 9.* judging it impossible that so great a matter as Regeneration can be effected so soon, and by so mean an Instrument *, as they account it: whereas the effect is to be ascribed to the Divine Power of the Author, not to the intrinsic efficacy of the outward means: Yet in regard we can never bless God heartily for a Mercy unless we believe he hath bestowed it, we must labour to remove these scruples by a fuller Account of this Baptifmal Regeneration, that we may not withhold the Divine Praises, by our doubting and unbelief. The word *Regeneration* is but twice (that I know of) used in Scripture, first *Matth. 19. 28.* *Ye that have followed me in the Regeneration:* where though (by altering the point — followed me, in the Regeneration when the Son of Man, &c.) it may signifie the Resurrection; yet as we read, it signifies the renewing of Men by the Gospel and Baptism. Secondly, *Titus 3. 5.* — He saved us by the *Laver of Regeneration* †, and renewing of the Holy Ghost, which is a Paraphrase upon that of our Saviour, *Job. 3.* *Except a man be born of Water and the Spirit, he cannot enter into the kingdom of God, &c.* And because Persons come to Age before their Conversion, are first taught and persuaded by the Word of God, the Language of Holy Writ enlarges the Metaphor, and saith, such are Begotten by the Word of God, *1 Cor. 4. 15.* and then born again or regenerated in Baptism. In like manner speak the Fathers, who do constantly and unanimously affirm, that we are regenerated in, or by Baptism *. So that we must next enquire wherein this Regeneration doth consist. And First, whereas both Children and those of Riper Years are by Nature dead in Sin, so that they lie under the guilt and power thereof; our Gracious Father doth here in Baptism seal a Covenant with us, wherein he promiseth to pardon us; and when this deadly load is removed, the Soul receives as it were a New Life, and takes new hopes and courage, being restored to the Divine Favour, and being set free from the sad expectations of unavoidable condemnation for former Sin, Original in Infants, and both it and Actual in those of Riper Years. Before this Covenant we were dead in Law, and by the Pardon of our Sins we are begotten again to a lively hope, and herein stands the first particular of our Regeneration, (*viz.*) in the Remission of Sins, wherefore both Scripture and Antiquity † teach us that Baptism is the means for Remission of Sin, and hence they join Pardon and Regeneration commonly || to-

* *Simplicitas sacramenti quibusdam derogat effectus fidem, cum sumptu plurimo & pompis, idolotum arcana sibi auctoritatem concilians. Tertul. de Bapt.*

† *Græc. Διὰ τοῦ ὕδατος ἡ ἀναγέννησις. per Lavacrum Regenerationis. Vulg. Syr. Vatab. & Beza.*

* *In novam vitam lavacro aque secularis animatus. Cyprian. de seipso Epist. 2. ad Ionat. Regeneratione celesti Christo conjurreximus. lib. de Zel. & Livor. Lavacrum inde Dionysius vocat. ἡ μυστήριος ἡ βαπτισμὸς. Vide Ambros. de Sacram. lib. 3. cap. 1.*

† *Luke 3. 3. Acts 2. 38. ch. 22. 16. Omnem autem enormitatem sceleris habentem.*

πιστῆς sacramenta diluunt. ἢ Τὸ ὕδωρ ἀφίσταται ἀπὸ τῶν κατὰ τὴν ἀναγέννησιν λεγόντων. Justin. Marr. Ἀφίσταται ἀπὸ τῶν κατὰ τὴν ἀναγέννησιν λεγόντων τὸ βάπτισμα. Cyril. Catech. 2.

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gether, because this forgiveness puts us into a new Estate, and an excellent condition in comparison of that which our Natural Birth had left us in. Secondly, But further by Baptism we gain new Relations, and old things being done away all things become new. Hence the Jews called their Proselytes New-born Children, because they forsook all their Heathen Kindred; so we, although we do not renounce our Earthly Parents because they also are Christian, yet we gain new Alliances, for God hereby doth become our Father, and Jesus our Master, and all the Saints both in Heaven and Earth our Brethren, so that it is as if we were born over again, since Baptism doth entitle us to this Celestial Kindred: But this is not all. For Thirdly, Our corrupt Nature is changed in Baptism, and there is a Renovation effected thereby, both as to the mortification of the old affections, and the quickning of the new, by the Holy Spirit which is hereby given to all that put no bar or impediment unto it.

* Da injustum, insipientem, peccatorem, continuum & aequum, & prudentem, & innocentem erit, uno enim lavacro malitia omnis abolebitur. Laet. Inst. 3. 26. unde genitalis auxilio superioris aevi labe deterfa, in expiatum pectus & purum desuper lumen infudit. Cypr. de seipfo. Νεμερς ἐν ἀμύσσιαις ἡλιαῖς, ἀνακαίρει τὰ κακὰ ἐν ἡγιασμένῳ. Cyril. Catech. 3.

This was the Ancients Doctrine, who affirmed a real change to be wrought*, and believed the Spirit to be therein bestowed as God had promised, Ezek. 36. 25, 26. *That he would sprinkle clean Water upon them, and they should be clean from all their filthiness, and then a new heart would he give them, and put a new Spirit within them.* And it is manifest, that in the first Ages of the Church there was abundance of Gifts and Graces miraculously bestowed upon Christians in their Baptism, and no doubt if the Catechumens of our days who are at Age, would prepare themselves as strictly by Repentance, Fasting, and Prayer, as they of old did, they should find in-

comparable effects of this sacred Laver, if not in as miraculous measures, yet to as real purposes, that is, they should be truly Regenerated, and their hearts changed by the influence of the Divine Spirit. But some may doubt whether Infants be Regenerate in this sense, because they are not capable of giving any Evidences of their Receiving the Spirit, nor doth there any immediate effects of their Regeneration appear; hence the Pelagians denied it, but they are therefore condemned by the Milevitan Council, Can. 2. and confuted by St. Aug. ad Bon. lib. 3. It is confessed they can shew no visible signs of spiritual life in the operations thereof, no more can they of their having a rational Soul, for some time; and yet we know they have the power of Reason within them; and since all Infants are alike, either all do here receive a principle of New Life, or none receive it; wherefore I see no reason why we may not believe as the Ancients did, that Gods Grace (which is dispensed according to the capacity of the Sufcipient) is here given to Infants to heal their Nature, and that he bestowed on them such measures of his Spirit as they can receive; for the malignant effects of the first Adams sin, are not larger than the free gift obtained by the Second Adams Righteousness, Rom. 5. 15, 18. And if it be asked how it comes to pass then, that so many Children do afterwards fall off to all impurity? I answer, so do too many grown Persons also, and neither Infants nor Men are so regenerated in

this Life, as absolutely to extinguish the concupiscence: for the Flesh still will lust against the Spirit*: but then God gives the Spirit also to lust against the Flesh, Gal. 5. He leaves the Corruption to try and exercise us, but so that he engageth to enable us to get the better, through this new Nature planted in us, if we will improve it, and follow the Dictates of his Holy Spirit; but by neglect or wilful complying with the Flesh, we may lose this Grace again; Our Gracious Father hath already done his part, and will do it more and more as the Child shall be capable and willing to receive it; and if this seem strange to any whose Opinions are taken up from later Definitions of Regeneration, let them dispute with Holy Cyprian (not with me) who saith, † *The Grace of God is equally distributed in Baptism, but it may either be diminished or increased afterward, by our Acts and Conversation.* The sum is, That Baptism doth seal a Pardon to us for all former Transgression,

* Baptizatus caret quidem omni peccato; sed non omni malo, remanet siquidem concupiscentia. August. adv. Julian. Dimittitur concupiscentia carnis, non ut non sit; sed ut in peccatum non imputetur: Idem de Bapt. & Concup. l. 1. c. 5. — ad agonem manet, non consentientibus nihil omnino nocitura: Idem de Remiss. lib. 2. cap. 4.

† Eadem gratia spiritualis que equaliter in Baptismo à credentibus sumitur; in conversatione atque actu nostro postmodum vel minuitur, vel augetur. Cypr. Ep. 76. ad Micaum.

sion, and begets us again to the hope of Eternal life; that it restores us to the favour of God, and gives us a new Relation to him; and finally it heals our Nature by the Spirit hereby conveyed to us: and though all this be upon condition of our keeping our part of the Covenant, yet that makes not Gods Mercy less, nor ought it to diminish any of our Praises, but onely it must make our Prayers at present more earnest, and the Childs care hereafter more strict, to make this its Calling and Election sure. This is I hope the sense of our Church, as well as of the Primitive, and if so, it will not be material to a judicious Christian for any to say it doth not agree to some Modern Systems. The other Parts of this Exhortation we shall not need further to explain here, because we mentioned them in the beginning, and there are no objections against them, and they are all repeated in the ensuing Collect, where we will speak more practically of them.

S. 2. *Of the Lords Prayer.*

Our Father which art in Heaven, &c.] Whensoever we pray we are commanded to say, *Our Father*, Luke 11. 2. because whatsoever we need is comprized in that Divine Form: And when this leads the way, it prepares God to hear all the rest, giving efficacy to them, and supplying the defects of them; But still we must apply it to the present occasion: And now let us consider we could never say, *Our Father*, with respect to this Infant before, whereas the whole Congregation being about to Petition for this new Member of their Society, and lately adopted Child of God, may fitly now say, *Our Father which art in Heaven*: and since he hath given to it and to us the Holy Name of Christian, we ought to pray, that this his Name may be *Hallowed* in our lives, and that his *Kingdom* of Grace may be compleated by these daily accessions till the coming of his Kingdom of Glory; in the mean time that all we his Earthly Children may *do his Will*, and submit to his Providence, as those in Heaven ever do: We must pray that God will henceforth take a Fatherly care of this Infant among the rest of his Children, *Giving* both to it, and to us *our daily Bread*: And that he will please to *forgive* to it its Original, and to us our Actual Sin, even as we are engaged in a Covenant of Charity, and have promised to forgive all the World as one of his prime Commands. Finally, we must beseech him to defend both it and us from the *Temptations* which we have renounced, that so we may not fall into the *Evil of Sin* or Punishment, nor fall off from the Grace in which we stand. All which, for this new Brother of our Society which yet cannot pray for it self, and also upon our own Account, we must conclude with a hearty *Amen*.

S. 3. *Of the last Collect.*

We yield thee hearty thanks most merciful Father, for that it hath pleased thee, &c.] As the foregoing Exhortation did persuade us to conclude this Office with Praises and Prayer, so here the Church hath prepared an excellent Form to express both, and according to the method there prescribed, here is, *First*, most hearty *Thanksgivings* for the Benefits of Baptism. *Secondly*, Most humble *Petitions*, that the Party which hath received them may walk answerably. 1. We begin with Acknowledgments and Praises in imitation of the Jews, who when the Child is circumcised, do use to say, *Blessed be the Lord our God who hath sanctified us with his Precepts, and commanded us to bring this Child into the Covenant of Abraham* *: But this Child enters into a better Covenant, established upon better promises, so that we have more cause to bless God than they; nor ought we to question whether the Grace of the Sacrament be received or no, since the Church of old did ever suppose it, even in Adult Persons, because they knew the Lord was ever ready on his part, and had promised to be with his Church to the end of the World, in this very Administration, *Matth. 28. ult.* Hence in the East they sung after Baptism the 32 Psalm, *Blessed is he whose iniquity is forgiven, &c.* and St. Ambrose saith, the Priest spoke to the

* *Fagius in Deut. 10. 6. Buxtorf. Synagog. cap. 2.*

Person baptized in this manner : *God the Father Almighty, who hath Regenerated thee by Water and the Holy Ghost, and forgiven thee thy Sins, &c.* which shews, that the Ancients did not question the effect of the Sacrament, no not in Persons of Age, until their future Conversation declared they had broke their Covenant ; how much more then ought we to believe this, in the Case of Infants, who can put no impediment to the Grace of God, and are all alike, so that either all or none receive these Blessings ? Now the particulars for which we bless our most merciful Father, they are *Three* all of them Acts of Free Grace, and effects of a mighty Favour, and all of them highly beneficial to the Party on whom they are bestowed. *First*, That it hath pleased God to *Regenerate* this Infant with his *Holy Spirit* ; which is an invaluable mercy : For whereas it was by its first Birth guilty of Original Sin, and liable to Eternal Death, in this second Birth that guilt is done away, and that Obligation to Death cancelled, and so shall ever remain, unless it fall under it again by actual disobedience. It was defiled and corrupted in the principles of its Being, deprived of the Image of God, under the Power of Sin and the Dominion of the Flesh, in a servile wretched condition, so that it could never have pleased God, *Rom. 8. 8.* nor conquered its Evil Affections, nor had it any assistance or strength so to do : But now it is born of the Spirit, and purified in the inward Man, and the Image of God is begun to be drawn anew, it hath a new principle put into it which will resist the Flesh, and may wholly in time subdue it ; it is in Covenant with God, and hath promises of aid from him, so that its nature is healed at present, and shall be sanctified throughout hereafter, if this Grace be not expelled again : It was an Object of Divine Wrath, a Vessel fit for Destruction, a corrupt abominable Creature ; but now it is beloved, purified, and restored, it is admitted to a state of Pardon, put into a capacity of pleasing God, and conquering all its Enemies, and it hath as fair possibilities of Glory as the best of Gods Saints (which now enjoy it) once had. O let us bless the Almighty for this change, for from such beginnings Eternal felicity uses to spring, and this little Seed by the Divine influence and careful cultivating, will thrive and grow into a state of Perfection and Immortality. *Secondly*, We must praise him that he *hath adopted* it for his own Child, which is a Consequent of the Regenerating it, for God

adopts none for his Children till he hath first sanctified * them, and made them in some measure like himself. Now how excellent a Favour is this also ? that so poor a Wretch whose Kindred was Worms and Corruption, if not evil Spirits, should so freely be adopted by the King of Kings, not because he wants Children of his own (the usual reason of Adoption †) for besides the holy Jesus, the blessed Angels are all Sons of God; nor yet because he deserved this Favour, was this Child adopted : But of his own infinite goodness Our Heavenly Father takes the Slaves of his Enemy, whose lives are forfeit to his Justice, and not onely pardons them, but makes them his own Children, and thereby gives them the best freedom, even the glorious liberty of the Sons of God *, *Rom. 8. 21.* and entitles them to a Portion of his Grace, and also an Inheritance in his Glory, and a right to the Crown of life. Oh who can parallel this Mercy, or how can we sufficiently express it ? *Lastly*, We are to give thanks that

this Child is made a Member of the Church; it is a rare mercy that the great Husbandman should take this dead Branch of a Wild Olive, onely fit to be Fuel for Eternal Flames, and graft it into the true Olive, *Rom. 11. 17.* so as to make it partake of the same Spirit, and Grace which is derived from the Root into the most flourishing and fruitful Branches: That this Stranger should be incorporated into the Society of Christs Holy Church, and made a Denizon of the *New Jerusalem* †. The Chief Captain purchased his freedom in the Roman City at a very great rate, *Acts. 22. 28.* and it was formerly thought a reward for the greatest merits to give them the Priviledges of a *Roman*: but behold one that could deserve nothing, most freely made a *Fellow-Citizen with*

* Pythagoræi vocant Deum Πάτερ
ἐξελών· οἱ τὸ ἐκείν τῇ φύσει ὁρῶν-
τες καὶ τὸ καλὸν, ὑποὶ οὗτοι τῷ Νῦ·
Hicocles.

† Adoptio solet fieri *οὐδὲ τὸ ἀδ-
μυσίαν τῆς ἀναιδείας*. Aulus Gellijus.
Divus Augustus amissis liberis, ne-
potibus, exhausta Caesarum turba,
adoptione domum desertum sulsit.
Senec. Consol. ad Marc. Sect. 15.

* Eum servum quem Dominus actis intervenientibus filium suum nominaverit, liberum esse consuevimus. Justin. Instir. lib. 1. tit. 2. Sect. 12.

† Οἱ σήμερον
— εἰς τὸ ἄνω
Ἱερουσαλὴμ πο-
λιτογεννηθέν-
τες· Chryloitt.

the Saints, and of the household of God, *Ephes. 2. 19.* admitted to all the Franchises and Immunities that belong to the Communion of Saints: Blessed be God! Could this poor Infant understand its own happiness herein, or were it able to express it self, it would most passionately sing praises, and be ravished with Admiration, at so marvellous bounty and condescension: but since the Child cannot do this as yet, let us (to whom the like favour hath been shewed) lend it our Tongues and Hearts to bless the Lord at present, and let us really rejoice in remembrance of our own Mercy, so that the Name of his Majesty may be magnified as it ought to be, *Amen.* 2. To our Thanksgiving we must add *Petitions*, and beseech Almighty God, that it may not receive this Grace in vain. And herein also we have a precedent in the Jewish Rites, where the Circumciser having ended the Circumcision, saith, *O our God, and the God of our Fathers, strengthen and preserve this Infant unto his Parents, &c. and as he hath entered into the Covenant of Circumcision, let him enter into the state of Marriage, and good Works:* But our Prayers are more spiritual, (*viz.*) for inward Grace rather than outward Blessings; and good reason, for all these benefits will vanish, unless they be afterwards improved, they will not have their full effect, unless the Conditions be performed. Neither we nor the Primitive Church do believe them to be so regenerate, or so endued with the Spirit, but that by sloth or wilful iniquity they may be deprived of all again; their Corruptions are not so mortified, but that by compliance and base negligence, they may revive again, so that the last estate shall be worse than the first, and it shall be more tolerable for Heathens than for vile Apostates. Wherefore we beg most humbly and earnestly, that this Child may live as one upon whom such great favours are bestowed. The words of these Requests are *St. Pauls, Rom. 6. 4, 5, 6.* and *vers. 11, 12, 13.* and the Phrase is frequently used by the Fathers in this Case. The sum of them is, to desire that whatsoever is shadowed in the Outward part, and signified in Rite, may in Substance and Reality be fulfilled*; and that whatsoever the Scripture affirms to be the duty of all baptized Persons, may be particularly performed by this Child, That as this Child hath in figure imitated Christs Death and Resurrection, so it may hereafter live, as one dead unto sin and all the desires of it, but alive unto righteousness, and ready to execute all the commands thereof; That as it is baptized into the Faith of Christ crucified for Sin, so it may mortifie and kill all its corrupt affections, until it have utterly abolished all the Powers of Lust and Concupiscence, and brought the Flesh in subjection to the Spirit. We pray that it may not renew the guilt that is remitted, nor fall back into the bondage from which it is delivered, that it may not defile what God hath cleansed, nor expel what he hath given; but when it comes to understanding, that it may make use of the Grace that is offered unto it, and improve the beginnings planted in it, and live like one of Gods Children, and one of the Society of Saints; and then we are assured that it shall not onely have an interest in the merits of Christs Death, but feel the power of his Resurrection; and finally, it self also shall rise again in the Resurrection of the Just, of which this Mystery is a pledge†. We do most ardently therefore desire this Infant may lead a holy life; for if it live like Jesus on Earth, it shall live with him in Heaven; if it be an obedient Son, it shall not fail of the Inheritance; if it follow the steps of holy Saints, it shall go whither they are gone, and with them at last sing *Hallelujahs* in Everlasting Glory. And oh what pity is it, that when this Child is set in the right way thither, when it is put into such a state, that neither former Guilt, nor future Power of Sin can stop its passage, if it hold fast the Grace received; what pity is it (I say) that it should fall off and lose all again? And yet too many do thus Apostatize, and exchange Life for Death, Liberty for Bondage, and Heaven for Hell; whose sad Catastrophe doth stir us up most heartily to pray, that this poor Infant may never do the like, but through the continuance of the Grace of God may lead the rest of its life according to this blessed beginning for Jesus sake: and let all the People say, *Amen.*

* Baptismus salutarius est, si perfectum est in corde quod factum est in corpore. Augustin.

† Baptismus itaque resurrectionis pignus est et imago. Ambr. in Rom. 6.

§. 4. The concluding Exhortation to the Sureties.

Forasmuch as this Child hath promised by you that are his Sureties, to renounce, &c.] The Church hath always had an especial care that this Vow of Baptism may be conscientiously performed; and in regard that nothing tends more directly to the securing of Holiness and Religion, here is added endeavours to our Prayers for the fulfilling thereof. In the first Ages

* *Alloquimur recentibus baptizatos, ut animos accendamus sive ad virginalem integritatem, sive ad continentiam vidualem, sive ad ipsius thori conjugalis fidem.* Aug. de Civit. Dei lib. 1. cap. 27.

when those of Riper Years were baptized, the Exhortation * was directed to the Persons themselves, and there are many excellent Tracts of the Fathers made upon that occasion: But now that Children are most commonly the Subjects of Baptism, who are not yet capable of Admonition; here is a serious and earnest Exhortation made unto the Sureties:

Which if it be well considered, will shew how base it is for any to undertake this Trust merely in Complement, how absurd to put little Children (whose Bond is not good in humane Courts) upon this weighty Office, and also how ridiculous for those who have taken this Duty upon them, to think they can shake off this Charge again, and assign it over to the Parents: which are the evil Customs of this Licentious Age. It is sure, that if this Institution of Godfathers and Godmothers were prudently undertaken, and well performed, there could not be a more effectual means to repair the decay of Christian Piety; and therefore it is very lamentable to behold how slightly men enter upon it, and how little they do regard it afterwards. For remedy whereof I wish that all Sureties would well weigh this Excellent Exhortation, which contains, First, A Review of what they have done. Secondly, A Direction concerning what they are to do. Thirdly, A Reason why it is so necessary that these things should be done by them. 1. They have engaged for a Minor unto Almighty God, the God of Truth, and the Judge of all Men; they are become Sureties and Bondsmen † for this Child unto the Majesty of Heaven; and it is a heinous Crime to deal falsely with him†, and he will in no wise be mocked: You have undertaken that this Infant shall renounce the Devil, believe in God, and serve him, and though the Childs wilful Apostasie doth not forfeit your Bond, yet your own negligence may, if you do not endeavour to instruct and amend him; God knows it is not in your Power to give the Child Grace, but it is in your power to teach and to admonish, and if you

† *Quicumque viri, quæcunque mulieres de sacro fonte filios spiritualiter exeperunt, cognoscant se pro ipsis fidei iussuores extitisse.* Aug. de Temp. Serm. 136.

|| *Ecclef. V. 2. 4. Quam gravia vincula promittere Deo & non solvere.* Ambros. in Luc. 20.

will not do so small a matter, the Child is lost through your default, and it is apparent you care not what you promise to Almighty God; for the least that a Bondsman can do is to call upon the Debtor to discharge what is owing; nor can there be a more easie condition than that the Surety shall be free, if he do but often admonish him that he is bound with to pay the Debt. Consider therefore all you that are concerned, what you have done, and then it is easie to gather from thence what you are obliged unto: 1. To teach these Children the Nature of their Baptismal Vow; and this was of old appointed even to grown Persons when they had been baptized in haste, in Cases of imminent danger, they were to be taught afterwards, what favour God had done them, and what Duty they owed for the same *: Much more is it necessary in the Case of Infants; wherefore, The Godfather or Godmother (saith an Ancient Author) ought to signifie to those whom they have received from the Font of Regeneration (when they come to Age) what Promises they have made for them—that they may study not to live unworthy of the Salvation, provided for them, but may fulfil by their own performance what they have promised by the mouths of others: Walafrid. Strabo de reb. Ecclef. cap. 26. St. Augustine also warneth them to instruct and correct them who they have answered for*: and the Synod of Mentz † hath a peculiar Decree in this matter. But if there were no Authority, de rect. & Cathol. conversi. † *Compares spirituales filios suos Catholicè instruunt.* Synod. Mogunt. Can. 47.

* *Qui in ægritudine constituti baptismum perciperunt, salisani, fidei symbolum doceantur, ut noverint quæ donatione digni sunt haberi.* Concil. Laodice. Can. 59.

* *Quos enim ex baptismo susceptis, docere & castigare.* Aug. de rect. & Cathol. conversi.

† *Compares spirituales filios suos Catholicè instruunt.* Synod. Mogunt. Can. 47.

it is highly reasonable and absolutely necessary; for *how shall they believe in him of whom they have not heard, and how shall they hear without a Teacher?* Rom. 10. 14. It is impossible they should keep this Vow if they do not understand it; wherefore you must begin early and inculcate often to them, what you did for them, and upon what terms they stand with Almighty God, which you cannot better do, than by making them learn and understand the *Church Catechism*, the first part of which is an excellent Account of this Solemn Vow, plainly and briefly shewing both what God promised to them, and what they by you promised to him; together with other particulars for their better keeping of the same. This is the first part of the Sureties Duty; the *Second* is that they do bring them to the House of God more fully to be instructed and advised; for *Faith comes by Hearing*, Rom. 10. 17. *Sermons* are appointed to convince the Judgment, persuade the Will, and move the Affections of such as have been initiated in the first Principles of Religion. And here they shall be exhorted and reprov'd, and continually kept in mind of their Duty; so that Experience shews that those who neglect to *hear Sermons* *, do grow worse and worse, and fall into damnable neglect, even forgetting that ever any Vow was made by them or for them, running at last into Atheism and open Prophaneness. *Thirdly*, Because Sermons will do little good until a good Foundation be laid, they must privately teach them, *First*, The Creed, which they have promised to believe. *Secondly*, The Lords Prayer, that they may have help from God against the Enemies which they have renounced. *Thirdly*, The Ten Commandments which they are engaged to keep; and all these in the *English Tongue*, lest they patter them over as ignorant Papists their *Ave Marias*, and do not understand them. These must be taught to the poorest, being indispensably necessary; but then where Children can read, their Godfathers must teach them in private all things that may further their Salvation, and also bring them to be *Catechised* by the Minister where they may be taught more fully. *Fourthly*, They must endeavour that their Parents bring them up in *Vertue and the Fear of God*: for without this all knowledge is unprofitable, and therefore they have just Authority to advise these Children to do well, and to reprove them for doing ill; yea to admonish the Parents also if they neglect their Duty. *Lastly*, Lest any should think this is more than needs, the Exhortation ends with a *Cogent Reason*, shewing the necessity of this care, viz. Because the main end of Baptism, and the design of all the Rites in it, is, that we may be real Christians; that is, lead holy Lives, and become like unto Christ †, whose name we are baptized into, and whose Religion we have undertaken: If we do not live the more free from Sin, and do more good Works, we might as well have been unbaptized, yea it shall be more tolerable for Turks and Infidels. You Godfathers and Godmothers have done the Child little kindness, if you look after it no further; you have assisted it in vowing and engaging to be the Servant and Souldier of Jesus Christ, in abjuring and renouncing all Wickedness, and will you not do something to procure it may perform these? Be assured that Baptism will neither do you nor them good, unless it make you more holy afterwards, but will be the aggravation of your Condemnation. Wherefore I will conclude with a threefold admonition: *First*, To Parents, who must chuse such Sureties as may be Assistants to them in their weighty Charge, and must be either so pious to bring up their Children well, or so humble as to be willing to be told of it by those whom God and the Church hath made their Supervisors. But if Parents be proud and scornful, or take such advice in evil part, they are doubtless guilty of the breach of this Vow. *Secondly*, To Sureties, Let them not be discouraged from this pious undertaking, by the Duty attending on it, for it is uncharitable to refuse it, and others have done it for us; we are bound to all these things for our selves, and every Christian must reprove his offending Brother, yet by thus engaging we become an Instrument of our Neighbours Salvation, nor shall we need to bring any guilt upon our selves, for we may easily deliver our Soul; And when we do become Sureties, we may declare

* Alphius sacerator solebat dicere, Optima nomina, non appellando mala fieri. Columella de re rustica, l. 1. c. 7.

† Quid est Christianus? similitudo Dei quantum possibile est humane nature; se suscepisti Christianismum, festina fieri similis Deo. Basil. Hexam. Homil. 10.

Τὸ ἐλθεῖν ἡμᾶς ἀγαθῶν ὁμοιωθῆναι τῷ Θεῷ καὶ τὸ διωατὸν, ὁμοιωσάντων δὲ δικαίων καὶ ὁσίων καὶ σεβνηστικῶν γυναικῶν. Hierocles.

to the Parents, that it is our Duty and Resolution to endeavour the salvation of this Child. Let them take it well or ill, let us not displease God and endanger our own Souls * for fear of giving them offence ; let us

* *Amici vitia si feras, facis tua. P. Min. utiliores sunt plerumque inimici objurgantes, quam Amici objurgare metuentes : August. Epist. ad Hieron. Molestia veritas, siquidem ex ea odium nascitur : sed multo molestius obsequium, quod peccatis indulgens precipitem ferri amicum facit. Cicero.*

resolve we will anger them rather than connive at their Childs ruine. It is a cruel and mischievous modesty to be ashamed to speak for God where two Souls are concerned, our own and his for whom we are engaged. Let not others negligence be a precedent or excuse to us, for we see Religion almost lost, while none take care of Childrens Religious Education : And if Sureties do instruct, exhort, and reprove their Charge, they have done their part, and must leave the

success to God. Thirdly, *To those that are Baptized* ; You must be thankful to, and reverent toward your Sponsors, and give them leave to reprove you, taking all in good part from them, and being desirous to learn your Duty. And let us all that have received this Sacrament, Remember our Vow *unto our lives end*,

† *Tō βαπτισμῷ ὁ πιστὸς ὁμολογῶν ὅτι ἁμαρτωλὸς ὢν, ἁγιάσθηται ὑποτασσάμενος τῷ κυρίῳ Ἰησοῦ.* Ignat. Epist. ad Polycarp.

for it will arm us against Sin †, to consider how solemnly we have renounced it ; and Luther tells us of an holy Virgin that conquered all the Devils Temptations, by crying out, *I am baptized, I am a Christian*. If we fall off to a false Faith, or a wicked Life, we are not onely disobedient or deceived, but perjured and forsworn ; and we forfeit all the Grace that we had begun to receive, and the Glory to which we were sealed. Let our lives shew we did obtain some Grace in Baptism, by early beginning to cultivate that good Seed, before it be choked with the Weeds of Evil Lusts. Let the Younger labour to keep out Sin by speedy applying themselves to good Exercises, and the Elder labour to regain by unfeigned Repentance their former Purity, remembring from whence they are fallen ; so shall Baptism not onely let us into the way to Heaven, but be a means to keep us in the same, till we come to the enjoyment of a Blessed Immortality, *Amen*.

A BRIEF DISCOURSE UPON THE CATECHISM.

§. I. **T**Here are so many excellent Expositions of this Catechism, that it is as unnecessary in it self as inconsistent with my purposed Brevity, to explain the several particulars thereof, and yet I must not wholly pass by this Useful and Judicious Composure, concerning which I will therefore only make these General Remarks: 1. That the Duty of Catechizing is of Divine Institution, and hath been observed in all Ages of the Church: 2. That this Catechism is in all Points agreeable to the Primitive Forms: 3. That the Method thereof is exact, shall be demonstrated by its proper Analysis: 4. That all Persons concerned ought to promote the Learning and Understanding thereof.

First, We affirm, That Catechizing is of Divine Institution, and hath been observed in all Ages of the Church; the former of which might be proved by many places of Holy Scripture, but two or three plain Texts shall suffice; In the Old Testament, God by *Moses* commands the Jews *To teach his Laws diligently to their Children*, Deut. 6. 7. and by *Solomon* he enjoins us, *To train up a Child in the way that he should go*, Prov. 22. 6. In the New Testament, Christian Parents are charged, *To bring up their Children in the nurture and admonition of the Lord*, Ephes. 6. 4. which Precepts are confirmed by the Practice of all pious Parents and Masters from the beginning: Thus did *Abraham* instruct his Children, before the Law, Gen. 18. 19. *David* his, under the Law, 1 Chron. 28. 9. and thus *Timothy's* Parents taught him, under the Gospel, 2 Tim. 1. 5. chap. 3. 15. But besides this Domestical instruction, *Moses* by Gods Command enjoins the *Priests* to teach the Laws of God to Children in the publick Assembly, Deut. 31. 11, 12. and *Jesus* renews the same Charge to his Ministers in that Command to *St. Peter*, *Feed my Lambs*, John 21. 15. In obedience to which Divine Laws, the Duty of Ministers instructing the Younger sort, hath been duly observed, as well among Jews as Christians: For the Jews, *Josephus* tells us, they were above all things careful that their Children might be instructed in the Law*, and there was in every Village a Person who was called, the *Instructor of Babes*, to which *St. Paul* seems to allude, Rom. 2. 20. and *Buxtorfius* relates the Method which they proceeded in, until Ten Years of Age they taught them the Law, and from thence until Fifteen Years of Age they instructed them in the *Talmud*†; To which *Grotius* adds out of their own Authors, † *Buxtorf. Syn. Judalc. c. 3.* || that at Thirteen Years of Age they use to bring them to the House of God, there to be publickly examined; and being approved, were then declared to be *Children of the Precept*, that is, obliged to keep the Law; and whereas our Saviour came up to this Catechizing at Twelve Years old, it was because of his Pregnancy, according to that saying of the Rabbins, *The Ingenious do run before the Command*. This general practice of the Jews was imitated by the Christians, as all their other pious usages were; which makes *St. Ambrose* say, that this Custom was derived from the Tradition of the Jews; and since our Saviour had also approved and commanded it, in particular to *St. Peter*, he Ordained *St. Mark* to be the first Catechist at *Alexandria*; and *Eusebius* notes, that in the Year 181 when *Pantenus* was the Instructor of that School of Young Christians, this Office had flourished there for a long time*: To *Pantenus* succeeded *Clement* 1. 5. c. 10, *Alexan-*

* *Joseph. Antiquit. l. 4. c. 8.*

† *Buxtorf. Syn. Judalc. c. 3.*
|| *Grotius in Luc. c. 2. v. 42.*

.. *Ambros. Comment. in Ephes. 4.*

* *Euseb. hist. l. 5. c. 10.*

Alexandrinus, who wrote his excellent Catechism called *Παίδευσις*, or the *Childs Guide*, and left the place to *Origen* *, who afterwards being advanced to preach to Elder Christians, appointed *Heraclas* to Catechize the more Ignorant †, to whom *Dionysius* was Successor ‖. The like Officer no doubt there was in all other Christian Churches, though it be not so fully recorded. At Carthage *St. Cyprian* Ordained *Optatus* a Reader to Catechize the new Converts ∴. *St. Cyril* also bore this Office at *Jerusalem* in his Youth, and then he writ those Expositions of the Catechism which are extant at this day; *St. Hieron. de Scriptor. Eccles.* It were an endless Task to give an account of all that the Fathers say concerning the necessity and usefulness of this Duty, and no Man, who hath but sight of Antiquity, can be ignorant what care was taken in the Primitive Times to instruct the *Catechumens* in the Fundamentals of Religion; in some places for two whole years together *, besides the more solemn Catechizing of them in the forty days of *Lent* †, which sufficiently shews, they thought it of great concernment to the Christian Religion, that the younger sort were well instructed. There was indeed some difference between the Persons which were Catechized then, and those which we instruct now; for then generally the *Catechumens* were such as were come to years of discretion, but (having been born of Heathen Parents) were not yet baptized; so that they Catechized them before their Baptism; as we do also those who are not baptized till they come to Riper years. But (since there are few such now, and almost all Christians are baptized in their Infancy) we are necessitated to Catechize those that are already baptized; and provided the Duty be done, and that this Instruction be given to Converts or Children as soon as they are capable thereof, it is not absolutely necessary it should be before Baptism, as our Saviour himself seems to declare, in that he hath placed Teaching as well after as before Baptism, *Matth. 28. 19, 20. Go Teach all Nations, Baptizing them, — &c. Teaching them to observe all things whatsoever I have commanded you*: intimating we must teach new Converts before Baptism, and may teach others afterwards: Nor yet is this Catechizing after Baptism any ways dissonant from the Judgment of the Primitive Church; for they then determined that where it was not possible to Catechize before Baptism, it was sufficient to do it afterwards; as in the case of such as were hastily baptized in Sickness, these were by the ancient Canons to be instructed in the Creed after their Baptism *, and there is a famous instance of this in the Baptism of *St. Basil*, whom the Bishop kept for some time after in his House, that he might instruct him in the Things pertaining to Eternal Life †. And a learned Writer affirms, that all baptized Persons in the Primitive Times (although they had been Catechized before) yet were wont to stay several days after their Baptism to be more fully Catechized in all things necessary unto Salvation ‖: And therefore there is much more reason for us to Catechize Children, that were not at all capable of being instructed before they were baptized. And hence it comes to pass, that all the Churches in the World now, though differing in many other things, do all agree in this, That it is necessary to Catechize Children and young People in the Grounds of Christian Religion: The Papists and Protestants, Lutherans and Calvinists, do all consent in this Matter, as I shall shew more fully hereafter: this being sufficient to prove the first Proposition; (*viz.*) That Catechizing is of Divine Institution, and ever was observed by the Churches of God in all Ages.

§. 2. Secondly, We shall make it Evident, that this Catechism of the Church of England, is in all points agreeable to the Primitive Forms: For First, It is certain we do observe the same Form or Manner in our Catechizing as they did in the Primitive Times, that is, by way of Question and Answer; so *Philip* Catechized the Eunuch, *Acts 8. 17.* and so the Persons to be baptized were Catechized in the first Ages, as we proved before, *Disc. of Bapt. Sect. 1. §. 8.* Hence *St. Peter* calls it, the Answer of a good Conscience, *1 Pet. 3. 21.* and accordingly he enjoins the Christian People, To be ready to give an account of their hope to every one that asks them, *1 Pet. 3. 15.* the same is confirmed also by the definition

* Euseb. l. 6. c. 3.

† Ibid. l. 6. c. 12.

‖ Ibid. l. 6. c. 22.

∴ Cypr. ad

Cle. Epist. 24.

* Concil. Elliberitan. Can. 42. An.

† Hieron. Ep ad Pammach. Cyril. Hierosol. Cat. Myliag. 1.

* Concil. Laodiceen. Can. 59.

& Concil. Elliber. Can. 38.

† S. Amphilochius In Vir.

S. Basil.

‖ Vicecomes

de ant. Bapt.

rit. l. 5. c. 53.

tion of an ancient Author, who saith, *Catechism is the Knowledge of Religion first delivered to the Ignorant by the Catechist, and then by them repeated over again* * ; which appears further from the very

Original of the Word, being derived from [ἠχώ] that is, an Echo, or a repeated sound, because the Catechist did first teach them, and then (by way of *Question*) try if they had learned what he delivered to them : which gave good grounds to the Authors

of the Roman Catechism, to say, *That the manner of the Apostles Catechizing, which the Church yet imitates in the mysteries of Baptism, consisted of Questions and Answers, Præfat. ad Catech. Rom.* As to the manner therefore we imitate the Primitive Church. Secondly, And so we do also in the Matter of our Catechism,

for the Catechisms of the first Ages, were not (like those of our Modern Divines) whose Systems of Theology, but onely as *Clem. Alexandrinus* informs us (*Quintus & Modestus*) a *Brief Instruction* ; the Catechumens of old being obliged to learn no more, than to say those things by heart, which they were to repeat at their Baptism ; that is, the Renunciation, the Creed, and the Lords Prayer, as we learn from divers passages of the Fathers ; and we seldom find mention of any more than the Creed and the Lords Prayer, as the principal parts of the Catechizing of the Ancients. The sixth General Council at *Constantinople*, Ordains, That the Catechumens shall learn the Creed * . *S. Hier.* also testifies, that it was the Custom of the Church in his time, *To instruct those who were to be baptized for forty days together in the Doctrine of the Holy Trinity* † . *S. August.* hath written a peculiar Exposition of the Creed to the Catechumens, in many places whereof he shews it was the Custom of the African Church, to Catechize young Christians principally in the Creed † ; not excluding the Lords Prayer, which the same Father doth teach to the Catechumens, and explain it to them in his two and fortieth Homily. As to this Church of Britain, it is very likely there was no other Catechism here of old, but onely the Exposition of the Creed and the Lords Prayer : for Venerable *Bede* affirms, That in his Time they taught to young Converts the Apostles Creed * . And the most ancient Canons of the Saxons do enjoin the Priests, *To Learn and to Teach the Creed and the Lords Prayer* † , as being, I suppose, the Catechism of that Age: Whence *S. Anselm* calls Catechism, *The Doctrine which was at first delivered to us by the Creed and the Lords Prayer* † . As for the Ten Commandments, although they are not named in the most ancient Writers, as part of the Primitive Catechism, yet it is not improbable they were taught to young Christians also ; because the Baptized were to promise to live after Gods Commandments, as we shewed before, *Disc. of Baptism. Sect. I. §. 8.* And *S. Ambrose* saith he instructed those who were to be initiated in Moral Duties ; *Ambr. lib. de initiand. initio* : with whom agrees *St. Augustine*, affirming that the Catechumens were not onely to be taught the Faith, but also the Rules of Good Life ; adding, that though the brevity of Scripture do not express it, yet there is no doubt but *Philip* delivered the Eunuch such Rules also * . Howbeit I find the Ten Commandments enjoined to be taught and explained to the People in some old Councils of this Nation † , which shews they have long had a place in the Catechism used in this Church. I conclude therefore, That the Primitive and Ancient Catechism did not consist of more than the Creed, the Lords Prayer, and the Ten Commandments, which are all the Ancient parts of ours, onely the Doctrine of the two Sacraments (which were of old more largely explicated to baptized persons ; witness *S. Cyrils Mystagogical Catecheses*) was prudently added in the days of our Fathers, because this Catechism is chiefly designed to fit young Christians for the Holy Communion : But though I affirm the parts of Ancient Catechism delivered to Catechumens to learn, were no more than Ours, I deny not, but the Primitive

* Κατηχισμός ἐστὶν ὁ κήρυγμα θεοσεβείας τοῖς ἀπείροις ὑπὸ τοῦ κηρύκτη διδασκόμενον καὶ πάλιν ἀπὸ τοῦ διδασκῆτος ἀντιφώνησιν. S. Clemens.

* Ὅτι δὲ τὸν ὁμολογούμενον τὸν πιστὸν ἐκμαρτυροῦν. Can. 68. ita Concil. Laod. Can. 46.

† Hieron. ad Pammac. Epist. 51.

‡ August. de Symbolo ad Catechum. lib. 1. cap. 5. lib. 3. cap. 1. lib. 4. cap. 1.

* Nova vite auditoribus symbolum fidei tradimus quod per duodecim Apostolos ordinatum est. Com. in Eisd. 2.

† ut dominicam orationem & symbolum, presbyteri discant & doceant. Synod. Cloves. Can. 10. Excerpt. Egberti Can. 6. ap. Spelm. Tom. 1.

‡ Doctrina que in exordio tradita est nobis per symbolum & orationem Dominicam. Ansel. Com. in Heb. 6.

* Nullo modo dubitandum est, & illa in Catechismo dicta esse que ad vitam moresque pertinent. Aug. de fide & operib. cap. 9.

* Conc. Lamb. An. Dom. 1281, cap. de Informat. simplic. Item in Const. Georg. Arch. Ebor. An. 1486. Spelm. Conc. Tom. 2.

tive Church did Expound these Things more largely to the *Catechumens*, making them understand the meaning of them, and proving their Explications by

* Cyril. Hierosol. prafar. ad Cateches. p. 4. & 5. Ἐποδείξας, τὰς ἀποδείξεις ἀμύσας. Balamon Not. ad Council. Laodicea. Can. 26.

† Clement. Const. lib. 7. cap. 39.

Holy Scripture; which Expositions are called Exorcisms by S. Cyril*; and S. Clemens saith †, *Let the Catechumen be taught in the Knowledge of God the Father, who is not begotten: of God the Son the only begotten: and of God the Holy Ghost: Let him be taught the Order of the Creatures, the Methods of Providence, and why the World was created.* And in Dionysius, the Catechist teacheth his young Christian *the perfect way of coming to God, and leading the Divine Life, Eccles. Hierar.* And this also is required by our Church, *Can. 59.* and performed by our Ministers, who usually spend the Afternoon of the Lords Day in Explaining these Necessary and Fundamental Articles and Duties, to such as can say the Catechism; so that we come as near to the best Antiquity in this our Catechism, as it is possible (in our Circumstances) for us to do; I will therefore proceed to shew the Excellent Method of this Catechism, and then Exhort all to the Use thereof.

The Analysis of the Catechism.

§. 3. The Catechism containeth Two General Parts:		1. The Baptismal Vow, which is,		1. The Adjunct of Baptism,	— Our Name, —	] Quest. I.
		2. Repeated by shewing what we promised,		2. The Benefits of Baptism, viz. To be,	1. Members of Christ, 2. Children of God, 3. Heirs of Heaven,	] Quest. II.
2. The Explication thereof, as to		1. As to the matter of them,		1. To Renounce	1. The Devil, 2. The World, 3. The Flesh,	] Quest. III.
		2. As to the Means to perform them, (viz.)		2. To Believe — The Creed,	—	
2. The Agenda, or the things to be done,		3. Owned by declaring,		3. To Do — The X. Commandments,		
		1. The <i>Credenda</i> , or things to be believed,		1. Our consent unto it, 2. Our gratitude for it, 3. Our desire to keep it,		] Quest. IV.
2. As to the Means to perform them, (viz.)		1. The <i>Credenda</i> , or things to be believed,		2. Contained in — The Creed, —		] Quest. V.
		2. As to the matter of them,		3. Explained by The following Question,		] Quest. VI.
2. As to the Means to perform them, (viz.)		1. As to the matter of them,		1. Contained in The X. Commandments,		] Qu. vij, viii
		2. As to the Means to perform them, (viz.)		2. Explained by shewing our Duty to God, Duty to our Neighbour,		] Quest ix, x] Quest. xi.
2. As to the Means to perform them, (viz.)		1. Devout Prayer, which is,		1. Taught in The Lords Prayer,		] Quest. xij.
		2. A due use of the Sacraments,		2. Explained by The following Question,		] Quest. xiii.
2. As to the Means to perform them, (viz.)		1. Which are Explained in general as to		1. Their Number,		] Quest. xiv.
		2. Treated of in Particular, viz.		2. Their Nature,		] Quest. xv.
2. As to the Means to perform them, (viz.)		1. The Sacrament of Baptism,		1. The Sacrament of Baptism,		] Quest. xvi, xvij, xviii, xix, xx.
		2. The Sacrament of the Lords Supper,		2. The Sacrament of the Lords Supper,		] Quest. xxi, xxii, xxiii, xxiv, xxv.

§. 4. Whatsoever hath been hitherto said of the Divine Institution of Catechizing, and the excellency of this Catechism, both for its agreeableness to Antiquity, and its own Exact Method, tends chiefly to the last Particular, which is, *Fourthly, To exhort all Persons to promote the Learning and Understanding thereof*: For doubtless Catechizing is one of the most necessary of all Christian Duties: *Hegeſippus* tells us, that by this way of Catechizing the Christian Religion was suddenly spread over most parts of the known World within forty years after Christ; and as it was thus planted, so it must be thus preserved, for if we neglect to instruct our Posterity, Religion would die with this Generation, and the next Age would become Barbarous and Atheistical: And therefore all Churches have been very careful to enjoin the practice of Catechizing. The Council of *Trent* declares it to be the best means to preserve and propagate their Religion, to compose a Catechism, and command all Parish Priests to instruct their People in it, *Concil. Trident. Sess. 24. cap. 7.* *Luther* also in the beginning of the Reformation writ two Catechisms, and not onely prescribed, but used this Duty himself, declaring he delighted in it more than in all his other Offices*. The like care was taken in this Matter by *Calvin* at *Geneva*, and by all the Eminent Reformers in all Nations, as well as in this of ours; so that *Sr. Edwin Sands* observes, That nothing did more conduce to enlarge the Protestant Faith, than the diligent Catechizing used by the Reformed Divines: Yea, the *Romanists* confess as much in the Preface to their Catechism, saying, *Our Age is sadly sensible what mischief they have done the Church, not onely by their Tongues, but especially by those Writings which they are wont to call Catechisms, Præfat. ad Catech. Rom.* And doubtless there can be no means so likely to prevent the designs of the Papists, to root out the increase of Atheists, and to unite those differences which Faction hath made among us, as constant and careful Catechizing the younger sort, who are the very hopes of the next Generation. The *Athenians* enquiring at the Oracle how their Commonwealth might become happy, were told, *They should be fortunate, if they did hang their most precious things at their Childrens Ears*; by which was meant, instructing them in the Principles of Piety and Vertue†, and doubtless the Counsel is very proper for us at this time. The *Cretians* taught their Children three things in their Youth: 1. The Laws of their Country: 2. The Praises of their Gods: 3. The Encouragements of such as had been valiant men‡: supposing this would make them Just, Religious, and Couragious. But we Christians have the expresse command of God, for the early Instruction of our Children; and we have many Reasons to engage our Care therein. *First*, The consideration of the natural ignorance of Children in good things, who though they learn Evil easily, and without a

* *Luther. in Psal. 126. tom. 4. p. 57.*

† *Caussin. par. hist. l. 12. c. 2.*

‡ *Ælian. Var. Hist. l. 7. c. 39.*

* *Rarum & difficile est fieri bonum, facile & primum est esse malum, & hæc, sine magistro, sine exemplo, doctura statim imbuimur. Cypri.*

Tutor, yet cannot be taught Vertue without much difficulty, and many instructions*; so that if we do not catechize them early and often, they will know no more of Divine things than Brutes, and onely become wise to do Evil. *Secondly*, Let us reflect upon the miseries to which those Children are exposed, which are not grounded in the Knowledge of Religion; it is almost impossible but they should make shipwrack of Faith and a good conscience: every Wind turns them, every Rock splits them, and they stick upon every Sand, who want this skill to be their Pilot; they may easily be drawn into Atheism, or Idolatry, Popery or Enthusiasm, and generally they fall either into damnable Errours, or deadly Sins, and so ruine their precious Souls to all Eternity; no wonder then that God, who would have all to be saved, would have all to come to the knowledge of the Truth, *1 Tim. 2. 4.* since without this knowledge there is no hopes of Salvation, and Children had better never been born, than be left thus to perish eternally by the cruel negligence of their inhumane Parents. *Thirdly*, This kind of instruction by Catechizing, is the foundation of all other Improvements; Reading, Preaching, Reproof and Exhortation are all cast away upon uncatechized persons; but if they be first well principled, then they may profit by all other Duties: If this be first well done, then we may expect they will grow in Wisdom and in Grace; this will make them good Subjects, dutiful Children, useful Members of Church or State.

And

And whatever height any persons have arisen unto either in knowledge of Religion, or practice of Vertue *; this was the ground-work upon which they built, and therefore must not be despised: Let me therefore earnestly press all persons that are concerned to promote this profitable and necessary, pious and *Primitive Exercise*: And 1. Let *Ministers* remember their Lords command to his great Apostle, and be sure not to despise to feed his Lambs: S. *Ambrose*, S. *Augustine*, and the greatest of the Fathers of the ancient Church did not disdain this Office, and it is certain, their Sermons can never do good upon an uncatechized Congregation, but by constant catechizing they shall arm their People against Heresies as well as evil Practices, and take the best course to set them early in the right way to Heaven. 2. Let *Parents* and *Masters* privately condescend to instruct them, and then publicly bring them to Gods House to be examined, where their ready Answers will be as great an honour as a comfort to those who have instructed them; *He that teacheth his Child the Law* (saith R. Nachman.) *is worthy to sit in the presence of God; but he that doth not, it were well for him if he were blind, that he might not see the disgrace that will befall him.* And doubtless the Obedience and Piety which Children and Servants learn by this Duty, is a sufficient reward for all the pains that are taken with them therein; nor will any good Masters think it a disgrace to teach the meanest of their Servants, when they consider, that K. *Lewis IX.* of France catechised his Kitchen Boy, saying, *He hath a Soul which was bought with Christs precious blood, as well as mine.* 3. Let *Children* be willing to come, not being ashamed to learn, for 'tis no shame to be ignorant when we desire to be instructed, but the onely shame is to resolve to continue ignorant still. I add, that not onely Children in Age, but in Understanding also, must come to publick catechizing; even Servants, and all others who know not the first Principles of Religion, as St. *Paul* teacheth us, *Heb. 5. 13.* and our Canons require. The older they are, the more hast they had need to make, to get this necessary instruction, without which if they die, they are in evident peril of damnation. And if Ministers, Parents, Masters, and those under their Charge, do all join their endeavours herein, the success would soon convince us, how admirable a Form of Catechizing we have, and how necessary and beneficial it is for all to learn and understand it.

* Non contemnenda sunt parva, sine quibus magna constare non possunt. Hier. ad Lzt. Ep. 7.

A BRIEF
DISCOURSE
UPON THE
Office of Confirmation.

THe Conclusion of Baptism, being an Admonition, that the Party Baptized may be brought to *Confirmation*, would have obliged us to Treat of this Rite there; but because the Church hath made it a peculiar Office, we may allow it a peculiar Discourse, and it doth most fitly follow that of Baptism, being so nearly allied to it, and in pursuance of that great Vow, to the observance whereof we are all so strictly bound: onely before we enter upon the Parts of this Office, we shall first survey the Original thereof.

Although our Lord Jesus did not expressly Institute *Confirmation*, as he did Baptism and the Holy Eucharist, and so it is not properly a *Sacrament*; yet *Aquinas* fancies the reason why this had no positive Institution, was, because the Holy Ghost (which is herein to be communicated) was not given till after Christs Ascension, *John* 7. 39. yet in his promising the Holy Spirit to his Disciples, and to remain with his Church for ever, *John* 14. 16. he seemed to suppose that there should be some Rite instituted by them for the perpetual Collation of the Spirit. The first Converts indeed whom the Apostles Baptized, were confirmed by the immediate hand of God, and he by miraculous gifts of the Holy Ghost sealed their Baptism, and attested the Religion into which they had entered: But it was not long before the Apostles were appointed to Minister in giving the Holy Spirit to the newly Baptized, and then they instituted the Rite of *Laying on of Hands*: And God was pleased so far to approve their Institution, that he did actually give wonderful measures of the Spirit to those on whom they laid their hands, thereby honouring the Governours of his Church, and engaging all the Members thereof to be subject to them, and to be at peace one with another. This appears from that famous instance, *Acts* 8. 14, 15, 16, 17. where when the *Samaritans* had been Converted and Baptized by *Philip* the Deacon, they did not receive the Holy Ghost, until *St. Peter* and

* *Id quod deerat à Petro & Johanne factum est, ut Oratione pro eis habita & manu imposita, invocaretur & infunderetur super eos Spiritus Sanctus; quod nunc quoque apud nos geritur.* Cypr. Epist. ad Jubal. Ita Hieron. in Lucif. Innocent. lib. 1. cap. 3. &c.

† Græc. 'Ο υἱ θεοῦ, &c. & ἡ εὐχὴ ἡμεῶν διὰ τοῦ ἁγίου πνεύματος.

St. John had Confirmed them*, from whence the Fathers generally deduce this Practice: But that this was generally constituted among the Apostles is evident, because *St. Paul* meeting with some baptized persons at *Ephesus*, did in like manner lay his hands upon them and confirm them, *Acts* 19. 6. of which he minds them, *Ephes.* 1. 13. *In whom also after that ye believed ye were sealed with the Holy Spirit of Promise.* And so we may justly believe he did in other Churches, whereupon he saith to those of *Corinth*, *2 Cor.* 1. 21, 22. *Now he which confirmeth us † with you in Christ, and hath Anointed us, is God; who hath also sealed us, &c.* And when this great Apostle comes to reckon up the Fundamentals of Religion, *Heb.* 6. 1, 2. amongst them he placeth, *The laying on of Hands*, which cannot well be meant of the Imposition of Hands in absolving Penitents, since that is included in Repentance before, nor yet of Ordination, which is one of those Mysteries of Perfection, to which *St. Paul* goes on, chap. 7. But in regard it follows Baptism, and is a Doctrine to be taught to

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Catechumens, or young beginners, it is most likely to be meant of Confirmation, and so it is interpreted by St. Chrysostom, *The Doctrine of being prepared to receive the Holy Spirit, which is given by imposition of hands*. St. Cyprian also applies that of our Saviour, *John 3. 5.* of being regenerated with the Spirit as well as with Water, to this Mystery*. Which is so often alluded to

in Scripture, and so plainly to be proved from thence, that those who disallow it, are forced to pretend, that this Apostolical Usage, *Laying on of Hands*, was onely a personal Privilege, and was to cease when miraculous Inspirations did not company it. But besides that we might argue, that the Spirit is to abide in the Church for ever, and that Christians have and need it now, though not in such wonderful measures, yet as really and effectually to the purposes of Sanctification, as any had or needed it then; wherefore there is no reason the Rite of Communicating it should cease; besides this I say, we can easily confute this pretence, by shewing that the Church did in every Age continue this Custom of Confirming after Baptism, which proves they did not imagine it was a Temporary Institution. We might here alledge the Testimonies of *Dionysius*, and *Clemens Romanus*, as also the Epistles of *Urban* and *Melchhiades**, which though they are not so ancient as their pretended Authors, yet in their due place are not wholly to be rejected, these therefore we omit as being liable to Exception: But we find in *Eusebius*, that the *Asian Bishop* not onely Baptized but Confirmed the young Man which St. *John* delivered to him †. *Tertullian* who lived in the second Century plainly affirms, *That they laid on hands after Baptism to invite the Holy Ghost* †. And elsewhere, *The Flesh is sealed, that the Soul may be defended, the Flesh is shadowed by imposition of hands, that the Soul may be illuminated by the Spirit**. About fifty years after, St. Cyprian is most express. Upon those (saith he) who have been baptized in the Church, and received Ecclesiastical and Lawful Baptism, the Holy Ghost is invoked and poured out, Prayer being made over them, and hands laid upon them: and more to the same purpose*. About the same time was that Epistle writ by *Cornelius Bishop of Rome*, mentioned by *Eusebius* †, wherein he saith, that though Novatus were Baptized, yet being not consummated with the seal of Confirmation, he could not receive the Holy Ghost. To this may be added the 77 Canon of the Council of *Eliberis*, which requires the Bishops should confirm by his benediction, those who had not been baptized in his presence: For it is to be noted, that when the Bishop was present, and the Person baptized was of full Age, the Rite of Confirmation immediately followed Baptism; Which otherwise (in the Western Church especially) was deferred for some time after. The next Authority may be derived from the Council of *Laodicea*, *An. 365.* which

* saith, *That the Baptized must after be anointed with the Heavenly Unction, that they may be partakers of the Kingdom of God*. And nothing is more full than St. *Ambrose*, who lived about 20. years after, *Who puts the young Christian in mind of the Spiritual Seal which he had received* †. And tells him this Spiritual Seal was, when (after Baptism) the Holy Ghost was poured forth at the invocation of the Priest †. And in another place, *By Imposition of hands it is believed the Spirit may be received, which is wont to be done after Baptism, by the Bishop, for the Confirmation of Unity in the Church*. S. *Basil* records, that *Eubulus* and he were confirmed by Bishop *Maximus*. And to conclude, S. *Hierome* a man of the same Age speaking of Confirmation, saith, *This Observation by the Authority of Scripture, was derived upon the Bishops for their honour—and if there were no Authority of Scripture, the consent of the whole World in this matter*

* *Tunc enim plane sanctificari & esse filii Dei possunt, si Sacramento utroque nascantur, cum scriptum sit, Nisi quis natus fuerit ex Aqua & Spiritu, &c. Epist. 72.*

* *Dionys. Eccles. Hierar. cap. 4. Clemens. Constit. lib. 3. cap. 17. & Epist. 4. Urban. Epist. ad omnes fidel. Melchiad. Epist. ad Episc. Hispaniæ.*

† *Euseb. Eccles. Hist. l. 3. cap. 17.*

† *Dehinc manus imponitur advocans & invitans Spiritum Sanctum, de Bapt. cap. 6.*

* *Idem de Res. carnis, cap. 8.*

* *Qui in Ecclesia baptizantur per Presbiteros Ecclesia offerantur, & per nostram orationem, & manus impositionem Spiritum Sanctum consequantur. Epist. ad Jubaian. 73.*

† *Eccles. Hist. lib. 6. cap. 33.*

* *Δεῖ τὸν βαπτισμένον, καὶ τὸ βάπτισμα χεῖρας χειρομανεῖν ἐκτελεῖν, καὶ μετὰ τὸν ἵδ' ἐκ βασιλείας τοῦ Θεοῦ. Canon 48.*

† *Accepisti signaculum spirituale—signavit te Deus Pater, confirmavit te Christus, &c. lib. de laetitia. cap. 7.*

† *Post fontem superest ut perfectio fiat quando ad invocationem Sacerdotis Spiritus Sanctus infunditur. de Sacram. l. 3. c. 2.*

.. *Comment. in Hebr. 6. initio.*

* Hieron. Dialog. advers. Luciferianos.

† Confessio Saxonica de Confirm.

|| Comenius Annot. in Ration. disciplin. Eccles. Bohem. cap. 3. Sect. 3.

would have the force of a Law*. It will be needless to descend lower, where testimonies grow still more numerous; only we may add, that Confirmation in our sense is allowed by the Lutheran Churches †, and constantly practised in Bohemia ||, nor is it condemned by any sober Protestants. And therefore, as our Church hath prudently and piously retained it, we ought to have a high *reuerence* for it, especially since we are all baptized usually in our infancy. And that (when ever we are partakers of it) it may be really effectual to us, we will briefly consider the way of its *Administration*, beginning with the Method of the whole Office.

The Analysis of the Order of Confirmation.

The Order of Confirmation hath Three Parts :

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|-------------------------------|-----------------------------|--|--|-----------------------------------|--------------------------------------|--|---|---------------------------------|---|
| 1. The Preparation for it, by | 1. A serious Admonition, in | } The Preface, | { To the end that Confirmation may be ministered, &c. | | | | | | |
| | | | | 2. A solemn stipulation, in | } The Interrogation, and Answer, | { Do you here in the presence of God, &c.
[I do. | | | |
| | | | | | | | 3. Acts of Praise, in | } The Versicles, and Responses, | { Our help is, &c.
Who hath made &c. |
| | | | | | | | | | |
| | 2. The Rite it self, as to | 1. The Act, or the Ceremony, (<i>viz.</i>) | } Laying on of Hands. | { Defend, O Lord, this Child, &c. | | | | | |
| | | | | | 2. The words which do accompany it, | } The Solemn Benediction. | { The Lord be, &c.
And with thy, &c. | | |
| | 3. The Conclusion, being | 1. More general Petitions, in | } 1. The Versicle, and Response,
2. The Lords Prayer, | { Our Father, &c. | | | | | |
| | | | | | 2. More peculiar to the Occasion, in | } The Proper Collect, | { Almighty and Everlasting God, who makest us both, &c. | | |
| | | } The last Collect, | { O Almighty Lord, and everlasting God, &c. | | | | | | |
| | | | | 3. A Benediction, (<i>viz.</i>) | | } The Final Blessing, | { The Blessing of God Almighty, &c. | | |

§. 1. *The Preface.*

To the end that Confirmation may be Administered to the more edifying of such as shall receive it, &c.] Our Church is so far from esteeming Ignorance to be the Mother of Devotion, that there are all endeavours used that every Office may be performed with understanding, to which purpose this (as well as other Offices) begins with a *Preface*, wherein those who come to Confirmation are taught what they are about to do, and what is required of them, for this is most agreeable to *St. Paul's* great Rule, *1 Cor. 14. 26. Let all things be done to edification*, that is, to the most profit and spiritual advantage of those who partake of these Mysteries. Now as to this of Confirmation, in the present Greek Church it is always done at the same time with Baptism, even to

* Ἰνα μὴ τις ἧβ βασιλιαντων απο-
 λησθῇ τῷ τοιαυτης χαρις, υστε-
 ρωμεν, εἰς αἰωνους καὶ αἰωνι. — εἰς
 ἀνθρῶπων. ἡμῶν. Gabriel
 Episcop. Philadelphia.

† Aquinas sum. 3. p. quas. 72.
Artic. 9.

|| Lefstrange Alliance of Divine
Office. *Ex Edmundo Cantuar. de
Baptismo. Anno 1230.*

* De Consecrat. distin. 5. can. ult. jejuni, &c.

Infants as well as Adult, for fear they should die without it*; and in the Roman Church Infants were Confirmed very soon after Baptism, upon the persuasion that they were not perfect Christians without this †. In *England* about 400 years ago, Children were usually confirmed at five years of Age: which was sooner than they could apprehend the design, or do the Duties of this Ordinance; wherefore now, in the *Latine Churches* especially, Children are not admitted to be confirmed till they be of fuller Age, that so opportunity may be given to the Parents and Godfathers, and to the Rectors of the Church, to instruct and admonish them more diligently in the Faith which they have professed in Baptism: *Cassand. Consult. cap. 9.*

The Assembly at *Trent* appoints it to be administred between seven and twelve Years of Age; and a Synod at *Milan, Anno 1565.* positively forbids *the confirming of any under seven*: But because there is great variety in regard of the difference of Childrens capacities, and manner of Education; therefore the old Canon Law fixed no time, but required they be of *perfect Age* *, which the Gloss doth ill to interpret *Twelve Year old*, since the meaning is, That they be of competent years to profit by Confirmation. And in the same manner doth our Church nominate no Year, but appointing it be done onely to such as are come to *years of Discretion*, and are well instructed in the Catechism, for how can Children renew their Vow, unless they understand what it is? It was formerly promised for them, and now they are to engage, that they will renounce all Evil, believe the Articles of the Christian Faith, and keep the Commandments of God; wherefore it is absolutely necessary, that they first understand the reasonableness of their *Renunciation*, the truth of the *Creed*, the meaning and extent of the *Ten Commandments*, together with the use of *Prayer* and the *Sacraments* for obtaining Grace to observe them, or else they can never make a prudent, or a lasting Resolution: The Promise was made by others when we were altogether incapable, but now that God hath spared us to years of Discretion, it becomes our own Duty, and we must by deliberate choice take it upon our selves; and as this Preface notes, those are the two great ends and benefits of this Duty. 1. That every one may expressly consent to the Covenant in which he is so highly concerned. 2. That he may before God and many Witnesses engage to perform his part thereof. Not much unlike this is that Custom of the Jews, of bringing their Children before the Congregation at 13 years old, when they have learned the Law and the Mishnah, and their daily Prayers, whereupon they are declared *Sons of the Precept*, and henceforth to answer for their own sins, and so the Rite ends in Praises and Supplications, *Buxi. Synagog. Jud. cap. 3.* Considering therefore here is so great a work to be performed, Ministers, Parents, and Godfathers must most diligently prepare those under their charge for it, and they who are to be confirmed, must examine themselves if they can freely and willingly make this Vow without any reserve or hypocrisie, and consider how they may keep it; and that some Days before be set apart to this purpose is very convenient, for it was an old Order that all should fast before they came to so weighty a Duty. We must

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not dare to come for company meerly, or for fashion sake, nor let it be said of us as *Sidonius* did of *Theodorich*, *His Worship of God is such, that every one might perceive, he shewed that observance, rather out of Custom, than for any Reverence to Religion*, *Sidon. Epist. 1.* for then we shall not onely be condemned by Men, but by God also.

§. 2. The Interrogation and Answer.

Quest. Do you here in the presence of God, and of this Congregation, renew the Solemn Promise and Vow, &c. Answ. I do.] The most Ancient and Universal way of obliging our selves by Words, is Stipulation, that is, by a Question and Answer, which is the most approved by the Roman Laws, because it gives the Party to be obliged, opportunity to consider what he is to bind himself unto, and so may give a deliberate Answer. *Justin. Institut. lib. 3. Tit. 6. §. 1.* Which Method was anciently used in Confirmation, wherein we are asked by the Highest Minister of Religion, the Bishop himself, whether we will renew our Baptismal Vow*.

And to this he solemnly chargeth us to answer as in the presence of God and the whole Congregation; and for greater security, one Godfather or Godmother is peculiarly required †, as a pledge of our sincerity, and to be a continual Monitor to us to keep our Vow, as well as a Witness of our making the same. So that it behoveth every one who is to be confirmed, to consider well, and answer sincerely, lest he affront God to his very Face, who discerns the heart; yea, lest he abuses his Witnesses and the whole Congregation, who will testifie against him at the dreadful day of Doom. We were every one obliged before, but in regard that Vow was made by others for us, and long since, when we were incapable, it is thought fit by the Church there should be a Novation (as the Civil Law calls it) that is, that we should renew the Obligation in our own Names, that so the Vow may have the greater force upon us: But it is so much our interest and advantage to consent to Gods terms, and engage our selves in his Covenant, that if we know our own benefit, we shall need no urging to it, but as soon as we hear the blessed Question, shall heartily and thankfully agree to it*. There are indeed many Duties to which you do bind your selves, but without them you cannot have Eternal Life. So that it is no more than if the Bishop should say thus: Since you cannot be saved unless you renew your Vow, &c. will you renew it, and keep it, that you may be saved? who would not answer, I will: You have been spared now by God to those Years that you can consider, what benefits you will have by making and keeping it, and what sad miseries you run into by breaking it; so that it may justly be expected, you shall upon good grounds say, I agree to it with all my heart, before God, and all this Congregation: And when you have engaged, remember as the Greek Church speaks to the Catechumen after his solemn promise to be a Christian, *The Bonds are now sealed, and Christ hath received them who is in Heaven, mind your Promise, and fulfil your Engagement, which will openly be produced at the Day of Judgment* — Take heed you blush not at Christs dreadful Tribunal, where all the Powers of Heaven tremble, and all Mankind stands to be judged — where the Devil will be present to accuse you, saying, Lord this Wretch in word renounced me, but in deed was my servant. Then Angels shall sigh, and Holy Men shall bewail your misery. But Father nor Mother cannot help you; Brethren and Friends will not own you, but every man shall be naked and destitute. Consider therefore, and provide for your own safety: *Euchologion Græcor. in Orat. ad faciendum Catechum.*

* *Inde olim vocatur BeCatores & Epulo-
logias*. Constitut. Apottol. lib. 3.
cap. 17.

† *Pro eo qui promittit solent alii ob-
ligari qui fut-jussores appellantur,
quos homines accipere solent dum cu-
rant ut diligentius sibi cautum sit.*
Justinian. Instit. lib. 3. tit. 21.
Secd. 1.

* *Fides suadenda non imperanda:*
Bern. in Cantic. 66. Nemo cogitur
ut credat inritus. Cassiodor. variar.
lib. 2.

§. 3. *The Versicles and Responses.*

Upon the hearing this good *Confession*, The whole Church express their joy and their desires it may be confirmed in some of the words of *David's* Psalms, which are often used in Ancient Liturgies, and are very properly inserted here, that the whole Congregation may join, I. In the profession of their Faith in God. II. In the giving Glory to him. III. In begging acceptance from him. The particulars follow.

I. Psal. cxxiv. 7. **Our help standeth in the Name of the Lord.** Ans. **Who hath made, &c.** When we consider how at our Admission into the Covenant of Grace, *The snare (of the Devil) was broken, and we were delivered,* vers. 6. we are admonished to confess it was by the help of God, and to prevent spiritual Pride, the Bishop minds us we cannot keep this Promise by our own strength *, but we may have *Help* from him *who made Heaven and Earth,* and therefore ought not to despair.

* *Sed ne putes
te viribus tuis
hoc posse, atten-
de cujus est de
opi;* August.
in loc.

II. Psal. Cxiiij. 2. **Blessed be the Name of the Lord:** Ans. **Henceforth World without end.** And since the Name of this Glorious Lord God hath been our onely Help, and shall be for ever, Have we not all possible reason to magnifie and praise his Name at this time our selves, yea, and to desire that it may be blessed and glorified to all Eternity? for he pitied and visited us, he redeemed and washed us from our Sins in the Laver of Regeneration, and in the Fountain of his Sons Blood, and he hath now increased the number of his professed Servants. Oh that his mercy may be remembered for ever and ever.

III. Psalm Cij. 1. **Lord hear our Prayers.** Ans. **And let our Cry come unto thee.** From the remembrance of his former favours we are encouraged to ask for more, and in this humble manner, we crave Audience of the King of Heaven before our Supplication begin. The Bishop is going to pray and cry to God on our behalf, and we, and all the Congregation are about to join with him in *Prayers* for the good Spirit which we need, and in earnest *Cries* to be delivered from the Evil Spirit to which we were in Bondage: *First*, therefore we crave acceptance, and desire, that by his Answering our Requests we may perceive our Cry hath come unto him: Or as St. *Augustine* observes, the Phrase is doubled to shew the vehement desire, and fervent Affections of the Petitioners †. Wherefore we must speak this with an earnest Devotion, so shall we (no doubt) make way for the following Prayer to pierce the Clouds.

† *In geminatione,
ne, affectus pe-
tentis est.* Aug.
in loc.

§. 4. *The First Prayer.*

Almighty and Everliving God, who hast vouchsafed to regenerate these thy Servants, &c. Before the Imposition of Hands there was a Prayer made for the gifts of the Spirit to be poured forth upon the Party to be confirmed, as appears by the testimonies of St. *Cyprian*, *Tertullian*, *Ambrose*, &c. before cited: For although the Spirit do go along with the Water in Christian

* *Spiritus autem Sanctus in solâ
catholicâ per manus impositionem dari
dicitur:* Aug. in Donat. de Bapt.
l. 3. c. 15.

† *Raban. Maurus de Institut. Cler.
lib. 1. cap. 30.*

Baptism, yet the Apostles thought it necessary to lay their hands on the Baptized, that they might receive the Spirit in greater measures, and the Fathers thought it was particularly given by this Rite. *Nor is it any wonder (saith one †) if a man have a double Unction in order to receiving the Holy Ghost, since the Spirit was twice given to the Apostles themselves, John 20. 22. Acts 2. 4. especially since the Spirit is given to several purposes (as the former Author notes) viz. In Baptism to consecrate an habitation to God; in Confirmation, to declare that the seven fold Grace of the Holy Ghost is come into us with a fulness of Sanctity, Wisdom, and Vertue. Or, as Eusebius Emisenus Serm. de Pentec. In Baptism the Holy Spirit gives what is sufficient to make us innocent; but in Confirmation it gives increase, and makes us Gracious. In short, there the Spirit was bestowed to cleanse us from Sin,* here

here to adorn us with all its Graces *. According to which ancient Doctrine * Albaspin. this Prayer is composed: *First*, To acknowledge the former gift, and then to Obſerv. l. 1. 25. Petition for the *Second*, in the very words almost of that ancient Prayer which came between Baptiſm and Confirmation in the Greek * Liturgy. Blessed art thou, O Lord God Almighty, — *Who now haſt pleaſed to regenerate this thy new enlightned Servant by Water and the Holy Ghoſt, granting him a pardon of all his voluntary and involuntary Sins: Do thou O Lord, and merciful Governour of all, beſtow upon him alſo the Seal of the gift of thy Holy, Omnipotent, and ever to be adored Spirit, &c.* And it is very fit we ſhould praife God for the Grace of Baptiſm, before we beg that of Confirmation; eſpecially becauſe the waſhing of us from Original Sin in the holy Laver, did cleanſe and prepare us, that we might be pure Temples for the Holy Ghoſt to dwell in; the greater meaſures of the Spirit now begged, are but in purſuance of the former mercy. The Lord did then conſign us to the Spirit, and now we pray it may viſibly exert it ſelf: He then liſted us as his Souldiers, and we have been ever ſince by Catechiſing trained, Gen. 14. 14. and now are going into the Field againſt our Spiritual Enemies, ſo that we ſhall need more viſible and more efficacious aſſiſtances; wherefore we pray for all the gifts of the Holy Spirit, which in the old Greek and Latine Tranſlations are reckoned up to be *ſeven*, Iſa. 11. 2. and from thence are tranſcribed into this Prayer, and theſe ſeven are put for all, becauſe the Scriptures deſcribe the gifts of the Holy Ghoſt by *ſeven Spirits*, Rev. 1. 4. ch. 4. 5. and 5. 6. whence alſo we often read in the Ancients of the ſeven-fold Grace of the Spirit *, and the Number Seven is put for the Holy Spirit it ſelf †; But for theſe Seven here reckoned up, it is certain they were in the ſame words repeated in the Office of Confirmation as long ago as S. Ambroſe his time, who ſaith, *Remember that thou haſt received the Spiritual Seal, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Strength, the Spirit of Knowledge and Godlineſs, and the Spirit of Holy Fear* ||. And in another place, *It remaineth after Baptiſm (ſaith he) that we be made compleat, when upon the Prayer of the Prieſt the Holy Spirit is poured into us, the Spirit of Wiſdom, &c. as before.* Where he further inſtructs us that all gifts and graces belong to the Spirit, but theſe are the moſt Eminent and Principal, ſo that they are put for all the reſt. We muſt not be too curious in the particulars, ſince many of the Words ſeem to be ſynonymous, yet we may thus diſtinguiſh theſe ſeven gifts. 1. The Spirit of being wiſe in Spiritual Things. 2. The Spirit of apprehending what we are taught. 3. The Spirit of prudent managing all our Actions. 4. The Spirit of Power to execute all our Religious purpoſes. 5. The Spirit of Diſcerning between Good and Evil. 6. The Spirit of Devotion in Gods Service. 7. The Spirit of Reverence to be expreſſed towards God in our whole Converſation. Theſe are the bleſſed gifts for which the Biſhop prays, that we may be wiſe and apprehenſive, prudent and couragious, diſcreet in our choice, devout in our Duties, and pious in our Lives; and if theſe can be obtained, we may be aſſured all Graces will ſpring from theſe Roots, Charity and the Love of God, Humility and Watchfulneſs, Faith and Holineſs, Meekneſs and Patience, Temperance and Chaſtity, and what not? Let us therefore kneel reverently, and join devoutly with the Holy Man, let us open our hearts by earneſt deſires, and ſtretch out the hands of Faith and Hope to receive theſe ſo much needed, theſe ſo inestimable gifts; and let us not doubt but God will hear his own Servant, and gratifie our deſires; Chriſt hath promiſed to give theſe gifts to us, and others have received them in the uſe of this very means, ſo that if we aſk heartily, and believe firmly, God will by the ſame means give them unto us alſo.

* Ο ὁ γὰρ εὐδοκίῃς ἀναγνῶνται τὸ δὲ λόγος (εὐ) τὸ νεωρότητος δι' ὕδατος καὶ πνεύματος καὶ τὸ ἵπ' ἐκκρίσιν καὶ ἀκρίσιν αἰσθημάτων ἀφέναι αὐτὸν δωρησάμενος. Αὐτὸς δὲ κατα, παμ- βασιλεὺς, εὐσπλαγχνε χάρις αὐτῶν καὶ τὸ σφραγίσαι τὸ δωρεᾶς τῆς ἀγίας καὶ παντοδυνάμου καὶ ἀνεκλήρωτης (εὐ) πνεύματος. Euchologion Græc. pag. 355. Offic. S. Baptiſm.

* Ambros. in Luc. 9. Item Raban. Maurus, lib. 1. cap. 30. † Septenario numero significatur Spiritus Sanctus. Aug. de Civit. Dei, lib. 11. cap. 3. 1. † Ambros. lib. de iniciand. cap. 7. . Idem de Sacram. lib. 3. cap. 2.

§. 5. The Laying on of Hands.

The Imposition of Hands is one of the most ancient Ceremonies in the World, observed by Jacob in the giving of his Blessing, Gen. 48. 14. and by his Example,

Example ever after practised among the Jews in Benedictions, in conferring of all Holy Offices, *Numb. 27. 18.* and to many other purposes in their Religion; whereupon our Lord Jesus used it also when he blessed little Children, *Matth. 19. 13.* as well as when he healed the Sick, *Mar. 8. 15.* and the Apostles adopted it to be the Rite, for communicating the Spirit in Confirmation, *Acts 8. 17.* which was so regularly observed, that it gave name to the whole Office, which

* August. in Donat. de Bapt. lib. 3. cap. 16.

† *Dehinc manus impositur advocans & invitans Spiritum Sanct.* Tertul.

is called, *Laying on of Hands*, *Hebr. 6. 2.* as we noted before, and not onely St. *Augustine* *, but most of the Latine Writers call it usually *Imposition of Hands*; nor was Confirmation ever Ministred without Laying on of Hands †. The Roman Church of late hath left it out, and in stead thereof use anointing and giving the Party a Box on the Ear: But our Church hath restored this Essential and Apostolick Rite; and as upon *Moses* laying his Hands upon the Seventy Elders, God put his Spirit upon them, *Numb. 11. 17.* so we hope he will impart it to us when the Bishop lays his hand upon us, see *Numb. 6. 27.* and therefore we kneel most humbly that we may receive it. It was anciently the manner for the Bishop to lay both his hands a cross on the head of the Confirmed, not onely in imitation of *Jacob*, *Gen. 48.* but with allusion to the Death of Christ in whom we believe, and from whom we receive the Holy Ghost. But this is now laid aside. It may seem more strange to some, how our Reformers came to omit the Ceremony of anointing with Oil, used so anciently in the Latine Church, and in the Greek also, that it hath caused the whole Office to be called *Chrism*, or *Anointing*, and by that name it is called in some very ancient Canons: But it must be considered, that this Oil or Crism, is not of Apostolical Institution, nor used by them in Confirmation; but was added after their times in allusion to that Oil unto which the Holy Spirit is compared, for its healing and flaming qualities: And I am apt to believe this Anointing was first added to the Office of Baptism, but not used in Confirmation till afterwards, which hath occasioned divers to mistake, who apply many places of Antiquity where the Baptismal Anointing is mentioned, as if they belonged to Confirmation. However this Chrismation is accompanied with much superstition in the Roman Church, and hath excluded the more Ancient Rite of Laying on of Hands; so that our Reformation hath restored the Primitive Ceremony, and rejected the Anointing, well-knowing it was not essential to this Office, nor used by the Apostles; so that if any shall object there is a deficiency in our Confirmation, he may say there was a defect in that of the Apostles also, since we do all that it is recorded they did. Nor is our Church more careful to keep to the Apostolick Pattern in the Ceremony, than in the Person who performs this Rite; appointing it onely to be done by a Bishop, because though *Philip* had liberty both to preach and to baptize, yet the Apostles onely could confirm, *Acts 8. 14, 15. chap. 18. 16.* and thereupon the Ancient Church did ever reserve the honour of dispensing this Administration to the

* *Ἐπειὰ δὲ Ἀρχιεπισκοπῆς ἔσται, αὐτῇ δὲ τῇ ἁγία Κοινωνία.* Dion. Eccl. Hier. cap. 5. *Ad confirmationem unitatis in Ecclesia Christi, à Pontificibus fieri solet.* Ambros. in Heb. *A solis Episcopis:* August. quæst. 44. in N. T. *Τὸς ἐποποιεῖς.* Chrysost. homil. in 18. Act.

† Ambros. Comment. in Eph. 4.

|| August. Quæst. 101. in Vet. & Nov. Test.

∴ *Non est dignum ut inde exigas honorem, unde refugis laborem.* Bern. Epist. 87. See the LX. Canon of our Church.

Bishops their Successors, as all the Fathers with one consent testify *, and though St. *Ambrose* mention the Presbyters in Egypt, who consign in the Bishops absence †, yet we may gather from St. *Augustine* ||, that is meant of their Consecrating the Elements; and if any where else we read of the Priests Anointing, it is usually meant of the anointing in Baptism; For that of Confirmation was ever thought to be the Bishops Prerogative. But then as the Bishops have the sole honour, so they have also the whole charge of this Duty, ∴ and since it must be wholly undone, if they perform it not, the Church hath enjoined the frequent Administration thereof by those Reverend Fathers, whose peculiar privilege of Confirming, is apt to beget a greater veneration for it in the minds of devout People, and to make them expect nobler effects from that Office, which none but the highest Minister of Religion can celebrate.

§. 6. The

Defend, O Lord, this thy Child (or this thy Servant) with thy Heavenly Grace, that he may continue thine for ever, &c.] The present Church of Rome is very Magisterial in the words of this Rite, for the Bishop saith, *I seal thee with the Sign of the Cross, and I confirm thee with the Oil of Salvation*: The Greek is something more modest, saying onely, *The Seal of the gift of the Holy Ghost*. *Eucholog.* But ours is the humblest Form of all, being an earnest *Supplication*, to shew that the Bishop doth not pretend to give the Spirit from himself *, but he begs it of God, whose Steward he is, and onely the Instrument to convey it to us. It is probable also, that it was most anciently done by Prayer, since S. Augustine saith, *Imposition of Hands was a Prayer made over a Person* †; and S. Ambrose notes, that even S. Paul himself was not so bold as to communicate the Spirit authoritatively to his New Converts; but he begs it of God for them, *Coloss. 1.9.* || Now the Party confirmed ought cheerfully to hope this Prayer shall be accepted, and while the Bishops hand is over our head, we ought to meditate, that God himself will keep us in the shadow of his hand, *Isa. 49. 2.* and that by this Rite is signified, that the Lord will stretch out his Hand to Defend us against all our Spiritual Enemies. We have given up our selves to be his Servants, and the Hand of the Lord is with us, *Luke 1. 66.* that is, his Spirit is upon us, and if we keep close to him, none can pluck us out of his hand, *John 10. 28, 29.* but we may continue his for ever. Satan will assault us, the World will allure us, and the Flesh will intice us to break this Vow, but the Holy man prays we may be defended by the Spirit of Grace, so that we may never fall off, as too many have done. It is a comfort to see so many dedicating themselves to God, but it is also a sad consideration, that scarce one of twenty remembers this Engagement, but they first forsake God, and then he forsakes them for ever, *1 Chron. 28. 9.* O then let us pray, that neither we nor any of our Relations may prove Apostates or Backsliders, but that we may remain under the Divine Protection, and continue his to our lives end: For if we keep united to this Living Root, we shall not only live, but flourish, grow, and bring forth more and more fruit, *John 15. 2.* The Grace now imparted, is of that nature, that if we cherish it, we shall increase daily therein, and therefore the Bishop prays we may not onely have the Spirit at present, but that we may grow in Grace every day, even until we be fitted for Glory, and be partakers of Gods Heavenly Kingdom, as the Council of Laodicea speaks. And since so excellent a Prayer is made by so eminent a Person, with so ancient a Rite, let every one for himself, and every one for his children, Servants, or Friends, add thereto a most affectionate Amen.

* Deus dat spiritum sanctum, non enim humanum hoc opus, neque ab homine datur, sed qui invocatur à sacerdote à Deo traditur, in quo Dei munus est ministerium sacerdotis.
Ambros.

† *Manus autem impositio—quid est aliud, nisi oratio super hominem?* August. in Donat. de Bapt. lib. 3. cap. 17.

N Impetrare optavit, non imperare
presumpsit. Ambros. de Spir. Sanct.
lib. 1. cap. 7.

The Lord be with you. Answ. And with thy Spirit. Our Father, &c. We have fully discoursed of these Devotions, *Comp. to the Temple*, Part. I. and shall onely note here, that the Parties confirmed, having professed their Faith, and vowed Obedience, ought now to be *saluted as Brethren*, and are to be reckoned among the Faithful, as being sealed with the Seal of God, and now belonging unto his Family *. The Spirit hath been given to them, we pray therefore it may remain with them. The Bishop desires the Lord may assist them in blessing his Name for these Mercies, and they mutually pray the Lord may assist the Spirit of the Holy Man, who is praying for them. And then all most fitly join in saying the Lords Prayer, *Which the whole Church saith, and shall say unto the end of the World.* August. retract. lib.1. cap.19.

* Καὶ ὁ
σφραγίσας αὐ-
τὴν ἔειπεν· ἡ
ἐκκλησία τοῦ
θεοῦ, Greg
Nazianz.

§.8. The

§. 8. The Proper Collect.

Almighty and Everlasting God, who makest us both to will and to do those things that be good, &c.] Without me (saith Christ) ye can do nothing, *John* 15. 2. and the better sort of Heathens confessed, that the

* Χωρίς Δαίμονος ἔδεις ἀγαθός·
Pindar. Εἰ γὰρ ἡ ἐφ' ἑμῶν ἀρετῆς
ἦν καλὴν, ἀλλὰ καὶ αὐτὸ τὸ ἐφ' ἡμῶν
ἀποδόν ἐχρῆτο· Hierocles.

power to do good as well as the will to chuse it, was from Heaven*, which Truth as it is expressed in St. Pauls words, *Phil.* 2. 13. is made the foundation of this Address. We have heard these Persons willing to chuse, and ready to promise that which is good, wherefore we confess God gave them the will, and he can onely give them power to perform that which they have promised; and since he hath made them willing already, we hope he will make them able also; for though the will be good, yet if it produce no suitable actions, it will but aggravate their Condemnation, and that is the reason why we pray so oft and so earnestly for them. The Bishop hath now in

* Hic unus locus abundè testatur hujus ceremonie originem fluxisse ab Apostolis. Calv. in Heb. 6. Exempla Apostolorum et veteris Ecclesie videri pluris astimari: Zanchius. Vide Chemnit. Examen Concilii Trident. Part. 2. de Confirm.

imitation of the Apostles (as all Parties confess†) laid his hands upon these Persons, and as Christ shewed his favour to little Children, *Matth.* 19. 15. by laying his hands on them, and expressed his love to S. John by the same sign, *Rev.* 1. 17. So the Holy Man hath laid his hands on these as a token of Gods favour, and therefore he is concerned to pray that it may not be an empty and insignificant sign; but that the hand of God may be over them for ever, even when the Bi-

shops hand is removed, and that Gods Spirit may be always with them; which Petitions are well Paraphrased by that Prayer of the Greek Church, Lay thy mighty hand upon him, and protect him by the power of thy goodness, keep this holy Seal inviolable, and vouchsafe to bring him to Eternal Life, and to fulfil all thy good pleasure*. For thus it is desired here, that the

* Ἐπιθεὶς αὐτῷ τὸ χεῖρ σου τὴν κεφαλὴν, καὶ σφύλαξον αὐτὸν ἐν τῇ δωάμῃ τῆς ἁγίας πνεύματος, ἀσπλυνε τὸ ἀρρεστώνα διαφύλαξον, καὶ ἀξιώσον αὐτὸν εἰς τὴν ζωὴν αἰώνιον, καὶ εἰς τὴν σὺν ὑμῶν ἐκκλησίαν· Eucholog.

in Offic. ablut. poit. S. Baptisim.

Hand and Spirit of God may continue with us, the one to assist us in the understanding, the other to help us in the performance of the Divine Word, till we come to everlasting happiness. The Word of God shews us the way to Heaven, The Spirit makes us to understand and obey the Directions thereof, so that if God hear this Prayer, we cannot miss of that blessed end. And here we must observe, to what end the Holy Ghost is given us in this Ordinance, not to make us able to speak with Tongues, but to know the Word and do the Will of God. It is the saying of the famous S. Augustin: The Spirit which is now given by Imposition of Hands, is not attested by temporal and sensible miracles, as it was at first, for the commendation of our Faith while it was young, and to enlarge the beginnings of the Church. For who doth now expect that those on whom hands are laid, for receiving the Holy Ghost, should presently begin to speak with tongues? but yet the Divine Love is understood to be secretly and invisibly inspired into their hearts by the Bond of Peace which enables them to say, The Love of God is shed abroad in our hearts by the Holy Spirit which he hath given us. *Aug. de Bapt. in Donat. lib. 3. cap. 16.* So that we must not despise Confirmation in our Church, though it be not attended with miraculous effects, which have been ceased above twelve hundred years; though it impart no gifts, yet it communicates Graces, which are much more desirable; if hereby we gain the Defence of Gods peculiar protecting hand, and the influence of his Spirit, that we may understand our Duty and practise it, so as to go on safely to the possession of Eternal Life, we shall have cause to rejoice that we came to it, and be obliged to give Glory to Jesus, who with the Father and the Holy Ghost liveth and reigneth, ever one God, world without end. — Amen.

§. 9. The general Collect and final Blessing.

Both these Parts of the Office are expounded in the end of the Communion-Service; The Collect is added here because the Ancients believed that Confirmation

mation was a Preservative to both Body and Soul *, so that after it we may fitly pray, That God may direct, sanctifie, and govern both our Souls and Bodies, so that we may not stray from his Commandments, and we make it a new Prayer, if we say it with a new Devotion, and apply it to this occasion. The Blessing concludes all Offices, and particularly ought to end this, in regard it is the Epitome of the whole Administration, which is onely a more solemn Benediction, and therefore we must most humbly receive it, and most firmly believe it, that it may be made good unto us, Amen.

The Conclusion.

Thus we have represented a Rite in it self Primitive and Pious, in its Administration pure and separate from all that Superstition had added to it, in its End so excellent, that it is commended by Christians of all persuasions, and yet alas (however it comes to pass) too much neglected, to the grief of all good men, the scandal of the Church, and the great detriment of Religion. Wherefore we cannot leave it till we have pressed the constant observation thereof.

The Romanists indeed pretend to prefer it before Baptism *, but must we give it no honour because they give it too much? It is not in our Church set to vie with Baptism, but as of old appointed to pursue the same design, and ordered to make the Baptismal Vow more solemn, and more regarded †. We do not absolutely deny Salvation to all that want it, but we judge it a great sin to despise it, or wilfully to neglect it; and we think it highly concerns the Church and every particular Person to be careful it be not omitted, and that for these Reasons: I. Because it tends very much to advance the Knowledge of Christian People, who are more obliged to Teach and to Learn, when so solemn an account is to be given.

II. It conduceth to the Increase of Piety also, and lays fresh engagements upon every one to avoid Evil and to do Good, obtaining withall the Spirit for their assistance therein. III. It is an excellent means to preserve the Churches Peace, and may prevent many from falling into Schism and Heresie, by laying a good foundation at first, and by rescuing the younger from the dire misfortune of evil Guides. IV. It doth effectually confute the clamours of Anabaptists against our custom of Baptizing Children before they can understand; for if this be added, we have the benefit of Baptism against the danger of Death, and yet the same security they pretend to who defer it till riper years. V. Hereby we shall agree with the Apostles, with the Catholick Church in all Ages, with all those Wise and Holy Men who have enjoined and practised this Rite, and believed great benefits were received thereby: Which considerations I hope will have their due effect upon all that are concerned. And I. That the Reverend Fathers of the Church will imitate the Piety of the Primitive Bishops, and not esteem it a trouble to go into the Country to Confirm *, since they will thereby bring so much good to the Church, and beget in the minds of the People a singular affection to their Persons, and a great veneration of their Office. II. That Parents and Godfathers who stand obliged by the Baptismal Vow, will be careful to obtain a discharge from the Bonds they have entered, and when they have done their Duty in fitting their Charge for Confirmation, I hope they will not repine at a little trouble and charge, but rather go to the Bishop, than want so great a benefit to themselves and to the Child. III. I hope that Ministers will be ready to promote it, considering that when they have fitted their Catechumens for this Office, and brought them to it, they are excellently prepared to receive the benefit of all their after-labours, and may well hope to give a good account to God of them. Finally, I wish this serious advice may encourage all persons who want Confirmation, of what Age or Condition soever,

to

* Hoc sacramentum perfectum esse Baptismi, asserit Aquin. sum. 3. p. qu. 72. art. 9. majori veneratione venerandum & tenendum quam Baptismus. Dist. 5. de Consec. Can. de his.

† In impositione manuum sequimur Consuetudinem Ecclesie, licet ante adorationem spiritus constet aliquem Baptizatum. Hieron. adv. Lucifer. Tom. 2. p. 187.

* Non equidem abnuo hanc esse Ecclesiarum consuetudinem, ut ad eos qui longe in minoribus urbibus per Presbyteros & Diaconos Baptizati sunt, Episcopus ad invocationem Sancti Spiritus manum impositionis excurrat. Hieron. adv. Lucifer. Tom. 2. p. 187.

to desire it, and wait for an opportunity of it, and that it may direct those who come to it to perform their part acceptably, and so as to gain the benefits of it. And also that it may warn all who have been confirmed, *To keep the Grace thereof (as S. Cyril speaks) intire and without spot in their heart, daily increasing in good works, and walking in all well-pleasing to the Author of their Salvation Christ Jesus, to whom be glory for ever and ever.* For nothing can more adorn this excellent Rite than the holy Conversation of those who have been partakers thereof.

* Cyril. Catec.
Myftag. 3.



FINIS.

THE
OFFICES
OF
MATRIMONY,
VISITATION
OF THE
SICK,
Burial of the Dead,
CHURCHING
OF
WOMEN,
AND THE
COMMUNION.
BEING
The Fourth and Last PART.

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TO

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The Introduction.

O F MATRIMONY IN GENERAL.

Sect. I.

Almighty God, who framed our Nature, and best knew what Inclinations he had endued it withal, immediately discerned that *it was not good for Man to be alone*, Gen.ii 18. and the Experience as well as the Practice of all Man-kind hath confirmed that Remark; it being a Principle congenial to Humanity, to abhor perpetual Solitude (a), and to have a propensity to combine into Societies (b). But among all the kinds of Associations, there is none so eminent as that of *Marriage*, which is the first and most Natural of all Societies, the Fountain and Foundation of all the rest (c), the Original of Families, the replenisher of Countreys, and (as Cicero speaks (d),) *The Beginning of a City, and the Seminary of a Common-wealth*. And Philo gives this reason, why Adultery is forbid before Murder, in the Greek Translation of the Commandments, because Murder only destroys a single Person, but Adultery digs up the foundation of all Societies, and dissolves those Sacred Bonds that tie the World together: Marriage therefore being so Essential to the being and well being of Mankind, it is no wonder that God and Men should agree to fix a stamp of Holiness upon it (e), and so secure it from Violation and Contempt, by Adopting it into Religion; that so what Nature maketh necessary for its preservation, holy Rites may render Venerable, and advance it into an higher Sphere: So that it may justly claim a place among our Religious Offices, and challenge our particular Consideration in these our discourses of Sacred Administrations, for Religion is to conduct the whole affair. The very Heathens were wont to pray to their Gods when they desired a good Wife (f); and the pious Example of *Abrahams Steward* hath taught us, (as St. Chrysostom notes) *when we seek a Wife to apply our selves to God for direction, who is not ashamed to be accounted the Maker of Holy Matches* (g): And when the Solemnity drew nearer, the Gentiles fitted themselves for it by certain Preparatory Sacrifices (h). And among the Christians, as well of the Eastern as the Western Church, the Contract agreed upon by the Friends at the Espousals, was not sealed without Holy Prayers (i), as shall be more fully shewed afterwards. And when the Marriage-day was come, it was the Custom of all Nations to celebrate

μον. Hieroc. de Nupt. *Prima itaque naturalis societatis copula vir & uxor est.* Aug. de bon. conjug. c. 1. (d) Cicero de offic. lib. 1. (e) Gen. ii. 24. Heb. xiii. 4. *Quin & in sacris nihil religiosius consarreationis vinculo erat.* Plin. nat. hist. l. 18. c. 3. τὸ εἶδος γάμου, apud Dion. Halic. Vid. Selden. *Uxor Hebraic.* lib. 2. c. 21. (f) *Conjugium petimus* ———. Juven. (g) Gen. xxiv. 12. Θεὸν Μεσίτην λαμβάνει—καὶ τὴν γυναῖκα. Ζητῶν περὶ τὸν δίδον κατὰ φύσιν ὅς ἐκ ἐπαγωγῆς αἰ γινεσθαι συμπαροφῆς. Chrysost. Tom. 8. Ser. 15. (h) Anton Hotman. de Veter. ritu Nupt. c. 1. τὰ προσέχεται τῶν γάμων ap. Philon. dicta. (i) Alexius Comnen Novel. de sponsal. l. 2. Jur. Orient. Carol M. Franc. leg. 1. c. 163.

(a) Ἡ ἐρημία δεινότερα.

Arist. ad Eudem. l. 7. c. 1. *Aut societas, aut mors.* Druf. adag. Heb. dec. 6.

(b) Ἐστὶ τὸ λογικὸν εὐδὺς καὶ πολιτικόν. M. Antonin. l. 10. §. 2.

(c) Ἀπαν τὸ γένος ἡμῶν ἔσθ' περὶ καὶ ὀνείαν. Hieroc. de Nup.

Societas quidam est humana natura. Aug. de bon. conjug. c. 1.

(d) Περίτρεν καὶ ἀνακαίτερον οἶκος πόλεον. Arist. Eth. l. 8. c. 12. Πῶς καὶ σοι-χαιοῦσα τὴν καὶ νῶν καὶ νῶν καὶ τὴν γάμον.

(k) *Nec uxorem
duci olim
nisi Sacrificiis
peractis potest.*
Servius ad
Æneid. 7.
— Cum
Coniuge venit
ad aras
Ælonides,
unaque ad eum,
pariterque
precari inci-
piunt — Val-
ler. Flac. Argon.
8.
Idque fecerunt
sacrificiis per-
fectis & con-
sulto Deorum
numine. Alex.
ab Alex. Gen.
Dier. l. 7. c. 5.
(l) Tertul. ad
uxor. l. 2.

(m) Πρέσβυ-
τε τοῖς γαμβροῖς
& τοῖς γαμβρί-
σιν μετὰ
ἡρώων τῶ
ἐπισκόπου τῶν
ἐκκλησιῶν ποιεῖ-
σαι. l. α. δ.
γὰρ οὐκ ἔχεται
κρίνειν, & μὴ
κατ' ἐπιθυμί-
αν. Ignat. Ep.
ad Polycarp.
mibi p. 13.
(n) Euarist.
Epist. 1. ad
Afric. ap. Bin.
p. 52.
(o) Unde
sufficiam ad e-
narrandam
felicitem
eius Matrimonii
quod Eccl. sic
concliat &
confirmat ob-
latio, & ob-
signat bene-
dictio? Tert.
ad uxor. l. 2.
(p) Concil. 4.
Carthag.
Can. 13. ap.
Bin. Tom. 1.
p. 589.
(q) Leg. Reg.
Edmundi cap.
11. An. 944.
Sp. l. m. Tom. 1.
(r) Concil.
Warton. An.
1076. Con-
fiter. Ricardi Ep. Sar. An. 1217. Spelm. Tom. 2. (s) Balsamon ap. Photii Nomo-Canon. tit. 13. de Sponsal.

it with a peculiar Sacrifice (k). And among the Christians it was joyned with the Sacrament of the Lord's Supper, as *Tertullian* (l) doth inform us: But this is so great, and so known a Truth, that it would have seemed impertinent to attempt the proof thereof any where but in this Nation: Where in our late unhappy Times of Rebellion, the design of bringing the Clergy into contempt, invited those who were then in Power, to wrest this Office out of the Priests hands; and as if Matrimony were no more than a meer Political constitution, they assigned it over to the Civil Magistrate to consummate; which, how contrary it was to the Decrees and Practice of the Christian Church in all Ages, we shall now make appear.

S. II. We can have no better Introduction to the Office of Matrimony, than the consideration of the Rubricks that introduce it in the *Common Prayers*; nor will anything more clearly demonstrate it to be an Act of Religion, than to examine all the Particulars there mentioned, viz. 1. The Person who is to perform this Office, The Priest. 2. The Preparation for it, by Publishing the Banns. 3. The Time when it is to be Solemnized. 4. The Place where. 5. The Witnesses required to be present at it. 6. The Position or Posture of the Parties to be joyned, of which in order.

1. The Christians of old, thought it did exceedingly tend to the solemn making, and strict keeping this Holy Bond of Marriage, to have it Sealed by an Ecclesiastical Person, and therefore S. Ignatius, An. C. 120. saith, *It is fit that the Bridegroom and Bride be joyned by the Bishops concurrence, that the Marriage may be according to the Lord, and not according to Lust* (m). The Epistle also ascribed to Euaristus, his Contemporary, decrees, *It shall not be reputed a Lawful Marriage, unless the Priest did bless it with Prayers and Oblations* (n): And though that Testimony be dubious, yet the Matter appears to be true; in that *Tertullian*, who lived in the next Age, plainly declares, That Christian Marriages were confirmed at the Sacrament, and Sealed by the Churches blessing (o). Yea, it was decreed in a famous African Council, in the following Century, An. 398. (p), *That the Parents & Paranympths should bring the Man and his Spouse to be blessed by the Priest, before they came together; nor was it esteemed a Lawful Marriage without this Blessing*: Upon which S. Augustine grounded that Constitution of his, mentioned by Possidonius, vit. Aug. cap. 27. *That when the Marriage was agreed upon, the Priest was to be called, that their Compact might be confirmed and their Persons blessed*: It appears also in the same place, that Marriages were Celebrated by a Priest in Italy, under S. Ambrose also. It were endless to recite Examples out of Ecclesiastical Historians in so plain a matter. Theophanes tell us, that *Gyriacus*, Patriarch of Constantinople, Married *Theodosius*, Son of the Emperor *Mauricius*, to the Daughter of *Germanus* the Patrician; and that *Sergius*, his Successor, Married the Emperor *Heraclius* to *Eudoxia*: But to come nearer home, in the Laws of our Saxon King *Edmund*, it was Ordained, *That a Priest should be present at the making of Esponsals, who by giving them the Divine Blessing, might assist their Sacred Confederation in all Holiness* (q). And by many later Canons it is declared to be no less than *Prostituting a Man's Daughter, to give her in Marriage without the blessing of the Priest* (r). And the like Canons were made in other Christian Countreys; the matter of Fact therefore being so evident, we will only note the Original reason thereof, which may justly be believed to have been the Example of God himself, who made the first Marriage between *Adam* and *Eve* in *Paradise*, and gave the Woman to her Husband, pronouncing a Blessing on them both, Gen. i. 28. & ii. 23, 24. Even so his Embassadors now do (as the Learned *Balsamon* observes) *As the representatives of God, come forth unto the Persons who are to be joyned together, and confirm this their sacred Covenant by the offering up of Holy Prayers* (s); which consideration if duly thought upon, would fill the Persons to be Married with an awful Reverence, in respect to the Majesty of Heaven, who is about to unite them by his deputed Servant; and did they reflect upon his Glory, whom the Priest doth now Personate, it would (upon the first sight of the Holy Man) give an effectual check

to those light thoughts that so often distract the mind, and make the spirit loose and trifling on these occasions.

§. III. The second thing to be noted, is, *That the Banns are to be Solemnly published in the Church three several Sundays or Holy-days, in the time of Divine Service.* Which word [*Banns*] is by the Learned *Hotman* said to be the *Lombard* word [*Bannum*] (t), or as our own *Selden* thinks it is derived from the *Saxon* [*Bannan*] to decree or proclaim (u), whence in barbarous Latine, *Bannire* signifies to publish (x), and *Bannium Jejunium* is a Fast decreed and proclaimed (y); and *Bannum* is sometimes put for a Decree (z), so that if we put both significations together, we may expound the [*Banns*] to be the *Decree or Resolution of Marriage made publick*. And I am sure the custom of this publishing an intended Marriage, is far more antient than the word by which we now call it, as is evident from that undoubted Testimony of *Tertullian*, who speaking of the Primitive Christians, saith, *Among us Clandestine Marriages, that is, such as are not first Professed before the Church, are likely to be condemned as Adultery and Fornication* (a). Wherefore we must not date the Original of this Trine Publication so late as those modern Councils who do enjoyn it (b), since *Innocent 3.* observes, where he goes about to restore this custom, that it was then observed in many places (c), and the Canon Law declares this Rite descended from most antient times (d), which causeth the fore-named *Hotman* to affirm (e), That this usage was not derived from any Pope, but from the custom of the Primitive Church; and therefore the Protestants of *France*, in their Office of Marriage, do enjoyn the same Trine publication; and our excellent Reformers retained this as an antient and useful Rite; and perhaps it had its first rise among Christians, from a Jewish custom: for I find that the Jews do unto this day solemnly publish an intended Marriage between such and such, by name, eight days before the Wedding (f): However, it is most certain there is great reason for our punctual observing this particular: 1. Because the Espousals and Contracts preceding Marriage are not so publick now as they were of old; so that if this Publication were not, none could know of any persons Marriage till the indissoluble knot were tyed. 2. If this be duly observed, Children cannot Marry without their Parents knowledge and consent. 3. By this means also, those Impediments which the Parties might conspire to conceal, are discovered and brought to light so timely, as to prevent any illegal and impious conjunctions. 4. This engages the whole Congregation to pray for a Blessing on the Parties to be joyned, it being the custom of these parts of *England*, upon this Publication, for all the People to say [*God speed them well*]. 5. This shews, the Parties do only design an honest and honourable Marriage, which need not veile it self like Fornication, in a Mantle of shame and obscurity. So that I could wish this Antient and prudent Christian Rite were not so often evaded by Licences, as of late it is, and especially by the better sort: For, though the Licence do give them (as *Ignatius* strictly requires) the consent of the Bishop, and both Oath and Bond is, or ought to be required, before the Licence be granted, that there is no legal Impediment; yet experience shews, that way doth not so effectually prevent undue Marriages, as *Banns* would do; and besides, all the excellent ends of this Custom are not to be obtained in that Method. But those of the Clergy are most of all to be condemned, who for gain or favour presume to make Clandestine Marriages without either Banns or Licence, the Penalty whereof (as well by the Canons of the Antient Church, as by those now in force here) is Suspension for three years: Canon 62, 63. a Punishment which they ought never to escape, who do an act so illegal and Uncanonical, so scandalous to their Sacred Office, and so mischievous, as well to the Parents, as the Parties whom they thus rashly joyn together.

- (t) Francis.
Hotman. de
Sponsal. c. 5.
(u) Spelm.
Glossar. B.
(x) Decret.
Childebert.
ad leg. Salic. c. 8
(y) Concil.
Salcgunstad.
Can. 15. An.
1022.
(z) Leg. Lon-
gob. 3. Tit.
l. 11.
(a) Apud nos
occulte conjun-
ctioes, id
est non
prius apud
Ecclesiam
professe, juxta
machiam ac
fornicationem
judicari peri-
clitantur.
Lib. de pud.
cit.
(b) Concil.
Londin. Can.
11. An. 1200.
Spelm. T. 2.
Concil.
Ravennat. 2.
Can. 15. An.
1311.
(c) Innocent. 3.
in cult. extr.
de claudet.
desp.
(d) C. cum de
tut. 6. ext.
qui Marrim.
accus. possit.
(e) Francis.
Hotm. de spon-
sal. cap. 5.
pag. 370.
(f) Buxtorf.
Synagog.
Jud. cap. 28.
p. 473.

(f) Exod. xix.
15.
(g) 1^o Corinth.
vii. 5.
(h) Ἐν ἱεροῖς
μυσταῖς θυ-
ραις ἐν ἐκκλη-
σιᾳ de Aegy-
ptiis. Clem.
Al. Strom. 4.
— Disced. 22
ab aris, Quis
tulit hesterum
gaudio nocte
Venus. Tibul.
Hoc item a
Judeis statu-
tum esse no-
tat Selden.
Uxore Hebraic.
cap. 11.
(i) Οὐ δὲ ἐν
πίσσεσιν ἢ
Γάμους ἢ γε-
νήλια ἐπιτε-
λεῖν. Concil.
Laod. Can.
52. An. 365.
(k) Excerpta
Egbert. Can.
106. An. 750.
Spelm. T. 1.
p. 268.
(l) Concil.
Einhem. Can.
18. An. 1009.
Spelm. Tom. 1.
(m) Macrob.
Saturn. l.
1. c. 15. vid.
& Plutar. in
Problem.
(n) Synod.
Exoniens.
cap. 7. An.
1287. Spelm.
T. 2. p. 358.
(o) Inhiemans
ne — nisi
jejunā saluā
vir aut mulier
de contrahendo
matrimonio
sibi invicem
fidem dare
presumant.
Synod. Winton.

An. 1308. Spelin. T. 2. (P) *Antiquitus siquidem non nisi noctu uxores ducebantur.* Briffon. de rit. nupt. p. 55. (q) *Prima & secunda hora sponsalibus olim & nuptiis dabatur.* Al. ab Alex. lib. 2. c. 5.

with

with our prescribing these honest and open hours, viz. (r) as well to prevent all bafe designs, as to honour the innocent purposes of such as intend no more but honest Marriage; these we know fear not to be seen, and love the Light, which Lust and Knavery fears and flies: For every one that doth evil, hateth the Light, neither cometh to the Light, lest his deeds should be reproved, John iii. 22

§. V. The remaining Circumstances for brevity-sake we will put together. Fourthly therefore, the place where the Marriage is to be Solemnized, that is (saith the Rubric) [in the Body of the Church] And the 62. Canon forbids Marriages to be made in any private place, and enjoyns the Solemnization thereof in the Church or Chapel where one of the Parties dwelleth. The same order also is prescribed in the Greek Church, viz. That the Bridegroom and Bride shall come to the Temple, and there stand before the Holy Doors (s); that is, the doors which are between the body of the Church and the Chancel (r), where they do also stand by the custom of the Church of England. And doubtless the House of God is the fittest place to make this Religious Covenant in: And therefore by the Ancient Canons of this Church, the Celebration of Matrimony in Taverns, and other private and unhallowed places, is positively forbidden (u), and the Office is commanded to be performed in the face of the Church; not only to prevent all surreptitious, secret, and illegal Marriages, but also that the Sacredness of this place may strike the greater Reverence into the minds of the Married Couple, while they remember they make this Holy Vow in the place of God's peculiar presence; even as the custom of laying the hand upon God's Altar, in the taking a solemn Oath, was designed to make it be taken more seriously, and kept more firmly: And since God himself doth joyn all such as are Lawfully Married, where should they be joyned but in God's own House? that is the most proper place for the Priest to make his Prayers for them, and to pronounce his Blessing on them; and there they may enjoy the Prayers of the Congregation for them; and whenever they repair to worship God afterwards in that place, it will bring this Solemn Covenant freshly to their mind again: For which causes all the Christian world agrees in this, to Celebrate their Marriages in the Church; and the very Heathens led their Spouses to the Altars of their Gods, as was noted before, §. I.

§. The Rubric also intimates in whose presence this Covenant is to be made, viz. before their Friends and Neighbours; that is, their Relations and Acquaintance; the first are concerned in point of Natural Affection, the others in Christian Charity to attend on this Solemnity. Our Church doth not strictly determine the number; but S. Ambrose shews it was the custom of the Primitive Church to have Ten Witnesses at the least (x), which is agreeable to the Determination of the Jewish Doctors, who say, Ten Men make a Congregation (y). Yet in after-times there were abatements made, and first it was ordered there should be no fewer than six (z); yet in cases of necessity, at length it was thought two might suffice*, provided they were Credible Persons, whose Testimony might be relied upon: But surely that Marriage is most comely which is Celebrated in a full Assembly, that so many Prayers being united for them, the Blessing of God may more effectually be procured on them: The whole Congregation being obliged to make most hearty supplications for the happy event of this grand affair, on which the future happiness or misery of these Parties doth depend. Nature will teach the Relations, and Friendship all their loving Neighbours, to pray heartily for them; and whosoever do not behave themselves seriously and devoutly, when so great a concern is in hand, they declare themselves neither Friends nor Christians, and manifest they neither fear God nor value these Persons who are now engaged in this most weighty affair. And truly such vain and wanton Persons were better absent than present: But for such as are Sober and Devout, their Company is both comfortable and advantageous; if they be Relations, their Presence testifies their Consent; if they be Neighbours, their Attendance expresseth their Love; and it is an excellent Omen of the future happiness of that Marriage which is accompanied with the consent of Parents, and the Prayers and good wishes of Relations and Friends.

(r) Luminaria
testimonio
celebratur
castitas nup-
tiarum; sicut
enim surgit
lucem illicita
qui praejunt,
sic multiplici
convocat in
lumine licita
qui requirit.
Petr. Chrylog.
Ser. 22.
(s) Eucholog.
offic. Sponsal.
Rubric. p. 380.
(t) Vide Be-
vereg. not.
ad Concil.
Nicen. Can.
11.
(u) Synod.
Winton. An.
1508. Synod.
Exon. can. 7.
An. 1287.
Spelm. Tom.
2.
† Concil.
Lond. An.
1200. ibid.

(x) Inter decem
testes confectis
sponsalitia &
nuptiae consum-
mata. Ambros.
ad virg. laps.
c. 5.
(y) Decem
homines sa-
ciunt catum.
R. R. in Talm.
Vid. Selden
Ux. Heb. l. 2.
c. 12.
(z) Chunrad.
Episc. Salsburg.
ap. Bin. Tom.
3. p. 2. pag. 997.
* Thomæ
Cantuar.
Constit. An.
1455.
Spelm. T. 2.

(a) Vir à dex-
tris mulieris
et mulier à
sinistris viri.
Manual.
Sarish. fol. 37.
"Οὐκ ἀνὴρ ἐκ
δεξιῶν ἢ ἀπὸ
ἀριστερῶν ἐξ-
έρχεται
Εὐχολ. offic.
Sp. n. fol. p.
380.
(b) Buxtorf.
Synag. Jud.
cap. 28.

(c) Athenag.
legat. pro
Christianis
p. 36.

6. We may briefly note that the Bridegroom and Bride being thus attended to the Church, are there to stand in this manner, *The Man on the right-hand, the Woman on the left*, which is expressly so ordered in the Latine and Greek Church (a). But among the Jews the Wife stands on the right-hand of her intended Husband, which they note is done in imitation of that place in the Psalms, *At thy right-hand did stand the Queen in a Vesture of Gold*, &c. Psal. xlv. 10. Yet since the Right-hand is the most honourable place, we choose rather to assign it to the Man, because he is the head of the Wife.

§. VI. Having thus animadverted upon those Particulars which the Rubric led us unto, we shall conclude this Introduction with this Observation: That in regard Matrimony hath been so universally reputed an Act of Religion, it is very fit it should have a peculiar office for the performance thereof: and some do affirm there hath been a set Form prescribed for it in the Christian Church ever since the Apostles days, which they collect from that place of S. Paul, 1 Cor. vii. 39. *She is at liberty to be Married to whom she will, only in the Lord, that is* (say they) *only according to that Christian Form which the Lord hath prescribed to his Church*; which may be strengthened from that of *Athenagoras*, an early and famous Apologist for Christianity, *An. Dom. 178.* who describing the Christians of his time saith, *They Marry their Wives* [κατὰ τὰς ἐν ἡμῶν τελευτῶν νόμους] *according to the Orders or Laws established among us* (c), which intimates that they had an Office of Marriage then peculiar to themselves, and did not follow the Heathen Rites therein; and this is the more likely, because the Jews have their Order of Matrimony in a Book, entituled *De benedictione nuptiali, of the Marriage Blessing*. In the Western Church, there is extant an Antient form of Marriage in the Sacramentary of S. Gregory, shorter indeed than the later Offices of the Roman Church on that occasion, but more Venerable, in that it challenges to have been composed 1000. years ago. The Greek Church hath three several Offices, one at the Elpousals, another at the Marriage, (which they call the Coronation), a third, for those who are Married a second time: Out of all which we shall select such things as explicate or illustrate our present Office, viz. *The form of Solemnization of Matrimony in the Church of England*, which is composed with so exquisite judgment, and excellent piety, that it all along instructs those who are to be conjoined by it, in all parts of their duty; nor can any Church in the world shew so many proper Exhortations, so many suitable Prayers and Blessings on this occasion, as I hope this following Table of the method of the whole Office, and the discourses on its several Parts, will abundantly declare.

The

The Analysis of the Office of Matrimony.

The Office of Matrimony hath Three Parts:	1. The Preparation before Matrimony, by	1. The Exhortation to the whole Congregation:	{ Dearly beloved, we are gathered together, &c.
		2. The Charge to the two Persons now to be joyned:	{ I require and charge you both, &c.
		1. The asking their mutual consent:	{ N. Wilt thou have this Woman, &c. N. Wilt thou have this Man, &c.
	2. The Solemnization of it, or the Marriage it self, consisting of three principal Parts,	1. Preceding Ceremonies:	{ The Parents giving: The Priests joyning their hands.
		2. The Covenant it self declared,	{ I N. take thee N. to my Wife, &c. wedded Husband, &c.
		3. A Solemn Pledge,	{ 1. Given: [Giving of the Ring. 2. Explained: [With this Ring I thee wed, with, &c.
		1. By Praying for a Blessing on it:	{ O Eternal God, Creator, &c.
		2. By the Declaration of its Author:	{ Those whom God hath joyned together, &c.
		3. By the Publication of the Validity:	{ For as much as N. and N. have, &c.
		4. By pronouncing the Benediction:	{ God the Father, &c.
	3. The Pious Consequents after Matrimony concluding the Office:	1. By Psalms and Hymns:	{ Psal. cxxviii. Psal. lxvij. Lord have mercy, &c.
		1. Versicles:	{ Our Father, which art, &c.
		2. The Lords Prayer:	{ O Lord save thy servant, and thine hand-maid, &c.
		3. Responses:	{ 1. O God of Abraham, &c. 2. O merciful Lord, &c. 3. O God, who by thy, &c.
		4. Collects:	{ Almighty God, who at the beginning, &c.
		5. Blessing:	{ All ye that are married, or that intend to take the holy estate, &c.
		3. By Instructions taken out of Holy Scripture:	

PAR-

PARTITION I.

OF THE

PREPARATION

BEFORE

MATRIMONY.

SECTION I.

Of the Preface, or the General Exhortation.

§. I.

Although the Christian Church hath ever privately reprov'd those extravagancies that attend on Nuptial Solemnities, and in the ancient and famous Council of *Laodicea*, publicly forbidden all Revels and Dancing at Marriage-Feasts^(d); yet the mischievous custom of many Ages hath mingled so much looseness and folly with these Festivals, and the Company that attend on them are so prone to the indecencies of wantonness and trifling Mirth, that it is not easie to make either the Parties or the Congregation so serious and thoughtful, as is requisite to the performance of so religious and weighty a duty: Yet that nothing may be omitted which may give check to such unseasonable Vanities, the Protestant Churches as well of *England*, as of *France*, do begin the Office with an awful and grave Preface: And in this of ours, we do represent that Sacred Action to which we are addressing our selves, to be of so Divine an Original, of so high a Nature, and of so infinite concernment to all Mankind, that they are not only vain and imprudent, but also impious and impudent, who will not lay aside their levity, and compose their spirits upon this grand occasion; and doubtless we should be effectually cured of all our loose thoughts and light behaviour, if we would but consider the contents of this seasonable and exquisite Exhortation.

(d) Οὐδὲ
 χειριστὺς εἰς
 γάμους ἀπε-
 χομένους, βαλ-
 λίσκειν ἢ ὀρ-
 χεῖσθαι, ἀλλὰ
 σπουδῶς δεη-
 νεῖν ἢ δεύσαν-
 ὡς πύπτει
 χειριστῶν.
 Concil. Laod.
 Can. 53. An.
 319.

§. II. Wherein there is a twofold care taken; 1. To promote the doing of this Duty well; 2. To prevent the doing of it ill.

First, In order to the doing of it well, here are, First, Two seasonable Admonitions: Secondly, Three useful Instructions. The Admonitions are, 1. Where we are, viz. *In the presence of God, and of his People.* 2. What we came hither for, viz. *To joyn these two in Holy Matrimony:* And accordingly we are instructed in three particulars concerning Matrimony; 1. The Venerable Nature of the duty, considering, 1. *Its Divine Institution,* 2. *Its mysterious signification,* 3. *Its appendant Honour.* 2. We are instructed in the manner how it is to be undertaken, as well 1. *Negatively, not unadvisedly, lightly, or wantonly, &c.* as 2. *Affirmatively, viz. Reverently, discreetly, advisedly, soberly, and in the fear of God.* 3. We are instructed in the ends for which it was ordained, being Three; 1. *The propagation of Mankind,* 2. *The prevention of Fornication,* 3. *The provision for mutual help and comfort:* and this is the first part.

C

Secondly,

Secondly, to prevent the doing of it ill. Here is an address to the whole Congregation, *Requiring them to declare any Impediments which can be alledged against this intended Marriage.*

All which particulars are so proper, and so necessary to be observed upon this occasion, that we cannot possibly devise any better preparation for the following Administration, than to discourse on the several parts of this Preface; there being nothing more fit to be premised before the Celebration of Marriage than the consideration of these things: in the drawing up of which, the incomparable Composers of our Liturgy have strictly followed that great Apostolick Rule, *Let all things be done to edifying*, 1 Cor. xiv. 26. and given us just reason to admire how they could say so much and so well in so little room, and that without any thing either deficient or redundant.

s. III. Dearly Beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in Holy Matrimony.]

This Address is directed to all that are present, especially to the Parties to be Married; and is intended to admonish the whole Company, but these more particularly: *First*, In what place they now are, that their behaviour may be suitable to the sanctity thereof. Let them remember therefore they are now in God's House, the place of his immediate presence, and say with holy Jacob, *How dreadful is this place! this is none other than the House of God, this is the gate of Heaven*, Gen. xxviii. 17. Let them call to mind that the glorious Majesty which dwells here, hates all impurity, and discerns it if it lie in the secretest corner of their hearts; and to be rude and immodest, to laugh, or to act any indecency in this place, is to affront the Almighty to his very Face; and he will not suffer such audacious prophaneness always to go unpunished; yea, were our blessed Saviour now on Earth, he would not endure this violation of his Fathers House, but would whip such impudent and irreligious wretches out of the Temple. We are also now met in the presence of all God's people, for whom also we should have a great Veneration; but those who despise God, will hardly reverence Men: and yet we mention this also, because there are some who since our God is invisible, do stand in more awe of the presence of a mortal Man, whose pious gravity being apparent to their senses, works sometimes upon such brutish Creatures more than that which is ten thousand degrees more terrible, though less visible; but if either the one or the other, or both, will make us serious, it is very well, for then there is some hope we may reap some advantage by the ensuing Office. Before we leave this passage, let us here observe how absurd and incongruous it is to use these words in Clandestine Marriages, which are rudely huddled up in obscure corners, and neither made in the House of God, nor in the presence of his People, because they shun the light, and fear Witnesses as much as they do discovery: Such unlawful Conjunctions as these, the Church disdains her Office should be instrumental in, and therefore excludes them by the first words of this excellent Form, which cannot without intolerable violence be wrested to such evil purposes.

The second Admonition is to put us in mind, to what end we now came into this Holy place, *viz.* To be either Actors in, or Spectators of the Office of Holy Matrimony; and therefore we must beware we deserve not the censure of that confused Assembly at Ephesus, *the greater part of whom knew not wherefore they came together*, Act. xix. 32. To prevent which, we must now consider the end of this our meeting, which is in order to the performance of a very sacred, and very weighty affair, and our spirit must be composed into a temper suitable to this grand occasion. A wise man never undertakes any thing but for some good end, which being the mark he aims at, he directs the whole action so as may be agreeable to his prime intention (e); and so should we do now, according to that prudent advice in Ecclesiasticus, chap. vii. 35. *Remember the end, and thou shalt never do amiss.* The Persons came to be joyned, and the rest come to express their love to them by praying for them and with them, and therefore let all act in proportion to these their proposed ends, and then we doubt not but all will be well done.

s. IV. Which

(c) Οὐδὲν δὲ
σοφίας ἔργον
ματαιότης. A-
thenag. de re-
fur.

§. IV. Which is an honourable estate, instituted of God in the time of Man's innocency, signifying unto us the mystical Union that is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence and first Miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all Men.

The Congregation are to be Witnesses to this Marriage-Covenant, and the Bridegroom and Bride are to enter into it, and therefore both the one and the other ought to be instructed in the Nature of it; and first, they are taught in the general that it is an *Honourable Estate*; having been highly esteemed in all wise Nations, as the only lawful means of continuing the world, and therefore in all places many privileges have been given to those who did Marry (f); and those who did defer, or neglect it, have been usually punished by Fines, or by disgrace (g). And though some of the Antient Fathers were very high in their Encomiums of Virginity, yet upon mature deliberation they confess, a pious and prudent conversation in Marriage is more excellent than the state of single life (h). But there are divers reasons why Marriage should be more honourable among Christians than among any other sort of men, because we know several things concerning it, which others know not, viz. 1. 1. a. it was *instituted by God in the time of Man's Innocency*, as holy Scripture plainly teacheth us, Gen. ii. 18, 19. It was Almighty God who made for Adam a Wife in Paradise, and brought her to him; and our Saviour teacheth us it was God that joyned them together, and that did ordain that a Man should leave his Father and his Mother, and cleave unto his Wife, Matth. xix. 5, 6. compared with Gen. ii. 24. So that if we have any reverence for our God, we are obliged to honour his Institutions, and highly to esteem that which bears the express stamp of his Divine Authority: If it were honourable among the Gentiles merely for its usefulness, as a Political constitution, doubtless it ought to be much more so among us who know it is of higher extraction, even an Ordinance of God's own appointment: And it adds much to the honour of Marriage that it was Instituted in the time of Man's innocency, which shews there is nothing but purity in it, and declares it was necessary for, and suitable unto the life of Paradise, and the state of Man's highest perfection; which may justly occasion our wonder why the Roman Church should think Matrimony not to be holy enough for their Priests after Mankind is fallen, when Almighty God did think it Holy enough for Adam in his best estate of Innocency and Perfection. Whoever they be that forbid Marriage to any, as being not pure enough for their estate, they must pretend themselves to be wiser than God, and their Religious persons to be more innocent than ever God made Adam: But we proceed,

2. The next thing which shews Matrimony to be an honourable estate, is that in the New Testament it is made the Symbol of an excellent Mystery, viz. of the Union between Christ and his Church, Ephes. v. 32. where S. Paul doth not say Marriage it self is *Μυστήριον ἡμῶν*, or (as the Vulgar reads) *Magnum Sacramentum*, a great Mystery or Sacrament, but that the Spiritual Union between Christ and his Church (of which he plainly declares he is there speaking) is a great Mystery, and Matrimony is but the Symbol thereof: *This is a great Mystery*, (saith he) *but I speak concerning Christ and the Church*, ver. 32. There is no reason therefore from hence, for the Romanist to conclude that Marriage is a Sacrament, and Peter Lombard was the first in that Church who reckoned up seven Sacraments; and yet he confesseth that Matrimony doth not confer grace as other Sacraments do; and thence others of their own Authors acknowledge it cannot properly be called a Sacrament (i). A Venerable Rite indeed it is, instituted by God the Father, vindicated by God the Son, and explicated by God the Holy Ghost, to signify the mysterious Love of Jesus to his Church; For our Lord forsook his Heavenly Father, and did cleave to our Nature, becoming one flesh with us, giving us his Spirit for a Dowry, and Heaven for a Joynture, feeding us at his Table, adorning us with his Grace, and protecting us by his Power, and from this Love of Christ to his Church are many Converts begotten unto God through the Gospel, and being born again of Water, and of

(f) See Dr. Hammonds Annot. on Hebr. 13. [a].
(g) Ap. Athenien. Jul. Pollux, lib. 3. μετὰ ἀγάμων. ap. Spart & Roman. vid. Festum, verbo [necorum] & Scalig. ibid.
(h) Caribem major & melior est, ὅς γάμω καὶ παιδοποιῶ, καὶ τὴν τὸ οὐκ ἀνεργεία ἀνδρὶ καὶ αὐτῶν τῶν ἐσθλῶν ἐστιν. Clem. Alex. Strom. 7. & Ignat. Epist. ad Philadelph.

(i) Durandus, in 4. dist. 26. quæst. 3. Cassander Consult. Artic. 13. mibi 108

the Holy Ghost, they become Heirs of glory. Now this is a great mystery, that Jesus should love us so exceedingly, and unite us to him so nearly, and provide for us so liberally: Yea, Marriage it self is Hallowed by being the Emblem of so Divine and mysterious a Mercy, and ought to be very seriously undertaken on that account, lest we abuse the thing signified by profaning that which God hath made to be the sign thereof. He that represents a King, must not be light and ridiculous while he wears that Character; and they that are to represent the King of Kings in the noblest act of his stupendous mercies, had need be very grave and devout on so solemn an occasion.

3. Marriage is declared to be an honourable Estate from the practice of our Saviour, who designing to do honour to this holy Rite, was present at a Marriage, and wrought his first Miracle there, *John ii.* and doubtless his Presence at it, testified his approbation of it; and it also gives us hope that if we call and invite him to this Marriage by fervent Prayers, he will be spiritually present with us now, and by his Power and Mercy he will turn those Waters of Affliction, to which this (as well as other estates in this world) is liable, into the Wine of Joy: Nor is it without good Authority that we mention this act of our Lords here, for the Greek Church did believe it to be so much for the honour of Marriage, to have Jesus for one of its Guests, that they use this Portion of Scripture for the Gospel in this Office, and mention it almost in every Prayer that they make on this occasion (k).

IV. The dignity of Matrimony is proved from the plain testimony of *S. Paul*, who saith expressly, *Marriage is honourable amongst all men*, Heb. xiii. 4. Honourable in the Clergy as well as the Laity. So honourable (saith *S. Chrysostom*) that a Married Man may be advanced to the Episcopal Chair (l). And the Council of *Gangra* accurseth those who make a difference between Married and Unmarried Priests, or refuse to receive the Eucharist at the hands of such as had Wives (m). The old Hereticks indeed, *Ebion*, *Saturninus*, *Tatian*, *Marcion*, and *Manes*, did despise and vilifie Marriage, but the Catholick Church condemned them for it; so that it was an impudent forgery in the devisers of the Decretal Epistles to bring in *Syricius* an old Bishop of *Rome* affirming, *Matrimony to be Pollution* (n); and as impious an abuse of Scripture in *Gregory* the 7th. to apply that place of the Apostle (o), *They that are in the flesh cannot please God*, to the Married estate (p); since *S. Paul* calls these very speeches *Doctrines of Devils* (q): And *S. Ignatius* saith, *They have the old Serpent dwelling in them, who say that holy Matrimony is pollution* (r); a severe but just Character of that pretended infallible Church, which connives at, and excuses Fornication, which God condemns, but forbids and reviles Marriage, which God not only allows, but affirms to be Honourable among all Men (f). Yet since all Orthodox Christians, all sober Heathens, and civilized Nations, have honoured this Estate, and God himself hath declared it worthy of great esteem, we must condemn that contempt which evil persons for wicked ends pour upon it, and honour it the more for their Calumnies.

s. v. And therefore is not by any to be enterprized or taken in hand unadvisedly, lightly or wantonly, to satisfy mens carnal Lusts and Appetites, like brute Beasts that have no understanding; but reverently, discretely, advisedly, soberly, and in the fear of God.] This second branch of Instruction, concerning the manner how it is to be undertaken, is regularly inferred from the former Description of the nature of Holy Matrimony; for since it is an honourable Ordinance of Divine Institution and mysterious signification, approved by Jesus, and commended in God's word; therefore it ought to be undertaken and performed with great care; and more particularly here are, First, Negative directions to forbid the undertaking it in an evil manner. 1. Not unadvisedly; for that which can be done but once, had need be done well: And such is this of Marriage, on which if we enter rashly, we can never untie that hasty knot again; wherefore it is a piece of desperate folly to enter into this Irrevocable Bond, before we have advised with our Friends, and taken their sense of it; they may see more than we can, being neither blinded by prejudice, nor made

(k) Eucholog. Offic.

Sponsal. & Coron. 388.

391. 393.

(l) Οὐτως ἡμῶν
ὡς μὲν αὐτῶ
δυνασταί καὶ
ἐπὶ τὸν ἄρτον
ἀναβαλεῖν
δεξιόν. Chry-
sost. in Tit. hom.

2.

(m) Concil. Gangren.

Can. 4. An.

324.

(n) Syricii

Decret. Epist.

1. ad Himer.

Tarracon.

(o) Rom. viii. 8.

(p) Lambert.

Schnaffburg.

Chron. an. 1074

(q) 1 Tim. iv.

1, 2, 3.

(r) Ἐδὲν τις

φθορὰν καὶ μω-

λοσύμην καλεῖ

τὴν νόμιμον

μυστήριον, καὶ τὴν

τῶν παίδων

ζώναν, ἔνοχον

ἔχει τὸν δεξι-

κοντα τὸν ἀπο-

στόλῳ. Ignat.

Epist. ad

Philadelph.

(s) Novum

propositum con-

versionis genus,

licita non

faciunt, illi-

cita commit-

tunt — peccata

interdixit Deus

non matrimonia.

Salv. lib. 5.

made partial by fancy and affection, and can take a truer measure of the Person, and all the circumstances than we can do; and if we will give them liberty, they will give us their opinion and their reasons freely: And these we must duly weigh. And 2. Not take it in hand *lightly*, that is rashly and hastily, without consideration, for hasty Bargains do cause long Repentance; and it is rarely seen that any of these sudden Choices are pleasing upon the next review. *Suetonius* tells us of a *Roman Knight who chose a Wife one day by Lot, and the next day repudiated her and turned her out of doors* (t); and so would many of these hasty Matches end among us, if our Laws allowed such liberty of Divorces; but here the Bond of Matrimony rightly tyed can never be dissolved: But if by their giddy folly any Persons have made up for themselves a bed of Sorrow, they must lye down in it with anguish and shame, till death release them; a sad but just punishment of that desperate rashness that will not stay either for counsel or consideration in so weighty an affair. This therefore is to warn men not to undertake it rashly; and in the next place our Care is to hinder them from undertaking it wickedly; for it follows, 3. *Not Wantonly, to satisfy Mens Carnal Lusts, &c.* It hath been already proved that Matrimony is a Holy estate and an act of Religion; and therefore to enter upon it with the same purposes and imaginations, with which loathsome and libidinous wretches enter into the Stews and Houses of shame, is an horrible profanation of this Sacred Rite; and conjugal affection is so infinitely different from these impure flames, that it is a certain argument there is no true Love towards that Person, whom we only desire for such vile purposes (u). Marriage was designed by God for a remedy to restrain lascivious desires, but these Persons design to use it as an incentive to heighten them; and doubtless, by allowing themselves such uncontrollable freedoms in the Married estate, they do (as the holy Fathers observe) *make their own Wives to be Adulteresses* *. And I may add, they do make themselves Adulterers also; for by these purposes to inflame first, and then to satiate all their wanton appetites, they seem resolved to become Slaves to their brutish Lusts, which will soon grow impatient of confinement, when they have been once accustomed to command; and alas, neither variety nor multitude can allay the rage of those imperious desires, which never knew what it was to be checked by modesty and moderation: So that those who Marry with these imaginations, begin like Brutes, and will soon grow far more brutish than the very Beasts themselves, whom Nature governs by their appointed times: And such persons do so little deserve the name of Christians, that they are unworthy the name of Men, being utterly divested of their reason and their shame, Slaves to their filthy Passions, odious to their abused Relative, and abominable to the God of Purity, who will be avenged on them for profaning his Sacred Institutions, and turning that into the occasion of uncleanness, which he ordained for the ends of Chastity and Moderation.

Secondly, We are instructed in the Affirmative in what manner it is to be undertaken, [*Reverently, Discreetly, Advisedly, Soberly, and in the fear of God*] which agrees with *S. Chrysostom's* Exposition of that Phrase, *To Marry in the Lord*, 1 Cor. vii. 39. That is (saith he) *with Sobriety and Reverence in a Lawful manner, for the Procreation and Education of Children, and not with Lustful appetites* (x); And surely Christians ought always thus to Marry. 1. *Reverently*, and with an high esteem of so Divine an Ordinance. 2. *Discreetly*, with all the prudential considerations which they are capable of making themselves. 3. *Advisedly*, taking along with them the Counsel and Advice of their most faithful and judicious Friends in so weighty a concern. 4. *Soberly*, with purposes of Modesty and Moderation, Fidelity and Chastity, checking all the dangerous transports of fancy, and the pernicious excesses of desire. 5. *In the fear of God*, that is with Religious purposes and holy Prayers for God's direction in it, and his blessing on it, resolving to begin it by his conduct, to compleat it according to his Laws, and to spend the time he shall afford us to live therein, to his praise and glory, to the comfort of our Relative, the good of the Publick, and our own particular Salvation: And if we thus enter upon it, we shall certainly have comfort in this great Change, and may expect a Blessing on the same.

(t) *Suetonius*
in vit. Tiber.
c. 35.

(u) *Stulti*
homines amore
appellare prae-
sumunt, quod
verius odium
dici possit.
Bern. de pass.
dom. c. 19.
* *Intemperans*
animi in
Conjugio quid
aliud nisi
quidam adulter
uxoris est?
Aug. in Julian.
l. 2. ita S. Am-
brof. *Adulter*
est, uxoris suae
amator ar-
dentior: Xy-
stus ap. Hieron.
l. 1. in Jovin.
Nihil est fedi-
us quam
uxorem amare
quasi adu-
teram. Hieron.
ibid. p. 74.
(x) *Μετὰ σω-*
φροσύνης καὶ
σεμνότητος,
καὶ μετὰ φόβου
τοῦ κυρίου καὶ
ἐκ τῆς ἐλπίδος
τοῦ κυρίου.
Chryl. Homil.
in loc.

s. VI. Duly considering the causes for which Matrimony was ordained, first it was ordained for the Procreation of Children, to be brought up in the fear and nurture of the Lord, and to the praise of his Holy Name.]

The third part of these Instructions are concerning the Ends for which Matrimony was ordained, since the due consideration of the end of any action is a necessary means to the right performance thereof; now the best way to understand these ends of Holy Matrimony, is, to consider what were the causes which moved God to institute it; for when we know what he aimed at in the institution of it, we may then understand that those very things are to be our ends when we enter into this estate; and they are three: First, *The Procreation and Education of Children*; which appears to be the prime intention of Almighty God in this Institution, from that blessing which he gave to Man and Woman upon their first Creation, *Gen. i. 27, 28. Male and Female Created he them; And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth*: Which words the Jews look upon as an indispensable precept, affirming that those who do neglect it, are Murdherers (a), and shall have no part in the world to come (b); but though that be too high, yet thus far we believe, that God designed by Marriage to replenish the world; and therefore all who enter into that estate are bound to aim principally at the Procreation and Education of Children, which made *Varro* account it a *Religious thing to seek a Wife for this end* (c). And the ancient Romans thought those the only just Marriages which were made with intentions of obtaining Children thereby (d); wherefore the Civil Laws of the Empire did require that the Husband should openly protest that he did take this Wife to the intent he might have Children by her (e). And *Augustus* thought it a sufficient cause for him to disannul a certain Roman Will, because it did not appear he Married with intention to have Issue by that Wife who was to have benefit by it (f). That the Christian Church also lookt upon this as the main end of Marriage, appears from *Clemens Alex.* his definition thereof, viz. That it is the first and most legal Society between Man and Woman, for the Procreation of Legitimate Children (g). And the Primitive Martyr *S. Ignatius* tells us (h), That the Apostles of our Saviour had Wives, not out of any inclinations to Wantonness, but out of the holy desire of propagating their own kind. The same might be proved from many other places of the Fathers, and especially of *S. Augustine* (i), but we will be content with that plain Testimony of his which affirms, *That the Nuptial Tables do proclaim that Marriage is undertaken for the Procreation of Children* (k), which words when *Isidore* recites, he calls that the *Priestly Tables* (l), which *S. August.* called the *Nuptial Tables*; whence it appears that *S. Augustine* did not mean by the Nuptial Tables, any civil Instruments made between Man and Wife, but the Office of Matrimony among the Christians, celebrated by the Priest, the form whereof was written in the Ecclesiastical Tables, in which form it seems, there was of old some such declaration as this in our Church, *That the chief end of Marriage was for the Procreation of Children*. And indeed the very name of Matrimony declares this on the Womans part, denoting (as *Anlus Gellius* observes) *That the Woman should not Marry for any other end than that she may be a Mother*. Noct. Attic. l. 18. c. 6. The matter being thus clearly attested, we go on to observe how great a mercy it was in God toward Mankind, to institute Marriage to this noble end, which *Theodore* thus expresseth: *Since Death had overcome and enslaved our Nature, Marriage was by the production of Children, to make up those defects which were occasioned by Mortality, and our Creator hath graciously invented this way of Propagation to be the restorer of a kind of Immortality to mortal Creatures*. ap Grot. in Luc. xx. 34. We cannot continue in our own persons by reason of Death, but Marriage by substituting Children in our stead, repairs the decays of Humanity, and makes the Species Immortal by a succession of Indivi-

(a) R. Eliez.
Gemar. Babyl.
(b) Rab. ap.
Fag. in loc.
(c) Uxorem
liberorum
querendorum
causâ ducere
religiosum est.
ap. Macrob. l.
1. c. 1.

(d) Liberorum
querendorum
causâ ei credo
uxor data.
Plaut. in Capt.
Ducit me
uxorem sibi
liberum qua-
rendum gratiâ.
Ennius ap.
Festum, verbo
[Quæso.]

(e) L. Si viciniis.
C. de Nupt.
item Ulp. Tit.
4. reg. Cum
uxore Principis
prædictâ die
adhibitis qui
obsignarent se
velut suscipien-
dorum liberorum
causâ convenire.
Tacitus.

(f) Valer.
Maxim. l. 7. c. 7.
(g) Γάμος μὲν
ἐν ἑαυτοῖς ἐστὶν
ἡ γυναικὸς ἡ
πρωτὴ συνό-
δος ἡ γὰρ νό-
μος. ἐν γυν-
αίῳ τελευτῶν
σπέρμα.
Clem. Al.
Strom. 2.

(h) Ignat. ep. ad Philadelph. edit. Voss. 178. (i) Aug. de Nupt. & concup. ad Valer. Com. l. 1. c. 4. (k) Nuptie autem
(ut ipse Nuptiales Tabula clamant) liberorum procreandorum causâ mærem fæminamque conjungunt. Aug. de morib.
Manich. l. 2. (l) Nam & ipsæ Sacerdotales tabulae indicant quod causâ procreandorum liberorum uxor ducitur. Isidor. de
offic. Eccles. l. 2. c. 19.

duals,

duals, which otherwise must have totally been abolished. *And this* (saith *Athenagoras*) *is our comfort when we are to dye, that we have Children and Grand-children to fill up our rooms, and so are in a manner Immortal* (m). And thus Matrimony becomes the preserver of the world, and the continuer of Man-kind, being a never-failing Fountain which always sends forth new streams, as the former slide away: And yet still Marriage hath a higher end than barely to produce Children, for it is designed also for the Education of Children in the fear and nurture of the Lord, and to his praise and glory, *Eph. vi. 4.* If the world had been to be replenished by uncertain and promiscuous mixtures, those that had produced them, would have been like the Ostriches in the Wilderness, who lay their Eggs in the Sand, and leave them exposed to be crushed by the feet of every accidental Passenger (n). Whereas now since the Parents are united by Love and Holy Covenants, their constant cohabitation doth as well engage as enable them to joyn their endeavours for the careful and religious education of those which proceed from them: And truly the helpless condition, in which we come into this world, shews what infinite need there is of a tedious and continual care to nourish our bodies, and cultivate our minds before we be fit to help our selves; so that the Parents work is not half done when they have brought Children into this world, they must feed them and attend them, cloath them and instruct them, preserve them from dangers, warn them against all evil things, and labour to make them truly fear God. Parents therefore, must not only desire to have Children, but resolve to bring them up well and vertuously. *And they who aim at the right end of Marriage, must design to generate such as may be regenerated, and desire Children on purpose to make them the Children of God* (o). Christian Matrimony aims not only at the propagation of Man-kind in this World, but at the preservation of the Church, and replenishing the Kingdom of Heaven; which noble end we may see even *Plato* hinted at, when he makes the end of desiring Children to be, *that we may leave behind us some to serve God in our stead* (p). What greater therefore, or what higher ends can those persons have, who enter into this holy estate, than to preserve their own Nature, to replenish the world, and to raise up some to supply their vacant places when their own warfare is accomplished; especially if they resolve withall by Baptism, to make them Christians and God's Children, and by early instruction, prudent reproof, due correction, and pious example, to fit them for instruments of God's Glory and useful Members of his Church here, and finally, to be Heirs of his Eternal Kingdom hereafter: For thus, Marriage becomes highly Venerable, as it is the Nursery of the Church, and the Propagater of Religion, and an Estate, which being rightly managed, doth evidently tend to the Salvation of Souls, and the encreasing of the Blessed numbers of the Celestial Choir.

s. VII. *Secondly, It was ordained for a remedy against Sin, and to avoid Fornication, that such Persons as have not the gift of Continency, might Marry, and keep themselves undefiled Members of Christs Body.*

That this is one end of Marriage, we learn from S. *Paul*, *1 Cor. vii. 2.* *Nevertheless, to avoid Fornication, let every Man have his own Wife, and every Woman her own Husband.* The former end was to procure a great good to Man-kind, and this is to prevent a great evil; wherefore S. *Augustine* thinks this to be the secondary end of Marriage, with respect to our frail condition after the Fall (q). The very Nature of Man is infected with these inclinations, and in some Persons these desires cannot wholly be subdued; wherefore Almighty God only requires that such should regulate them, and reduce them to such measures as may best serve the ends of Nature, and the welfare of Man-kind; and not entrench upon the Divine Laws: We must not, like brute Beasts, suffer these appetites to hurry us on to promiscuous Lust, or illegal mixtures, but make them stoop to the yoke of Holy Matrimony, and then they shall contribute to the purposes for which they are left remaining in us (r). And since God hath prohibited Marriage to no Persons, but allowed this remedy to all, *1 Cor. vii. 9.* therefore Fornication in both Sexes is wholly left without excuse, they cannot plead that their internal desires, nor yet their external temptations, made their sin necessary, because there is an innocent and honourable way to gratifie these natural appetites, and a secure refuge against all that may assault our Chastity offered

(m) Τὸ τῶν παίδων καὶ τῶν ἐγγόνων διαδοχὴ τῆς ἐαυτοῦ γενεᾶς. τῶν πατρὶν θύμενοι. καὶ ταυτὴν τὴν δύναμιν ἀπαγαγεῖν οἰόμενοι. *Athenag. de ref.*

(n) Job xxxix. 14, 15, 16. *Lam. iv. 3.*

Ὁ δὲ μὲν ἀποθηκεύει πολλὰ, καὶ πάλιν δὲ ἀποκτείνει ἄνθρωπον. *Elia. hitt. animal. l. 4. c. 37.*

(o) *Augustin. de Nupt. & Concup. l. 1. c. 4.*

(p) Τὸ Θεῷ ὑπακούοντας ἀρᾶς αὐτοῦ παραδοῦναι. *Plato.*

(q) *Conjugium institutum ante lapsum sanis ad officium, post lapsum aegrotis ad remedium. Aug. de Gen. ad lit. lib. 9.*
(r) *Quisquis affectus illos frænare non potest, cohibeat intra præscriptum legitimum. Lactant.*

(s) Ἀνάλω τῆς
 νεότητος ὁ γά-
 μος. Plut.
 (t) Ruth i. 9.
 Chap. iii. 1.
 (u) Rab. Ab.
 Ezra in Ruth.
 ut supr.
 † Ἐφύρον κα-
 κόν. εὐ εὖν ἀ-
 μείνον. Zeno-
 dot. in prov.

(x) Si persevera-
 re aut nolunt
 aut non possunt,
 melius est ut
 nubant, quam
 ut in ignem de-
 lictis suis
 cadant. Cy-
 prian. ad Pom-
 pon. Ep. 61.
 (y) Utrumque
 malum ὁ-
 κιδερε & uri,
 imo pejus nubere.
 Bellarm. de
 monach. c. 30.

offered to our choice by the mercy of God; and the meanest honest Marriage is rather to be chosen than the most splendid sort of sinning. When therefore young Persons find themselves tossed with the wind of their impetuous affections, and like to be swallowed up by the boisterous waves of temptation, they ought to be so wise as to chuse this most convenient Harbor to Anchor in: Hence *Plutarch* calls Marriage, *The Haven of Youth* (s); and the Scripture gives it the name of *Rest* (t), because the Woman hath no safe rest till she come to the House of her Husband(u). The *Athenian Ladies* using to say at their Nuptials, *I have escaped the worse, and found the better Estate*†; and when a Port is before us; he that rides in a dangerous storm chooseth Shipwrack, and is in love with his own Ruin. It is allowed to all to Marry, but becomes a direct duty to them who cannot be safe without it. Fornication is a very grievous sin, and the greater, because there is so good an expedient to prevent it: Other sins are without the body, but this is a sin against our own bodies, as *S. Paul* argues, 1 *Cor.* vi. 18. and not only so, but in Christians it is a sin against the body of Christ, whereof such are made Members, 1 *Cor.* vi. 19. we have the honour, by holy Baptism, to be made Members of Christ, and therefore we ought for his sake to beware of defiling of our selves, lest it prove a direct injury to Christ, to whom we are united; those who take Sanctuary in this estate, remain undefiled Members of Christ's Body, *Heb.* xiii. 4. but they who live in filthy Lust, defile themselves and dishonour the Lord that bought them, yea, cut themselves off from that most holy Body to which they were once united. The effect of which consideration is, that if the methods of God's prescribing be wise and pious, then those which contradict them, must needs be imprudent and impious: And such are those Vows by which the Roman Church binds so many thousands of Men and Women from the use of this remedy of Lawful Marriage, which God allows to all sorts of Men; exposing many of them thereby to inevitable Sin and unavoidable Ruin, while the divine way of cure is attempted to be made as unlawful to them as the Sin, which God would by all means prevent. It was unreasonable in the Superior, to lay such ensnaring bonds upon any, and as foolish in the Votaries to submit to them; and yet when they are so entangled by the wicked policy of others, and their own rashness, doubtless it were better to break the unjust ties which men have laid upon them, in making a holy Marriage which God allows, than to transgress the eternal Laws of Heaven by filthy Fornication, which God condemns, for so two great Casuists determine the question: 1. *S. Paul*, 1 *Cor.* vii. 9. *But if they cannot contain, let them Marry; for it is better to Marry than to burn*; And 2. *S. Cyprian*, who expounds this of such as have vowed Virginity (x): Wherefore we may admire at *Bellarmino's* bold contradicting the Apostle, in saying that both are bad, to Marry and to Burn, but it is the worst of the two to Marry (y). But his judgment will weigh but little where the Spirit of God is expressly on the other side; and the world hath been for many Ages a sad witness of the intolerable encrease of Fornication among those persons who are so strictly denied the remedy of lawful Marriage; so that the shame of the Roman Church confirms the prudence of those Nations that leave all sorts of men at liberty in this matter. And yet we must not leave this Paragraph till we have renewed that caution to those who do enjoy the benefit of holy Marriage, that they do not abuse that for a provocation to insatiable Lust, which God designeth for a Bridle to all extravagant desires; The prudent and moderate use of this remedy, being the most effectual way to bring our untractable passions to be confined within the sober measures which Nature requires and Religion allows; nor shall they ever be in danger of the accursed desires after various and forbidden pleasures, who have been wont to deny themselves frequently the lawful freedoms which they might have taken: and experience hath taught many discreet and temperate Persons that the seldomer they answer and comply with these propensities, the seldomer they do molest them; and the oftner they check them, the easier they are to be governed and restrained; so that they who have been accustomed to curb them, and never to give way to them, further than necessity doth require, have brought these natural appetites into a perfect subjection to the rules of temperance, and are become so absolute Masters of these desires, that their minds are not disturbed, nor their Prayers hindered by them.

them : Whereas those who indulge all their inclinations, and gratifie all their propensities, do but heighten their Lust by such satisfactions, and make themselves miserable Slaves to their intolerable Tyranny ; they defile their souls, impair their healths, shorten their lives, become odious to their Relative, and in danger to fall into Fornication and Adultery, and so into everlasting Damnation ; which last evil, though *Antisthenes* did not see, yet the prospect of the other mischievous consequences of Imperious Lust, made him wish rather to fall into Madness and Distraction, than ever to be enslaved to so brutish a passion (z). Let those therefore who enter into this holy estate, be wise in time, and begin early to use it for this excellent end, to which God did design it, even to be a remedy against Fornication, and a cure for all exorbitant desires, so shall they gather from this blessed Tree the happy fruits of Holiness and Chastity, Innocence and Peace, Contentment here, and Salvation hereafter.

(z) Theodoret
de curand.
Græc. affect.
Serm. 2.

s. VIII. Thirdly, [It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity & adversity.]

Though this be the last end of Marriage in our Enumeration, as being a particular advantage to ourselves, yet it was one of the principal ends which God had in Creating the Woman, and bringing her to the Man, *It is not good for Man to be alone, I will make him an Help meet for him*, Gen. ii. 18. Our Nature inclines us to Society, and Experience teacheth us that a Companion makes Adversity more tolerable, and Prosperity more sweet (a), which made *Archytas* in *Cicero* say, he could not be happy in Heaven without some Person to be a Partner in his joy. The Greeks have a Proverb, that one man is no man (b) : And the Wise man tells us, *Two are better than one — for if they fall, the one will lift up his fellow, but woe to him that is alone* (c) ; so that God hath made us two hands (d), and two feet, that the one may succour and assist the other ; and for the same reason he Created the Woman, and joyned her to the Man, that they might mutually help and assist each other, and unite their counsels and endeavours for their common good. If therefore we make a prudent choice, we shall find a mighty advantage in a discreet, virtuous, and affectionate Relative, for so we double all our powers and capacities to promote our own good ; the sacred Bond of Friendship receives all its usefulness and esteem from this, that it combines two hearts, and conjoins two heads for carrying on the mutual interest of both parties ; and therefore Marriage must needs be highly beneficial and hugely valuable, which makes the nearest Union, and ties the fastest knot of all sorts of Friendship, there being no Friends so closely and inseparably linked together, none whose concerns and interests are so intirely the same, none that must so necessarily share in the varieties of each others fortune as the Man & Wife must do ; so that if they do consider, none should love like these, none should be so unanimous in their designs & actions, none so zealous for each others good as the Married pair should be ; and if they be so, none have better opportunities to advance a joynt interest than they. The King of *Taurus* was wont to cut off the tip of his Ear when his choicest Friend dyed : and *Dion* saith, they gave this reason for it, *Because a Man bears with his Friends ears, and sees with his Friends eyes as well as with his own* (e). But *Antipho* more justly applies this to Well-married Persons, *who see with four eyes, and hear with as many ears, and work with as many hands* (f). It being true of such a couple which *Ovid* feigns of *Argus* his eyes, That one ever supplies the Cessations of the other (g), when one is weary, the other can labour ; when one is absent, the other is present ; when one is sick, the other is healthful and able to attend and make provision. And doubtless, it is not easie to determine whether it be a greater pleasure or advantage to have a prudent Counsellor in our doubts, a faithful Concealer of our secrets, a compassionate Comforter in our sorrows, a willing Companion in our labours, and a loving Sharer in our joys : Such Relatives are sometimes so necessary, often so comfortable, and always so useful, that they can scarce be happy that are without them ; and none can tell the felicity of such an enjoyment, but those whom Providence hath blessed with such a choice ; which consideration should engage all Married Persons, for their own sakes, to resolve to be such mutual helps and comforts to one another ; they should lay aside all their little private ends, and esteem themselves but one half of themselves, espousing one common interest, and believing the

(a) *Nullius
boni sine sociis
jucunda est
possessio.* Sen.
Ep. 6.

(b) *ἑὶς ἀνὴρ
οὐδὲς ἀνὴρ.*
ap. Dion.

Chryl. orat. 48,
(c) *Ecclef. iv.*
9, 10.

(d) *Μία εἰς ἓν
χερὶς ἀδελ-
φὴς μάχῃ.*
Ewip. Herac.

(e) *Dio. Orat.*
1. de regno.

(f) *Ἄντ' ἅπαρ
ὁ δὲ φθονὸν μὲν
χρῆται τε-
ταρσιν, ὁ δὲ πῶ
ὁ δὲ χερσὶν
ἐντέλει τοιαύ-
ταις.* Antiphq.

(g) *Inde suis
vicibus ca-
piebant bina
quietem,
Cætera serva-
bant atque
in statione
manebant.*
Ovid.

the body can never be well while the one half only is provided for: they should be as ready to assist each other, as the one hand is to help the other; for whatever is truly for the good of either party, will redound to the profit of both at last: Finally, let us all admire the Wisdom and Goodness of Almighty God; in contriving so happy a Conjunction for so blessed an end; and whensoever we find the comfort and convenience of this mutual succour, let us bleſs his Name for it, who deserves the glory of it for designing so useful a favour to the Children of Men in this valley of Misery and Necessity, where our wants are so pressing and so many, that if we had not such Society to cheer us, such help to aid us, and such comfort to support us, we should even sink under the burden of them.

s. IX. Into which holy Estate these two Persons present come now to be joyned; Therefore if any man can shew any just cause why they may not Lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.]

Having taken care thus far that this duty may be done well, it follows that we use our best endeavours to prevent the doing of it in evil manner, which is done by this charge to the Congregation, requiring any of them to declare those impediments which might unhallow the present Nuptials, and to publish all exceptions that can be made against this Marriage, just now before it be consummate, since afterwards they cannot be heard to the benefit of either Party. Thus *Anselm* at the Marriage of *K. Henry the First*, Declared in Gods name that if any knew any just impediment to that Marriage, they should be heard freely, *Eadmer. hist. l. 3.* And truly since Matrimony is so Divine in its institution, so honourable in its own Nature, so useful to Mankind, and so noble in its ends, it is infinite pity it should be abused, and therefore we make this publick enquiry of all the By-standers concerning any impediments that can be alledged in this case: The Parties themselves are often blinded by their affections, but the Congregation we hope will be impartial, and many of them know more than the young Couple understand, or are willing to confess; wherefore they must not hold their peace when they are thus legally required to speak their knowledge, neither for fear or favour; if they do, they are guilty of all the sin committed in this unlawful Marriage, which they might have hindred by a discovery, but have not done it; it being evident that a man makes that sin his own, which he might prevent, and will not (h). The Priest hath delivered his own soul by this due Summons, and the sin must now lye at their doors, who being able and invited to speak, yet for evil ends of Hypocrisie and Flattery hold their peace, and suffer the Married Persons to bind their souls with the bands of Death. The Church requires we should come in the Company of our Friends, but herein they shew themselves our worst Enemies, in silently suffering us to go on to destruction; and indeed they shew their love in nothing, but in that most desperate way of being damned with us for Company, since by this designed concealment the sin is theirs as well as ours: It may be it will be asked what these Impediments are, but I reserve my discourse on that to the next Section.

(h) *In casus
manu est ut
prohibeat, jubet
agi si non pro-
hibet admitti.*
Salvian.

SECT.

SECTION II.

Of the Charge to the two Persons now to be joyned.

S. I. **T**He Learned Writers on this Subject, do reckon it a necessary Circumstance in a Christian Marriage, that both the Persons should protest in the presence of God, and of his Minister, that they are free from all other obligations (1), and their Marriage lyable to no just exceptions: And though others are first charged to discover all known Impediments, as being most likely to reveal them, yet here we charge the Parties themselves also, as being most concerned to declare them, since if there shall appear any just objection against their Marriage afterwards, they must necessarily fall into one of these two intolerable evils, Either to live in a perpetual sin, or to be separated by an eternal Divorce, because nothing but Death can loose this knot if it were legally tyed at first: Wherefore, that it may be the better considered by all whom it concerns, we will first shew the method of this charge, and then discourse upon each part: The Charge consists of three Particulars. 1. The manner how it is given, *I require, &c.* 2. The Matter which is given in Charge, *That if either of you, &c.* 3. The Reason why it is so given in Charge, *For be ye well assured, &c.*

(1) Francisc.
Hotman de
Sponsal. cap. 5.

S. II. *I require and charge ye both (as ye will answer at the dreadful day of Judgment, when the secrets of all hearts shall be disclosed)]*

This Introduction is the solemn manner of giving this Charge, being very suitable to so weighty a matter; for it is a sacred kind of adjuring the Parties in the Name of God, not to conceal any of those things which make it unlawful for them to be joyned together; the form being not much unlike that of *S. Paul, 1 Tim. vi. 13. I give thee Charge in the sight of God, &c.* Only we mind them that they must answer their contempt of this Charge at the day of Judgment, that so such as despise the enquiries of Men, as being unable to discern their secret thoughts, may tremble at the dreadful Judgment of an All-seeing God, who sees those Impediments which they so wickedly conceal, and will one day publish them before all the world, and condemn them for profaning this sacred Ordinance by illegal and forbidden mixtures: And that this Denunciation may make the deeper impression, the Minister ought to pronounce it with a grave Majesty, and the Persons to whom it is directed, ought to hear it with great reverence, and withal to consider the desperate danger of their souls, if they shall wilfully conceal any just impediments; nor must they dare to hide the Truth, how much soever the discovery may oppose their carnal desires or worldly interest; for *What is a Man profited (saith our Lord) if he gain the whole world and lose his own soul, Matth. xvi. 26.*

S. III. *That if either of you know any Impediment why ye may not be lawfully joyned together in Matrimony, ye do now confess it.]*

This being the Matter of this Charge, is the main thing to be considered therein, and must be more largely handled for the instruction as well of the Parties as the Congregation, that they may not pretend they knew not what these Impediments were, which they were so strictly charged to discover or confess: Let such know that the Church of *England* in the 102. Canon, doth instruct us concerning three things, which make a marriage unlawful, and those are the Impediments which are to be revealed before-hand, *viz.* 1. A preceding Marriage or *Præcontract* with any other Person. 2. Kindred either by Blood or Marriage, between the Parties within the degrees prohibited. 3. Want of the Consent of Parents, or of Guardians in case of Minority. Of each of which we will briefly discourse.

1. The first Impediment is *Preceding Marriage*, or *Præcontract* with any other,

(k) Vide
Tertul. ad
Uxor. cap. 2.
& de
Monogam.
cap. 4. Hieron.
adv. Jovin. l. 1.
Tom. 2.

(l) Εἰ γὰρ καὶ
τινὲς τῶν πα-
τέρων δὶς ἢ
τρεῖς γυναί-
κας ἔχουσιν,
καὶ ἐν ταύταις
ἐστὶν ἡ ἐκεί-
νης δὲ γυναί-
κος ἡ μόνη.
Epiphanius. heres.
80.

(m) Hieron in
Jovin. l. 1.

(n) Multa sunt
que officiosè
facta sunt in
illo tempore,
que modo
nisi libidine
fieri non possunt
Aug. de doctrin.
Christi. l. 3. c. 22.

(o) Aliud est
indulgere, aliud
jubere—possum
dicere, quod
permittitur,
bonum non est.
Tertul. ad Uxor.
l. 1.

ther, which is grounded upon the Unlawfulness of Polygamy, a thing always condemned among Christians. The Primitive Fathers, (especially *Tertullian* and *S. Hierome*) furnish us with many Arguments, to prove that God did intend Man no more than one Wife from his very first Institution of Marriage, the places are too long and too many to be particularly set down; but the sum of their discourse is this, viz. (k) *That Almighty God took but one Rib out of many, and made but one Wife for Adam, though, (as the Prophet notes, Malach. ii. 15.) he had enough of the Spirit to create many more, but that he sought to make Man-kind spring out of a Godly Seed, that is, from the holy Original of one Marriage. Hence it was that when he resolved to create Woman, he intended not to make many, for he saith not, I will make the Man Helps meet for him; but an Help—Gen. ii. 18. And again, in the Solemnization of Matrimony, he declared, That a Man (in the singular number) should leave Father and Mother, and cleave to his Wife (that is, his own Wife) and they two shall be one Flesh, Gen. ii. 24. Not they three, nor more of them, shall be one flesh, but they two, to shew he intended Men should have no more Wives. Again, when the World was to be repopled after the Flood, it was to be derived from single Marriage, for Noah had only one Wife, and his Sons had each of them but one Wife, Gen. vii. 7 comp. with 1 Pet. iii. 20 Yea, the very Beasts were ordered by God to come into the Ark by pairs. Gen. vi. 19. that Man might learn from them, that God approved not promiscuous mixtures, nor multitudes of Females: And they add, that Lamech, a Murderer, was the first who brought Polygamy into the World. To these observations we might adde many more out of Scripture, and many taken from the innumerable inconveniencies which follow Polygamy; such as the perpetual Envy, Jealousie, Strife, and Malice, which must necessarily ensue among so many Wives, and which would make it impossible for one House to hold them; and therefore one of the Heathen Law-givers, who permitted Polygamy, did not allow any to Marry two Wives, unless they had two several Houses to keep them asunder; and Jacob for this cause had a particular Tent for every one of his four Wives, Gen. xxxi. 33. which *Epiphanius* notes also, to have been the custom of others of the Polygamists in old time (l). To this may be added the Contentions between their Children, and the feuds and factions occasioned thereby, and the injury to those Children, whose Mother was not living to plead for them; the dissipation also of the greatest Estates, and destruction of Antient Families, by making provision for so many branches; the wrong to Ladies of great Birth and Fortunes, to have mean Women taken in to be their Equals, if not Superiors; the banishing all true conjugal Affection out of the World, which can never be sincere if it be scattered on many objects; the bringing of more Children into the world than their Parents are able to educate and provide for, which poor Wretches had better never to have had any Being, than to be born only to be miserable: But I need say no more in so plain a case, but only this, that we must overthrow and alter our most fundamental Laws, and become barbarous in a high degree, before so vile a thing (as we know Polygamy now to be) can ever obtain among us: yet because some are so extravagant as to plead for it, we will briefly reply to their most material Allegations. 1. It is said, the Patriarchs used Polygamy before the Law: but we answer, there were not many did so; for *Lamech*, he hath not the Character of a good Man, and therefore is no pattern for our Imitation; and for *Abraham*, *S. Hierome* replies (m), that we must not do all that *Abraham* did, for then we must be Circumcised as he was; besides, his second Wife or Concubine was put upon him by the importunity of his first Wife, and was never esteemed equal to *Sarah* in any matter. *Jacob* indeed had two Wives of equal dignity, but *S. Hierom* notes he Married them among the *Assyrians*, where the Gentiles might think it no sin, nor did *Jacob* desire or design any more than one Wife, Gen. xxix. 23. and his Pious Father *Isaac* had no more; and surely Christians ought to imitate them in their best actions, and not in those which were worse, especially since we have now so much more knowledge and means than they had then, that many things were very excusable in them, which would be abominable in us at this day (n). 2. It is said that God did allow Polygamy to the Jews; to which we answer, that God did not approve of all things which he permitted to the Jews (o); yea he himself saith,*

faith, *He gave them Statutes that were not good* (p), as is evident in the case of Divorce, which was permitted to the Jews for the hardness of their hearts, *Matth.* xix. 8. and yet *Malach.* ii. 16. we read that even then, The Lord hated putting away: And yet for this of Polygamy, there is no such clear place with respect to ordinary Men, as there is for Divorce; so that as our Learned *Selden* notes, there were some of the Jewish Doctors who did deny that *Moses's* Law allowed the having more Wives than one at one time (q); and sometimes it hath been forbidden under the pain of Excommunication by their own Rabbins, saith the same Author, which shews that Polygamy was rather practised among the Jews, out of their particular evil desires, than directly allowed by God; for which reason also the Christian Emperors did strictly forbid all the Jews in their Dominions, to take any more Wives than one (r); as not supposing it to be a thing derived from divine prescription, but from a vicious and mischievous custom, which can be no good ground for any others imitation, when it is not sufficient to make the thing tolerable in them; yet if it should appear that ever God did permit either those before, or under the Law to use Polygamy, there might be a reason then which is not now in force, viz. for the encrease of *Man-kind* among those Families that then were the only Church and People of God (s), whereas now the Church is enlarged unto all Nations. 3. It is said that many Heathens used it of old, and the Turks and some other Barbarous people at this day; but we reply, that by the same Argument we might plead for the most abominable Incest, for allowed Fornication, and professed Adultery; for we may find examples of some Barbarous Nations, wherein these accursed things have been practised without restraint; but surely they are no fit patterns for our Imitation, especially since divers of the most virtuous and civilized Gentiles did abhor Polygamy, and particularly the old Germans are famous for single Marriage (t). And the Romans (the most eminent of all Heathen Nations) suffered none to have two Wives at once, it being accounted always a note of infamy among them (u); and *Plutarch* observes that the Vicious and Debauched *Mark Antony* was the first Roman who ever presumed to do so vile a thing as to Marry two Wives †. But the Laws of *Rome* forbid it, and there are still extant the Constitutions of *Valerian* and *Gallienus* (x); as also of *Dioclesian* and *Maximianus* (y), and others (z), which do absolutely prohibit double Marriage as nefarious. The Emperor *Valentinian* at length Lustful after one *Justina*, Married her notwithstanding his former Wife *Serena*, and to cover his shame, published a Law to permit the like to others, as *Socrates* reports (a), and some others who take it on his Authority; but since this Law is not mentioned in *Ammianus*, *Zosimus*, *Orosius*, nor other Eminent Writers of that Age, *Baronius* thinks there never was any such Law at all (b); however we know Polygamy was never allowed by any of the following Christian Emperors, who thought it a shame to tolerate a thing which Heathens had forbidden: So that if we imitate the best of the Gentiles, we shall avoid Polygamy. Having thus Answered these Objections, we will now pass to the sense of the Christian Church in this matter: And first our Lord Jesus reduceth Marriage to its first Institution, saying, that it makes two to become one flesh, *Matth.* xix. 5. which can only be applied to the Marrying one Wife, as was noted before. *S. Paul* also positively ordains that every Man should have his own Wife, and every Woman her own Husband, *1 Cor.* vii. 2, and therefore neither may a Man have any more than one Wife, nor a Woman more than one Husband at one time, by this Apostolick Rule; which made *Clemens Alexandr.* affirm, that Christ brought in the Marriage of one, whereas the Jews before had used Polygamy (c): And those who describe the manners of the Primitive Christians, plainly affirm that they never permitted any more than one Wife to one Man (d). And the Ecclesiastical Canons of the Primitive Councils were so far from enduring this kind of Polygamy, that they suspended such as Married frequently after the death of their former choices (e); so that *Nicholas* 1. *Bish. of Rome*, rightly said, that no Law of Christians did

(p) Ezck. xx. 25

(q) Selden
Uxor. Hebraic. lib. 1. cap. 9.

(r) L. nemo. 7. c. de Judicis. Imp. Theodof. Arcad. & Honor.

(s) Τότε γὰρ ἀπῆλθεν ὁ Θεὸς, ὅτε ἀνέδειξε καὶ πλῆθος ἐχθρῶν.
Clem. Alex. Strom. 3.(t) Sic unum accipiunt maritum, quomodo unum corpus unamque vitam.
Tacitus.

(u) L. 1. in fin. L. quid ergo: §. 1. D. de his qui not iniam.

† Πρωτὸν μὲν ὅπερ διὰ τὴν γυναικὸς ἡγάγετο, τὸ δεύτερον μὲν ὡς πολυγαμία τεταλμμένη.
Plut. collat. Demetr. & Anton.

(x) L. cum qui. 18. c. ad leg. Jul. de Adulter.

(y) Dioclef. & Max. L. 2. c. de inces. Nupt. (z) §. Adfinitat Inst. de Nupt. & Justin. Novell. 79.

(a) Socrat. Ecclef. histor. lib. 4. cap. 30
(b) Baron. annal. Torn. 4. An. 370. §. 125.

(c) Μονογαμίαν δὲ εἰσάγει Χρῆστος. Clem. Alex. Strom. 3. (d) Παρὰ Χριστιανούς — μονογαμία πρῆνται. Theophil. ad Autolyc. 1. 3. Unius matrimonii vinculo libenter inhaeremus, cupiamus tamen procreandi aut unam sanctius aut nullam. Octavianus ap. Minut. Felic. (e) Concil. Neocesar. can. 3. An 314. & Zonare not. in loc.

ever

(f) Nicol. Pap.
Resp. ad con-
sult. Bulgar.
cap. 31.

(g) Εἰ δὲ λα-
βεία ὡς ἐν
συνάλλοιται
πρὸς τὴν ἐκ-
κλησίαν ὡς ἐν
νόμῳ
τοῦτον ἀπὸ
τοῦ ἐκ τῆς
ἐκκλησίας ἐκ-
πορεύονται.

Zonar. in Can.

1. Concil.

Laodiceen. &c.

Balsam. ibid.

Bevereg. 453.

(h) Deuter.

xxii 23.

(i) Matthew i.

20.

(k) Ἀντὶ τῆς

μοιχείας τῆς

ἐκκλησίας ὡς ἐν

νόμῳ Philo.

leg. special.

(r) Ὁ τὸν ἐκ

τῆς ἐκκλησίας

ἐκπορεύεται

ἐκ τῆς ἐκ

ἐκκλησίας

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(t) Aristot.
hisor. animal.
l. 9. c. 46. Plin.
nat. hist. lib.

8. c. 42.

(u) Barn.
Brissonus de
jur. Connub.

p. 196.

Francisc.
Hotman de

rat. nupt. cap. 5.

ever suffer any to have multitude of Wives (f); and the Laws of this Nation justly punish so great a Violation of the Divine Institution with death, that the terror of the extreamest penalty may terrifie those whom Scripture, Reason, and Christian Religion cannot confine to one Marriage: Therefore, if either of these two Parties have been legally Married to any other yet alive, they cannot be Lawfully Married again, and consequently must confess this as the first and greatest Impediment. The like Confession also they must make, if either of them have been Præ-contracted to any other; For although such Contracts are not properly Marriage, because they do not give the Persons so Contracted, power to use the freedom of Marriage toward each other; and Zonaras tells us, that they who had carnal knowledge of their Spouses, although they did afterwards Marry them, were punished together as Fornicators (g); so that it is as much Fornication, and as great a Sin for Contracted Persons to come together in this manner, before the Marriage be consummate, as for any others; nor can the subsequent Marriage (which sometimes hides the shame) lessen or take away the sin; and yet this Contract (though it gives them not this liberty to one another,) yet it binds them so fast, that it takes away from them all possibilities of being Married elsewhere, and makes it no other than Adultery for them to joyn themselves to any other Man or Woman. Hence God's Law made it Death for any to defile another Man's Spouse (h): And she that is only contracted is called a Wife (i), because she is a promised Wife, and cannot Lawfully be joyned to another; and in this sense Philo saith, Contracts are counted as valid as Marriage (k); that is, they do secure our intended Wife to us, and make it unlawful for any to take her from us; so that if either of these two have been Contracted formerly to another Person, they must now confess it, because it cannot be lawful for the Party so Contracted, to Marry any but those they are Contracted to; whereupon the sixth General Council positively saith, *It is the very sin of Adultery, to be Espoused to any while their Spouses live (r)*; and the same was confirmed afterwards by the Imperial Laws of Leo the Philosopher (s). Let them therefore, who know of any such crime in themselves, now discover it, to prevent their falling into Adultery, and a nefarious Marriage; for they are not at liberty to Marry another, till those they had Espoused do voluntarily set them free.

II. The second Impediment is *Kindred*, for all Persons that are nearly allyed by Birth, which is called Consanguinity, or by some intervening Marriage which is called Affinity, are forbidden to Marry together by the Law of God, *Lev. xviii.* and if any such be joyned, they commit the sin of Incest, which is a horrid impiety against the Law of Nature as well as against the Law of God; for the Jewish Doctors reckon it among those seven Principles of the Law of Nature, called the Precepts of the Sons of *Noah*, which they believe do oblige all Mankind; and the fourth Precept of these is, *Not to reveal Nakedness*; that is, not to make Incestuous Marriages: and they further observe, that God blamed the Heathen *Canaanites* for these Crimes, saying, they were defiled by them, and that he would destroy them for these sins; which shews this Precept is a branch of the natural Law, by the transgression of which, the very Gentiles become obnoxious to punishment. And we may note, that there is a secret abhorrence in Nature (if it be not highly vitiated against all such mixtures; and it is reported that some brute Creatures are herein more rational than debauched Men, and will not endure such Copulations (t). But the best evidence that Incest is a breach of the Law of Nature, is taken from the Laws of all Civilized Heathens which did forbid it, and especially those of the Romans, among whom (as is largely and learnedly proved by *Brissonus* and *Hotman (u)*) the Marriages of near Kindred were strictly forbidden, that is, all Marriages in the ascending and descending Line, between Fathers and Mothers with their Children, or Childrens Children, whether they were so by Nature, Affinity, or Adoption; as also in the transverse line, all Marriages between Brothers and Sisters, whether they were so by both Parents, or only by one, and whether they were Allyed by Blood, or Affinity, or Adoption: Among them also were forbidden of old, the Marriage of Uncles and Nieces, Aunts and Nephews; that is, the Brothers and Sisters of our Father or our Mother might not Marry to such as were Sons and Daughters to their said Brother

Brother and Sister. Thus far the Romans went by the Light of Nature, and doubtless there are divers weighty reasons why all such Marriages ought to be avoided. First, the Marriages of Parents, or such as are instead of Parents, viz. Uncles and Aunts, to those who are in the degree of Children, are not only disproportionable in point of Age, but hereby the observance due from Inferiours to their Superiors is violated †, and the real distance which Nature hath made, is obliterated and confounded. Secondly, the Marriages of Brothers and Sisters are intolerably inexpedient, because the natural familiarities between equal Relations so suitable in years and disposition, would produce intolerable effects in these who always converse together (x), if they were not under a despair of all possibility of Matrimonial Union; whereas by this prohibition their nearest Conversation is made innocent and honourable. Thirdly, all Marriages amongst near Kindred are unreasonable, because they do blunder and confound the Sacred Names of Relation, and occasion this absurd Solecisme in Nature, that one Person bears divers Names of Relation to another (y), so that hereby a Man or Woman doth become Uncle and Nephew, Aunt and Niece, Father or Mother, and Cousin to the same Person, and this Confusion extends even to the Children which proceed from such incestuous Conjunctions, who know not in what degree of relation to look upon such as are Allied to them by so many Names; and it is not sufficient to say some of these Relations are by Blood, and others by Affinity, since *Philo* tells us, (out of Gods Law, *Levit. xviii.*) that by Marriage with another, we procure as real a Kindred as that which we had by Blood before (z): which minds me of the next reason, viz. Fourthly, That the Marriage of near Kindred destroys one great benefit of Marriage, which is to enlarge our Friendship, and to create new obligations to Charity among Mankind (a), that whereas those Allied by Blood do love each other well enough already, and have sufficient engagements so to do; by Marriage into a strange Family we strengthen our own, by planting a new Friendship, and adding it to all the rest we had before. There is nothing can be objected against all this, but only that many Heathen Nations did not abstain from the Marriage of their nearest Kin, nor count such Conjunctions evil. The *Assyrians*, *Medes* and *Persians*, the *Indians*, *Ethiopians*, and *Parthians*, are the infamous Names which are made instances on this occasion: But let it be again noted that the practice of some Vitious and Barbarous Nations is no proof that a thing is good, and the Law of Nature must be learned from the soberest and most civilized Nations (b): And it is evident, the discreeter and better sort of Heathens did abhor those barbarous people for it, and condemn it as an horrible Impiety (c), looking on those that acted it as unfit for Humane Society: Whence we may conclude that Marriage of near Kindred is a sin against the Law of Nature; and for us Christians, we are sure it is against the Law of God, which doth expressly forbid it, *Levit. xviii.* & Chap. xx. nor doth the Gospel any where repeal this Prohibition, because it was founded upon natural Equity and right Reason, so that it is no Jewish ceremonial antiquated Law, but a Law obliging for ever, and the New Testament joyns with the Old in condemning such Marriages, *1 Corin. v. 1, 2.* whereupon the Statutes of this Kingdom do prohibit those, and those only to Marry which are forbidden in Holy Scripture (d): Now in those places of *Leviticus* (e), we are expressly forbidden to Marry, in general, those of our Kindred; in particular, our Mother, our Sister, or Halfsister, the Daughter of our Father our Mother, our Grand-child, our Aunt, the Sister of our Father or Mother; our Uncle, the Brother of our Father or Mother; which are our Kindred by Consanguinity: Then for our Kindred by Affinity, our Fathers Wife, our Uncles Wife, the Brother of our Father or Mother, our Wives Daughter, our Brothers Wife, or Wives Sister, the Daughter of our Wives Son or Daughter, or our Wives Mother: These are mentioned by name, and in our practice we must observe this Rule with these three cautions: 1. That in one Sex both are prohibited, so that a Woman, is forbidden to Marry a man in the same degree of Kindred, that a Man is forbid to Marry a Woman, it being as unlawful for a Woman to Marry her Husbands Father, as for a Man to Marry his Wives Mother. 2. That as to the degrees and names of Kindred

† *Matris superbum est nomen*
& *Potens nimis.* Sen. in Hippolyt.

(x) *Dulcia sub nomine fraterno furta tegemus, Est mihi libertas tecum secreta loquendi,* &c.

Ovid. *Metam.* 9

(y) *Ne duas habeat necessitudines una Persona,* Aug. de Civ. D. l. 15. c. 16.

(z) *Philo. de leg. spec.*

(a) *Poteras aliam amicitiam parare: occasiorem acquirere extraneam ducendo uxorem.*

Chrysost. ita & Cicero de Fin. l. 1. Plut. *Quest. Rom.* Aug. de Civ. Dei, lib. 15. c. 16. & Philo, ut supr.

(b) *Τὸς πλείους ὁ ἀδελφότης, ὁ μετὰ πόσον ἔχουσιν.* Mich. Eph. Com. in Ethic. Arist. Non eo minus jus est quia à Persis contemnebatur.

Xenoph. (c) — *Cui fas implere Parentem, Quid reat esse nefas—*

Lucan. de Parthis.

(d) Stat. 32. Hen. 8. cap. 38.

(e) *Levit. xviii. chap. xx.*

Kindred not mentioned, if they be as near as any of these here expressed, they are supposed to be forbidden by parity of reason; as for Example, the Aunt is expressly forbidden, and consequently the Niece; for it is as unlawful for an Uncle to Marry his Niece, as it is for a Nephew to Marry his Aunt, and so in the rest. 3. That it is safer, and of better report, to keep further off from this sin of Incest, than the Letter of the Law requires; and since the world affords variety of choice, it is the most prudent and inoffensive course, to resolve not to Marry any of our Kindred either in nearer or remoter degrees. But I must not enlarge into this discourse; first, because it would require a Volume of it self, fully to determine all the cases of Conscience that may arise in this matter; wherefore I shall refer my Reader to that Table of Degrees prohibited in Marriage, which is, or ought to be hanging up in every Church, by the 99. Canon, that so all might be informed in a matter of this moment, and none pretend ignorance; yet if any scruples arise, it is best to advise with some judicious Spiritual Guide, who may give us satisfaction herein, before we proceed to tie an indissoluble knot; only if our scruples rely on no better ground than the Popes Canon Law, we need only to be instructed that the Canon Law is abrogated as to this point, by the Laws of this Land, and there hath been great uncertainty and variety in the Popes determinations of these matters, some of them forbidding all Kindred even to the 7th Generation, others allowing it after the fourth Generation; but why should any Christian value their Authority in these prohibitions, when they who forbid Marriages in the furthest degrees, will for money dispense with them in some of the nearest, even in those expressly forbidden by God's Law; which shews they tyed these knots only to be paid for unloosing them again; and that may convince us we are safe so long as God's Law doth not reprove us. But if any such Kindred be between these two parties, as either directly, or by necessary consequence is forbidden by Holy Scripture, that is an Impediment which they must now confess, or else their Marriage will be odious to God, and accursed by him: yea, and if it ever appear to the world, it will be condemned as an incestuous Conjunction, and such as was void and null from the beginning; so that they must never live together as Man and Wife more, during their joynt-lives: But a Confession now prevents all this mischief.

III. The third Impediment is want of the Parents, or the Guardians consent in case of *Minority*: Concerning which, we observe that their consent was of old always desired and asked in this case, as appears in the Marriage of *Rebekah*, Gen. xxiv. 51. of *Leah* and *Rachel*, Gen. xxix. 19. of *Shechem*, Gen. xxxiv. 4. of *Sampson*, Jud. xiv. 2. And the Phrase of giving our Daughter to a Man, and taking a Wife to our Son (used as well in the Old as the New Testament, *Deut. vii. 3.* *1 Cor. vii. 38.*) is grounded on this opinion of the necessity of the Parents concurrence in this matter: If we consult other Records we shall find, that the Gentiles by the Light of Natural Reason judged that Marriage not to be legitimate, which was made without the Fathers consent (f): And the Lady in *Euripides* gives the whole Power of her disposal to her Father (g), whose command in this matter (saith another) Children ought to obey (h). The Historian also commends *Cyrus* for refusing *Cyaxarus* his Daughter, till he had his Father's and Mother's consent (i), which was expressly required to a lawful Marriage among the Romans in *Tertullians* time (k); and the Civil Law doth afterwards determine, that the Parents Order must be first had (l); or otherwise (saith *Paulus*, the famous Lawyer) the Children born from such a manner, will not be esteemed Legitimate (m), the reason of which is given in those very Laws, because it is unfit that any man should have an Heir born to him against his will (n). And he that must provide for the Heir when it is born, ought to choose out of what stock he would have his Family raised, and his Estate supplied with Inheritors. Nor did the practice and principles of the Christian Church differ from the Imperial Constitutions herein; for that Virgin whom the Heretick in *Clem. Alexandrinus*

(f) *Impares*
Nuptiæ — &
Patre non con-
sentiente factæ,
legitimæ non
possunt videri.
Apul.

Metamorph. l. 6.
(g) Νυμφόδω-
των μὲν τῶν
ἐμῶν πατὴρ
ἐμὸς μέγιστος
ἐξείη, καὶ ἐμὸν
κεῖναι τὰ δὲ.
Eur. Androm.

(h) In patris
potestate situm
est liberorum

matrimonium, quibus faciendum hæc in parte sit quod patres imperant. Plaut. Stich. (i) Xenophon Cyropæd. l. 8. (k) Nam nec in terris filii sine consensu Parentum ritu & jure nubent. Tert. ad ux. l. 2. (l) Jussus parentis præcedere debet. Justin. inst. l. 1. tit. 10. de nuptiis. (m) Non videri justum filium qui ex eo matrimonio natus est, cui Pater non consensit. Paul. J. C. ff. de Stat. hominum. (n) L. si ut proponis. §. c. de nuptiis.

folicits

solicits to Marry him, answered, that he must speak to her Mother, not her, about Marriage (o). And the like consent of Parents is mentioned (as necessary to a Lawful Marriage among Christians,) by many of the Ancients; who occasionally treat of this Subject (p): The famous Council of *Carthage* appointing that the Parents shall offer them to the Priests for to be given in Marriage (q). Yea, the ancient Canon-Law of the Greek Church, accounts all Marriages made by Children, being under the power of their Parents, and yet without their consent, to be no better than Fornication (r); and the Persons making such Marriages, became liable to the Censures of the Church; yea, and the Priest who joyned them was to be suspended, as *Selden* out of *Photius* reports (s). Nor were the Canons of the Western Church much milder in this point of old (t), although the Council of *Trent*, of late, ventures to declare, that Marriages against the Parents will be valid (u), which is to give more encouragement to such kind of Conjunctions than Antiquity thought fit to do. And if we duly consider what great reason there was for the ancients to account such Marriages unlawful, we shall perceive there is good cause for our Church still to reckon the want of Parents consent among the Impediments of Marriage; for alas, how many young and indiscreet Persons do ruin themselves and their Posterity by such hasty Matches? How many wise and worthy Parents are grieved and abused by them? How many noble and ancient Families destroyed? Let us consider the cunning Impostors of those of both Sexes, who lye in wait to deceive; and the easiness and rashness of raw Youths and simple Virgins; they are so soon deluded, when they have no better advice than from their own credulous fancy, and so irrecoverably made miserable by such a wretched and sudden choice, that we must needs believe it exceeding necessary for these matters to be concluded by the counsel and assistance of those of more judgment and experience, especially of their Parents (if living) who are most of all concerned. And therefore the Church of *England* takes the best care imaginable, to prevent all Marriages that have not the Parents consent, requiring an Oath in case of Licences, that they have obtained such consent, and ordering otherwise the aforesaid Publication, that so the Parents who are unwilling, may forbid it before it be accomplished; and finally charging the Parties here to confess this among other Impediments, if they do know they want this necessary consent of Parents; and if the Persons shall by a wicked and obstinate silence refuse to acknowledge it, doubtless the Priest (if he have reason to believe the Parents are ignorant of or unwilling to this Marriage,) ought stoutly to refuse to joyn them, till they have reconciled their Parents to the Marriage; which if it were strictly observed by all the Clergy, it would prevent many intolerable mischiefs that do ensue upon deluded young Men and Women, upon abused Parents, and sometimes upon the miserable Posterity then unborn, who live after to curse those that tyed their Parents together in such unhallowed Bands. And yet we must not leave this Subject till we have admonished the Parents not to abuse this Power, either by keeping their Children Unmarried till they have past the flower of their Age, in which case the Civil Law allows them to choose for themselves*, nor by forcing them to marry deformed, vile, or odious Persons, meerly to gain riches thereby; for Millions of Gold and Silver cannot purchase one months content where there is no mutual affection, nor can a great Estate repay the grieved party for the many uncomfortable hours they must pass in this unalterable Estate. It is a command of the great Father of Mankind, that *Parents do not provoke their Children unto wrath*, *Ephes. vi. 4.* and nothing can provoke them more justly, or more highly, than ungrateful impositions of this kind, which make their whole lives uneasy, and expose their Souls to most dangerous temptations, it being usual for those who are Married where they love not, to love where they Marry not; which consideration makes the *Gemara* of *Babylon* expound that Precept, *Levit. xix. 29.* *Do not prostitute thy Daughter*, by, *Do not marry her to an old Man*; and though it be a great sin in Children so married, to take such wicked courses, and a mighty folly to revenge themselves of others by damning their own Souls, yet the Parents are not innocent, who gave the occasion to this wickedness: Wherefore let Fathers and Mothers consider, that the condition of their Childrens whole future life, doth so much depend on their

E

happy

(o) Ἀλλὰ πρὸς
πατέρα, καὶ μητέρα
διαλέγεσθαι.
Clem. Alex.
Strom. 3.

(p) *Matrimonii*
— quod
Pater rati ha-
ber. Tert. ut
supr.

— nisi a
quibus custodi-
tur uxor peti-
tur, & a pa-
rentibus spon-
setur. Euarist.
decret. Epist. 1.
ap. Binium.

(q) Concil. 4.
Carthag. Cari.
13. An. 398.

(r) S. Basil. ad
Amphiloc.
Can. 38 & 40.
Mathæus Bla-
star. Syntag.
Lit. T. c. 9. ap.
Bevereg. Tom.
2.

(s) Photius Pa-
triar. Epist. ap.
Selden. Ux. He-
bra. p. 244.

(t) Gratian.
dist. 31. qu. 2.
Tua Sanctitas.
Burchard. Tit.
scem. non con-
secr. c. 33.
(u) Concil. Tri-
dent. Sess. 24.
Decret. de re-
form. Matr. c. 14.

* L. Filius 253
ff. de rit. Nupt.

(x) *Nusquam tamen libertas tam necessaria est quam in matrimonio. Quintil. declam. 257. Affectus nostri nobis non servant, non potes efficere imperio ut amem quem velis aut oderim.*
Cum ergo queratur mihi uxor sociæ thori, vitæ consortis, in omne seculum, mihi eligenda est. Id. declam. 376.
 (y) *Illud enim non debet imputari matrimonium, quod extra legem Dei est. Ambros. Com. in 7. Cor. Quod secundum Christi præcepta non conjungitur, non rite conjugium appellari potest, sed magis adulterium. Hieron. in Ephes. v. Tom. 6. p. 422.*
 (z) *Matrimonia quedam jure non contrahuntur, sed tamen contracta non solvi, dicit Paulus Jur. conf. sent. l. 2. tit. 19.*

happy or unhappy Marriage, that when they are come to years of discretion, their own consent is requisite also (x); and it is not lawful for the Parents to use a compulsive power, or to force them to marry against their will; let them rather endeavour by prudent reason to win their Childrens good liking of their proposal, and let Children always esteem their Parents judgment and experience to be so far above their own, that they may not lightly refuse those whom they recommend, but study to love such as their prudent and affectionate Parents do offer to them, if there be no notorious exception; and then the Marriage will be most happy, when the Parents approve it and bless it, and the Children accept it and like it: And this may suffice for these Impediments.

s. IV. For be ye well assured, that so many as are coupled together otherwise than Gods Word doth allow, are not joyned together by God, neither is their Matrimony lawful.]

We conclude this Charge with a weighty reason, why the Parties should now confess these Impediments, if any such be in their present case, viz. because to make a Marriage in cases forbidden by God, is to make an unlawful Marriage, which can never expect a Blessing on it. The Church hath taken this from the words of those two eminent Fathers S. Ambrose and S. Hieron, who positively affirm, *That Matrimony which is made contrary to the Law of God, and the Precepts of Christ, ought not to be called or accounted lawful Matrimony, but rather Adultery (y).* Have we not great reason therefore to lay this strict injunction on the Parties, to prevent their running upon so desperate a sin as the making a Marriage contrary to Gods Law; whereby they would profane this holy Rite, and put a direct affront upon the Divine Majesty, who was the Author thereof? for what is more absurd and impudent than to call upon God to bless that Marriage which is made contrary to his Holy Laws? And what is more miserable than to banish him from being present at our Nuptials, without whose blessing they cannot prosper? Yet who can expect he will be present at a forbidden Marriage? The abused Minister may perform the outward part, but his great Master who knows the secrets of all hearts, and discerns the concealed Impediments, will not compleat it by his Blessing, but will call the Parties at the last and dreadful day to his Bar, to answer this open contempt of his Commandments: So that though the Matrimony pass for valid in *Foro Soli (z)*, yet it is accursed and condemned in *Fero Cæli*: And methinks whosoever duly considers this, will tremble to tie themselves in such inauspicious bands; and though their fancy or their carnal desires do tempt them to conceal those things which would be Impediments to their present Conjunction; yet I hope their fear of Gods wrath and dreadful Judgment will sway more to perswade them to a free confession now, before the mischief be past cure: If God have forbidden the Banns, they must go no further; for it is infinitely better to want their imaginary satisfactions in this unlawful confederation, than to buy them at the price of Gods heavy Curse and eternal Displeasure.

P A R.

PARTITION II.

OF THE

SOLEMNIZATION,

OR THE

Marriage it self.

SECTION I.

Of the asking their mutual Consent.

§. I. **T**HE way being made plain, and all impediments removed by these Preliminary discourses, we may now safely proceed to the Consummation of the Marriage, which the Church appoints shall be done by a solemn Compact, attended with Prayers and Blessings; for Matrimony is both a solemn Covenant, and a religious Action. First, As it is a Covenant, it is made with all the requisites of other Contracts, 1. By declaring their mutual Consent; 2. By significant Signs; 3. By mutual Stipulation; 4. By the giving and receiving a Pledge. Secondly, As it is a religious Action, there is added, 1. A Prayer for a Blessing on it; 2. A Declaration of its Author; 3. A Publication of its Validity; 4. A Blessing given to it: All which being so proper to the occasion, and so fit to be understood by all that are to enter into this holy Estate, shall be discoursed on in order.

§. II. In all voluntary Confederations, the explicate consent of both Parties is absolutely necessary, especially in this of Marriage, which being of so great concernment to those who undertake it, ought not to be performed without their own free consent; whereupon Matrimony it self is defined by the Canonists to be *The consenting of two Persons to an inseparable state of life*; and as well the Civil, as the Canon Law declares, that *the Consent of the Parties is the main thing* (a), nor is the Marriage good without it (b); which is so rational an assertion, that upon this account it hath been observed in all ages and places, to ask the Parties consent before the Marriage was agreed on; even as *Rebekah's* Friends asked her, if she would go to be *Isaac's* Wife, *Gen. xxiv. 58.* and the like custom is alluded to in other places of holy Scripture; and it is evident that such a Form as this of ours, was used amongst the ancient *Romans* in their firmest kind of Matrimony, which they called *Coemption*; the order of which we learn from *Boethius*, who saith, *Coemption was performed with certain Solemnities, and therein they did mutually interrogate each other*; the Man thus, *Whether the Woman would be to him the Mother of his Family?* she answered, *I will.* And then the Woman asked him thus: *Whether he would be to her the Father of her Family?* and he answered, *I will* (c).

Matrim. Tit. 1. cap. 13.

(c) Boeth. l. 2. commentar. ad Topic. Ciceron. vide item Al. ab Alexandro Gen. dier. l. 2. cap. 5.

(a) *Nuptias non concubitus sed consensus facit.* Ulp. reg. Jur. l. 31. Sufficiat solus consensus illorum de quorum conjunctionibus agitur. Clem. 3. Extra. c. tuæ de spons. (b) Decretal. Gregor. l. 4. de Spons. &c.

Whereupon they became Man and Wife. Which being the most regular Form of Marriage used in the *Roman* Empire when Christianity was first planted, doubtless they adopted this rational custom into their Offices; for all Christians do observe these kind of Interrogations; and though *Polydore Virgil* saith, that in *Italy* the consent is asked by some grave By-stander (d); yet in the *Roman* Offices which we have seen, and also in those of the *Greek Church* (e), it is ordered that the Priest shall ask the question, that so their Declaration may be more Solemn when it is made in the Presence of God, and to his deputed Servant. As for the particular Form now to be considered, it is an enquiry whether the Parties do consent: 1. To the Person [*Wilt thou have this Woman*] or [*this Man*]. 2. To the manner of having [*to thy wedded Wife*] or [*Husband*]. 3. To the end of this Covenant [*to live together after Gods Ordinance in the holy estate of Matrimony*]. 4. To the duties annexed thereunto, on the Man's part; [*Wilt thou love her, comfort her, &c.*] On the Womans part, [*Wilt thou obey him, serve him, &c.*] 5. All this is ratified by the express consent of each Party in these words, [*I will*], all which will be illustrated briefly by the following discourse.

s.III. N. Wilt thou have this Woman to thy wedded Wife, to live together after Gods Ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in Sickness and in Health, and forsaking all other, keep thee only unto her so long as ye both shall live?]

We do not imitate the Superstition of the old *Romans*, who thought it unlucky to express the Names of the Bridegroom or Spouse in this Covenant, and therefore called the one *Cajus*, the other *Caja*, as a good Omen of a fortunate Match (f), because of the happy Marriage of *Caja Cecilia*, the Wife of *Tarquinius Priscus* King of *Rome*; but we call them both by their own Names to excite their attention, and to summon them to consider what is now said unto them. And, that they may never hereafter pretend ignorance, in respect of any part of this Covenant now to be made, we reckon up all the particulars thereof: First, That they may not afterwards take exceptions at the Person, we now demonstrate the Party to them [*this Woman*] or [*this Man*], that is, this is she, or he, whom you have chosen, and though there may be some others Fairer or Nobler, Wiser or Richer, &c. yet this Person is to be your Wife or Husband; and can you be so content? if not, make your exceptions now, or else declare your choice of this Man, or this Woman. Secondly, Consider in what nature you are to take this Person; not as a Concubine, nor a Slave, &c. but as a [*wedded Wife*], that is, as a Sharer in all your comforts, a Partner in whatsoever you enjoy, a Companion in all conditions, from whom you can never be absolutely separated while you both live: if the Compact were not of this nature, it might be made with less Solemnity; but a Wife is a serious name (g), and to take a Person as such, ought to be done very considerately; the like may be said as to the Womans taking a Man to be her [*wedded Husband*]. Thirdly, To prevent all future Objections against the state of Matrimony, and the end thereof, the Parties are further told, they are to take each other to the end they may [*live together after Gods Ordinance*] in this holy Estate: Now God hath ordained in the general, that a man shall leave Father and Mother, and cleave to his Wife, *Gen.ii.24. Matth.xix.5.* so that they must now resolve upon a religious Cohabitation, nor must there be any separation of Houses, Tables, or Bed, unless by mutual consent, and on pious and necessary accounts. Fourthly, Here is a more particular enumeration of the Duties annexed to this Estate; and first of those on the Husbands part, who must here consent to them every one, before he can have this Woman to his Wife. 1. That he will Love her, as God expressly commands, *Ephes.v.25. Col.iii.19.* and this stands in the first place, because if the Man have this true affection to his Wife, he will with ease and delight perform all other duties to her, it being no burden to do good offices to those we do sincerely love. 2. That he will Comfort her, which is required also in Scripture, *Ephes.v.29.* where the Husband is enjoined [*to Cherish*] his Wife, that is, to speak kindly to her, and to support her under all those infirmities and sorrows to which this tender Sex is liable. 3. That

(d) *Apud Italos*
vir etate gra-
vus interrogat
virum & fe-
minam num
alter alteri
velit nubere.
Polyd. Virg. de
invent. rerum,
l. 5. c. 5.
(e) *Ὁ δὲ ἱερεὺς*
ἐρωτᾷ αὐτὸς
εἰ ἐκ δεξι-
μης αὐτῶν
βέλονται σὺν
αφθυσίαι.
Euch. not. ad
offic. sponsal.
p. 384.

(f) *Al. ab. Alex.*
l. 2. c. 5.
Cicero Orat.
pro Muræna.
Quintilian lib.
1. c. 7.
Epitome Valer.
Max. l. 1. c.

(g) *Uxor est*
dignitatis no-
men, non vo-
luptatis.
Spartianus in
Ælio Vero.

3. That he will *Honour* her, which is also directly commanded by Almighty God, *1 Pet. iii. 7.* and though the Wife be the weaker Vessel, she must not be despised for those unavoidable weaknesses which God hath annexed unto her Constitution; but rather respected for her usefulness in order to our comfortable being at present, and the future propagation of Mankind. 4. He must consent to *Keep her* in *Sickness* and in *Health*, which in *S. Paul's* phrase, is to *Nourish her*, *Ephes. v. 29.* and in the old Law the Husband is commanded to give his Wife *Food and Rayment*, *Exod. xxi. 10.* and this not only in Health, when she can assist us; but also in Sickness, for then she hath most need of succour. *Solomon* saith, *A Friend loveth at all times, and a Brother is born for adversity*, *Prov. xvii. 17.* Now the Husband ought to be the truest Friend, and the nearest Relation to his Wife, that hath forsaken all for him; and it would be barbarous and inhumane to think her a burden in Sickness, who was assistant to him in her Health, and will be so again if God restore her; who can soon change the Scene, and lay the unkind Husband upon the Bed of Sickness, leaving him to be neglected by his restored Wife, that he may feel the sharpness of his former cruelty: We marry not only for a pleasant Companion in health, but a succour and an helper in time of sickness; and as we may need such relief our selves, we must give it to our Relative in like affliction. The old *Germans* were wont to give such an admonition to the Wife, as we do here to both Parties, that so they might not murmur afterwards to be assistant to each other in their several necessities (*b*), that being one main end of their coming together. 5. He must consent to be faithful to her, [*and forsaking all other, keep him only to her so long as they both shall live,*] which excellent Sentence is here placed to prevent those three mischievous destroyers of holy Marriage, Adultery, Polygamy, and Divorce. The first words exclude *Adultery*, in that the Man here (and the Woman afterwards,) consents, [*to forsake all other,*] that is, to commit no Adultery, the very Name whereof implies the going (*ad alteram*) to another; a Sin so horrid in itself, that God hath one peculiar Commandment to restrain it, and so contrary to this holy Vow, that *Constantine* calls the Committers of it, the Sacrilegious Profaners of Marriage (*i*). And *Solomon* describes the Adulterers to be one that forsakes the guide of her youth, and forgets the Covenant of her God, *Prov. ii. 17.* The next words cut off all pretences to *Polygamy*, since the Husband here consents [*to keep him only to her,*] for the Christian Church hath always esteemed it unlawful to have any more Wives than one; and *Polygamy* was ever accounted as contrary to the nature, and opposite to the ends of Marriage, as *Adultery* it self; so that they who will not be content with one lawful Wife, can have none at all; but of this largely before, *Partit. I. Sect. II. §. 3.* The last words seem to take away all possibility of absolute and final Divorce in Marriage rightly made, since they consent never to take any other [*so long as they both shall live*] so that if they should be parted for just causes as to Cohabitation, yet they consent to be contented without any other Wife or Husband, during their joynt lives. For though Divorces were used by the Jews in imitation of the barbarous Gentiles, yet God, (saith *S. Aug.*) never liked it: He permitted the Divorce, but commanded no more but only (that if they would needs do it) they should do it solemnly by giving them a Bill. And *Malachy* saith plainly that God hated putting away their Wives, *chap. ii. 14.* and our Saviour intimates as much, *Matth. xix.* *S. Paul* also saith, the Woman is bound by the Law to her Husband, so long as he liveth, *Rom. vii. 2.* and that she is an Adulteress, if she be married to another man during his life: And the same Apostle saith it is the Lords Command, *Let not the Wife depart from her Husband; but if she depart, let her remain unmarried, or be reconciled to her Husband*, *1 Cor. vii. 10, 11.* But of this more hereafter; only at present let us remark that there is good reason why this Covenant should be made so strictly, because it must endure till death; and also to make the conditions of it so plain, that if they like not each other on these terms, they may now desist: And thus much for the common duties of both, and those in special belonging to the Husband.

(h) *Ipsis incl-
pientis Marri-
monii auspiciis,
admonetur ve-
nire se laborum
periculorumque
sociam.*
Tacitus de
mor. German.

(i) *Constantin.
M. l. 30. ad leg.
Jul. de adult. &
stupr.*

S.IV. N. Wilt thou have this Man to thy wedded Husband—wilt thou Obey him, Serve him, &c.]

There is no difference in the duties, and consequently in the terms of the Covenant; between the Man and his Wife; but only that the Woman is obliged [to obey and serve] her Husband; which difference is not of our devising; but ordered by God himself, who in those places of Scripture, where he enjoins men to love their Wives, commands the Wives to be subject and obedient to their own Husbands, *Ephes.v.22,24. Colos.iii.18. Titus.ii.5. 1 Pet.iii.1.5.* as shall be more fully manifested afterwards, *Part.III. Sect.III. §.5,6,7.* In the mean time we ought not to omit this condition on the Wives part; which God is pleased to require, and Nature admonisheth them to observe as being the weaker Sex; the rules also of Society make it necessary, for equality breeds contention (k), and there must be one of the two, Superior, or else both would strive perpetually for the dominion. Wherefore not only the Laws of God, but the Wisdom of all Nations hath given the Superiority to the Husband (l). And among the Romans it was determined by Law, that the Wife should be subject to her Husband (m), and call him her Lord (n). And yet though it be so certain from Reason and Authority, that the Wife ought to obey her Husband, she cannot justly complain; because this Obedience and Service is not that of a Slave, but that of a Friend and a Companion, according as *Valerius in Livy* explains it: *The Husbands ought (saith he) to have their Wives under their power, to protect them, not to enslave them, and they ought rather to desire to be called Fathers than Masters.* It is *Philo's* note also, that *Adam* said not to God, *The Woman thou gavest to be under me, but to be with me (o)*; To intimate, that the Wife is to be treated as a Friend, not ruled rigorously like a Servant; and *Cicero* relates (p); that the Romans had a peculiar Magistrate to take care that men did not abuse this power, but that they should rule over their Wives with all gentleness. And surely it is a greater crime in Christians to be cruel and austere towards them, who know not only that they are made of the same flesh with themselves, but endued with the same rational Soul, redeemed by the same Lord, and Heirs together with them of the same Grace and Glory, *1 Pet. iii. 7.* Wherefore Women may, and ought to submit to all that Obedience which the Gospel requires of them; nor have they any reason to complain with *Medea*, that they are sold to be Slaves with their own Money (q), (which *S. Ambrose* urgeth, to perswade his Virgins not to Marry (r),) because there is really no Slavery in this Obedience, which springs from Love to their Husbands, and is paid in respect to the dignity of the nobler Sex, and in requital for that protection which the weaker Sex both needs and enjoys in this holy Estate: And the obedient Wife finds it is her Interest as well as her Duty, to be thus observant, because thereby she gains so much love and respect from her Husband, that he can deny her no reasonable request; which was wisely signified by a great and excellent Man of our own Nation, who chose for the Motto of his Wedding-Ring [*Parendo Imperes.*] by Obeying you may bear rule; for it is evident, that by performing their Husbands will, they oblige him to grant them their own desire; and therefore *Verrius Flaccus*, in *Macrobius*, saith, the Roman Ladies did the next day after their Nuptials, Sacrifice to the Married Womens freedom (s), as then beginning to enter upon an auspicious kind of liberty: All which doth manifest, that it is not only an impious contempt of Divine Authority, but egregious pride and folly for any Woman to refuse to promise, or to pay this generous Obedience to their Husbands, which is their great advantage, if they have wisdom to understand, and skill to manage it aright.

(k) Εἰκότως
ὁποτέρω τῶν
τῶ ἀνδρῶν ἢ
γυναικῶν, ἢ γὰρ
ἰσότητά μα-
χλὺν ποιεῖ.

Chrysost. ad
1 Cor.xi.7.

(l) Inferior ma-
trona suo sit,

Priscæ marito:

Non aliter fi-
unt famina-
virque pares.

Martial. ep.l.8.

(m) Ulpian.L.
alia.1.4.D.solut.
Matrimon.

(n) L. ea quæ.

57.D.de donat.

inter virum &

ux. itemque

Servus ad l.4.

Æneid.

(o) Εἶ, τὸ μὴ

παύσαι, ἢ γυναι-

κῶν ἰσοδυναμεῖ

μοι, ἀλλὰ μετ'

ἐμοῦ. Phil.in

Gen.ii.12.

(p) Cicero de

Repub.l.4.

(q) Euripides in

Mede.ap. Hot.

man.p.302.

(r) Quæ nup-

ferit ad servi-

tutem, suâ pe-

cuniâ vendi-

tur. Ambros.

exhort.ad Vir-

gin.

(s) Macrobius.

Saturnal.l.5.

cap.15.

S.V. Answ.

§.V. *Answ. I will.*] The whole matter being thus plainly propounded to each party, the Answer must not be sudden; for they must seriously consider whether they have any objections against the Person, the state of life, or the duties thereunto annexed; they must think whether they can Love them, and only them, and that in all estates and always: These things should have been considered before, for hasty Choices make long Repentance: It was for this reason that God commanded the Jewish Souldier, who should desire to take a Beautiful Captive to his Wife, not to Marry her presently, but to cause her to shave her head, and suffer her Nails to grow, and to put on mourning for a whole Month, *Deut. xxi. 12, 13.* that so when she was stript of all her natural and artificial Ornaments, and he had so much time to consider, he might possibly change his mind, and not marry a Heathen and a Slave. And if these Parties have considered this matter as long, then their Answer will be more easie, and upon better grounds; if not, 'tis now almost too late, and yet they may still repent before they have openly declared their consent in these solemn words, [*I will,*] which are the proper words that oblige in Compacts, as the famous *Justinian* notes (c): Wherefore, after we have once pronounced these words, we are then bound to make good our promise; and if we start back from it, we shall have as many Witnesses of our falshood, as there are persons present at this Solemnity, viz. God, and his holy Angels; the Minister, and all the Congregation, in respect to which Venerable presence, we must speak these words with all deliberate gravity, and make them good with all possible sincerity.

(c) *Verbis obligatio contrahitur ex interrogatione & responsione, cum quid dari ferire nobis stipulamur—*
In hac re olim

alia verba tradita fuerunt. Spondeo? spondeo: Promittis? promitto: Facies? faciam. *Instit. l. 3. de verb. oblig. Tit. 16.*

SECTION II.

Of the mutual Stipulation.

§. I. **B**Efore we come to treat of the Stipulation it self, there are two remarkable Ceremonies, which being very significant, must not be passed by; and yet since they are only designed for the more solemn making this principal part of the Covenant, we will not make them a distinct Section, but discourse of them as the actions intended to signify what is there declared in words. *First*, It is required that [*the Father, or some Friend in his stead, do give the Woman to be Married to this Man*]: The Antiquity of which Rite is evident from the phrase so often used in holy Scripture, of *giving one their Daughter to Wife* (u), and the Marriage of Females is there called, *giving in Marriage* †; which may be especially observed in *Luk. xvii. 27.* where the Marriage of the Mens part is expressed by these words, [*They Married*]; on the Womens part thus, [*They were given in Marriage.*] And that the Primitive Christians did strictly observe this custom, viz. for the Parents or Friends of the Bride to offer her to the Priest to be blessed, was proved before, *Introduct. s. 2.* and may be further confirmed from *S. Austin* (x), and others, if there were occasion; but indeed the Nations who were not Christian used this very Ceremony also, as is attested by *Cicero* (y), and *Apuleius*, who saith he married *Pudentilla* by the Authority and consent of *Cassius Longinus* her Tutor (z). So that the Orator proves the Marriage of *Valeria* to *Sestilius* to have been illegal for want of her Tutors consent (a); which person that so gave a Woman in Marriage, was by the Romans called *Auspex*, or *Auctor* (b), as being the Authorizer of the Nuptials; and when they would describe an evil and wicked Marriage, they call it, *Inauspicatum*, an Inauspicious Match, which wanted this necessary Ceremony of one to give the Bride. Wherefore *Nero* designing to use all the formalities of Law in the Marriage of his *Sporus*, made *Tigellinus* give *Sporus* to him, as the Law enjoined, saith the Historian (c). So that it appears, the Custom is both ancient and universal; wherefore we will next enquire into the reasons thereof. 1. The Judicious *Hooker* thinks it is designed to signify the Imbecillity of the Female Sex; for which cause, among the Romans, their Women were in perpetual Tutelage, and none of their acts were judged warrantable without the Authority of their Tutors, as he Learnedly proves out of *Livy, Cicero, Boethius, &c. Eccles. Pol. l. 5. s. 73.* and therefore in so solemn a matter as this of Marriage, no wonder if they were not allowed to act but by the Licence and Interposition of a Curator. To this I may add some other reasons, viz. 2. This giving of the Woman, may be to signify the full and free consent of her Parents and Friends, which we have before proved to be necessary to make the Marriage exactly legal and good. 3. It may have respect to the old Rite of Manumission and Emancipation, wherein the Person formerly in the power of another, was delivered up, and given out of his hand, and thereby became free (d); so that the Woman who hath hitherto been under the power of her Parent, who now Manumits her, and delivers her out of his hand, is thereby set at liberty, and consequently enabled to make a valid stipulation, and to covenant in her own Name. 4. *S. Ambrose* adds another ingenious reason why the Woman is thus given by her Father, because it becomes not *Virgin modesty* to choose a Husband — she refers the choice to her Parents, lest she should seem to be full of wanton desires, if she should challenge the disposal of her self in Marriage; and it is more fit she should be desired by her Husband, than that she should seem to desire an Husband (e). The Woman therefore being thus given in Marriage, seems to follow her Parents commands rather than her own inclinations; for which cause, among the Nuptial Rites of *Rome*, it was observed that the Bride was to be taken by a kind of violence from off her Mothers knees (f). And again, that she should stand still at her Husbands door, and not

(u) Gen. xxix.

19. & xxxiv. 16.

Jof. xv. 16.

1 Sam. xvii. 25.

† 1. Cor. vii. 38.

Psal. lxxviii. 64.

&c.

(x) Sponsa à

patre tradenda.

Aug. de Genes.

ad lit. lib. xi.

c. 41.

(y) Cicero Orat.

pro Flac.

(z) Apulei. Apol.

2. pro seip.

(a) Cicero erat.

pro Flac.

(b) Nubis ge-

nero socrus nul-

lis auspiciis,

nullis Auctori-

bus. Cicero pro

Cluentio

(c) Εὐδὴν &

αὐτὸν τὸ τε

Τιγέλλινος ὡς

πρὸς τὸ νόμι-

κῆναι δὲ. Xi-

philinus.

(d) Manumissio

de manu missa.

i.e. datio pote-

statis: nam

quamdiu quis

in servitute est,

manui & po-

testati suppos-

tus est. Ulp. ff.

l. 1. Tit. 1. §. 4.

(e) Ambrosio

Abraham lib. 1.

p. 241.

(f) Qui socios

legere & gre-

mis abducere

passus. Virg.

x. Eneid.

De hoc ritu

vide item Fe-

stum & Plut.

in Problem.

not go in willingly, but be carried into his House by force (g), which like this Rite were intended to declare the modesty of the Female Sex.

s.II. The second Ceremony is, *The joining of Hands*, which is so naturally significant of Contracting Friendship, and making Covenants, that the Hebrew phrase for such contracting is, *The giving of the hand (h)*, and *To joyn hands*, is usually put for to make a Covenant, 2 King.x.15. Prov.xi.21. but the right hand is of most special use herein, for that hath been accounted Sacred among all Nations, because it is used to confirm all sorts of Promises and Compacts (i); whence Cicero calls it the Witness of our Faith (k): And some do expound the Apostles phrase of *giving him the right hand of Fellowship*, Gal.ii.9. to be their offering to him their right hands, in token of receiving him into their Fellowship and Society, and to declare they would admit him into their Communion (l). The joining right hands therefore being used in all Covenants, no wonder if it be generally observed in this most solemn Covenant of Matrimony. Among the Persians and Assyrians, the Parties taking each other by the right hand, was the way of making their Marriages (m). And as well the Fathers giving, as the joining of hands in Marriage, appears to have been the Jewish custom from that of Tobit, vii.13. where Raguel calleth his Daughter Sarah, and taking her by the hand gave her into the hand of Tobias to be his Wife. Nor is any thing more evident, than that the Romans used the same joining of hands in their Nuptial Rites, whence Virgil calls making a Marriage, *The giving the right hand (n)*; and the phrase commonly used for a Womans Marriage among them is, *In manum convenire*, which we may expound, the making a Covenant in his hand (o). It seems also to have been in use among the Christians in the Apostles days, and it is believed St. Paul alludes to this custom, when he saith, *I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ*, 1 Cor.xi.2.(p). And doubtless it was very early observed in the Primitive Church, for the Priest to joyn the right hands of those that were to be Married, as might be proved from many Authors, but that of Greg. Nazianzen is most full and plain, who speaking of young People to be Married, saith, *I put their right hands together, and joyn them both to Gods right hand (q)*. And since the Priest is Gods Representative, therefore they thought his joining their hands in Gods Name, did signifie that God was the Author of this Conjunction: Hence it is that both in the Offices of the Eastern and Western Church, the Priest is ordered to joyn their right hands together, and to put them into each others hand (r); not only the Woman into the hand of the Man, but the Man into the hand of the Woman; that each may confirm this Covenant to the other, and that it may be evidenced that from henceforth they have not power over their own bodies, as St. Paul affirms, 1 Cor. vii. 4. but are mutually in one anothers power, and under very great obligations to be faithful. Thus we see that our Church in this rite, hath the consent of Jews and Gentiles, and the Christians of all Ages and places; and that the intent of this joining right hands, is here and every where intended to signifie, that they do give their inviolable promise of fidelity to each other; and yet withal they may learn from hence to joyn their hands in helping one another, and in promoting their common good; as also that they do defend each other to their power, and esteem themselves as entred into the strictest league of Friendship and Society with one another, so as to have the same designs, and the same interest: And finally, since they receive each other from the hand of the Minister, they should take each other from him, as in Gods stead, accounting this Wife or Husband, so received, as a gift given them by God himself, the auspicious Author of all Holy Nuptials.

Boeth.in Topic. Cicero. (p) Παράδοσις, hic est in manus tradere, quomodo pacta viro traditur. Grot. (q) Καὶ τὸν Νέον τὰς δεξιὰς ἀλλήλοις ἐμβαλὼν καὶ ἀμφοτέρους τῇ τῷ Θεῷ. Nazian.ad Anysep.57. (r) Ὁ ἱερεὺς συμπλέκει τὰς δεξιὰς τῶν νομζίων. Simeon Theſſal. in Euchol.pag.399. Et teneat eam per manum suam dextram in manu sua dextra. Rubric.offic.spont.in manual. Sarisb.An.1555.

(g) Τὴν γαμμένον αὐτὴν ὄντων ὑπεβλήσας τὸν ἑσθὺν τῆς οὐσίας, ἀλλ' ὅπερ αἰρεσὺν αἰπεροτέρως. Plut. in Problem.

(h) Levit.vi.2. C.P. Societatem manū. LXX. πρὸς κοινωνίαν. Schol. ἐν πτωσέει χειρὸς. Druf. vide Thuen. v.6.

(i) Est quoque in dextris religio, eam per rigimus si quid datā fide futurum pollicemur. Al. ab Alex.

gen.Dier.2.19.

(k) Dextra quæ fidei testes esse solebant. Cicero.

& Virg.—En dextra fidesque.

(l) Δεξιὰς ἐδωκεν, τὰς ἐς συνσφώνησιν, καὶ κοινωνίαν ἡμᾶς ἐποίησαντο. Theophyl. in locum.

(m) Persæ autem & Assyrii acceptā invicemque datā dextrā fœdus matrimonii ineunt. Al. ab Alex.lib.2.c.5. Xenophon

Cyropæd. lib.8.

(n) Dotalesque tuæ Tyrios permittere dextra. An.4.

Quid est enim aliud permittere dextrā quàm in manum convenire?

Serv.in locum.

(o) Recedebant autem à Tutoris potestate quæ in manum convenissent.

§. III. We proceed now to the more general consideration of the *The mutual Stipulation*: Concerning which we are to note, that as Marriage is the most Solemn of all Covenants, so it ought to be made in the most exact manner; and accordingly the Church not only appoints the former general declaration of the Parties consent, but orders they shall make this sacred Compact with their own mouths, and particularly repeat all that to which they gave their consent in general before, which I therefore call *the mutual Stipulation*; but if we desire a closer reason, why this is superadded to the former, I shall humbly offer my own conjecture, and confirm it so as to give some considerable light to this matter: I suppose therefore that the former *Declaration of Consent* is the Remains of the antient form of *Espousals*, and this *Stipulation* is the proper form of *Marriage*, now, both comprized in one office; and the grounds of my opinion are these: It is well known, that of old the *Espousals* and the *Marriage*, not only among Jews, but Gentiles and Christians also, were two distinct things, performed with divers Rites, and at several times, the *Espousals* frequently preceding the *Nuptials* many months, if not years (s). And as *Florentinus* defines them, were no more than *the promise of future Marriage*: These *Espousals* being usually made up by the Parents among themselves, and yet not without great solemnity, when the Parties did give their consent; however they had not possession of each other by this solemn promise, untill the Celebration of the *Nuptials*, and then, as the Learned *Selden* notes, both among Jews and Gentiles the Promises made at the *Espousals* were repeated again (t). But among the Christians it was thought convenient that *Espousals* should not be left to be made in private as a meer Civil compact: whereupon it was ordered that these Contracts should be made in the presence of a Priest, who was to use proper forms of Prayer and Blessing for that occasion, as well as at the *Nuptials* afterwards; and hence it is that in the Greek Church there are two distinct Forms, the one of *Espousals*, the other of *Marriage*, as may be seen in the *Enchiridion*; and these of old were used at several times, the *Espousals* many days, or weeks, or months, before the *Marriage*; howbeit, the Eastern Emperor *Leo*, surnamed *Philosophus*, considering how solemnly *Espousals* were blessed in God's Name, and how often this long deferring of *Nuptials* caused the *Espoused Parties* to forsake one another, to the great affront of God, and the profanation of the holy Prayers used at their *Espousals*, did command by a special Edict that *Espousals* and *Wedding* should be performed both upon one day (u). And though *Alexius Comnenus* endeavoured to restore the old custom, by ordaining that holy *Espousals* should first be made with the usual Prayers and Hymns—and after some space of time were past, then they should proceed to *Lawful Marriage*, and not perform two so different things upon the same day and hour †; yet it seems this Edict was not long observed, for *Goar* tells us, (and the present Rubric hints as much (*)), that the usual custom of the modern Greeks is, to use both Offices at the same time. As for the Western Church, there is not at this day any distinct Office for *Espousals* that I have seen, but it is very certain there was one of old, which sufficiently appears from the Laws of *Charles the Great*, who forbids the Marrying an *Espoused Virgin* to another Man, and saith, the violation of the Blessing given by the Priest in *Espousals*, is a kind of *Sacrilege* (y). But in these parts of the World, the very thing of *Espousals* seems to have been laid aside for some Ages; or else to be turned into those *Clandestine* and illegal promises which rash young Men and Women (under *Tutelage* sometimes) make to one another; or at best, *Espousals* are now no more but those secular bargains about *Portion* and *Joyntures*, made between the Friends of each Parties: But since these all do want the religious confirmation of the Priests Prayers and Blessing, therefore they are not properly *Espousals*; nor will they be found any where unless it be in the former *Declaration* of the parties Consent; and truly it is very probable that in the West as well as in the East, the custom of making *Espousals* and *Nuptials* at the same time, did long obtain; and at length it is likely occasioned both Offices to be connected into one: So that the *Declaration* is the Remain of the Office of *Espousals*, and this *Stipulation* is the *Marriage* properly so called; and I can confirm this conjecture by some considerable

(s) *Sponsalia sunt mentio & repromissio nuptiarum futurarum.*
Florentin. L. 1. D. de Sponsal.
 (t) *Selden Uxor Hebra. lib. 2. cap. 20. p. 219.*

(n) *Leo Philos. Imp. Novel. 74.*

† *Alex. Comnen. Novel. de Sponsal. l. 2. Jur. Orient.*

(x) *Εἰ μὲν ἑσά- λονται ἐν τῇ αὐτῇ σφραγίδι.* Rubric. ant. offic. Coronat. Euchol. p. 385.

(y) *Desponsatam alteri Puellam, alter ne accipiat in matrimonium omnibus modis inhibemus, quia illa benedictio quam nupture sacerdos imponit, sacrilegii cuiusdam insiar est, si illa transgressione violetur.*
Carol. Mag. Fran. Leg. l. 1. cap. 163.

considerable reasons, 1. The different stile of these two forms shews the former to be the Espousals, and this the Marriage. That being in the future tense [*wilt thou have, &c.*] But this in the present tense [*I N. do take thee.*] Now the Schoolmen and Canonists do make a great difference between the Contract made *in verbis de futuro*, and that which is made *in verbis de presenti* (2); by the first, that is by words in the future tense, they think no more but Espousals are made; but Marriage can only (they say) be made by words in the present tense: Whereupon an Antient Canon of our own Nation forbids private Contracting of Marriage, and charges the Contractors not to use words of the Present Tense (a); wherefore it is very likely the former Declaration in the Future Tense was the old form of Espousals, and this Stipulation in the Present Tense the form of Marriage. 2. This may be further confirmed by observing that the former promise in the Future Tense, is made only in words without any Ceremony or significant Rite accompanying, as Espousals of old were made; whereas this Mutual Stipulation is accompanied with divers significant Rites, such as the delivering the Woman into the hand of her intended Husband; joyning of hands, &c. (b), which are the proper Ceremonies of Marriage; and the repeating the particulars of the Covenant promised at the Espousals, being the custom of all Nations, as was noted before, do make this to be very probable. We conclude therefore that this Stipulation is one of the most essential parts of this office, which shall suffice to note in general, and so we pass to the more particular consideration thereof.

trahendo nisi coram sacerdote——ita quod nullatenus per verba de presenti contrahant. Constat. Ricardi Ep. Sarum, ap. Spelm. Concil. Tom. 2. An. Dom. 1217. (b) *Sponsalia verbis tantum & promissione constant*——at nuptiæ traditione & acceptione constant, hoc est, datione in manum. Fran. Hotman de Sponsal. pag. 375.

s.IV. This Stipulation seems to have had its first original from the Marriages of the Antient Romans, who distinguished between such as were betrothed, and such as by Stipulations were made their Wives (c); for among them Espousals were made only by general Promises, but the Nuptials were completed by express Stipulation, to confirm the preceding Contract (d). And in the same manner have Marriages been made among us in England for divers Centuries, as may be seen in our old Rituals, and particularly in *Polydore Virgil* (e), who notes that this Stipulation was to be made in their own words; and the Canon Law declares it is necessary both Parties should understand the words of this solemn Engagement here made (f), which Decree did somewhat trouble our English Bishops while the Roman Office was in use here, in regard the Administrations of that Church were all in Latine, which few Men and fewer Women understand; nor could they extricate themselves untill they were forced to turn this part of the Office in to English, or French (then generally understood by all) and to order that the people should be taught these in the vulgar tongues: hence is that old Canon, *We command that the Priests teach the Persons to be joyned, this form of words in the French, or English tongue; I N. take thee N. to my Wife; and I N. take thee N. to my Husband, &c. for in these words there is great force, and by them Matrimony is made* (g): and accordingly this Stipulation was and is in English (among our English Papists) when all their Office besides was in Latine; as if there were more necessity for the People to understand what they say to one another, than what they speak to Almighty God. There are many solemn promises of Gratitude, Faith, and Obedience to God, in the Prayers of the Roman Mass; and if it be Essential to a solemn promise, that it be understood by them who make it, then all these Devotions ought to be turned into the vulgar tongue as well as this Stipulation, which now being alone in English, serves to shame and condemn the rest of their Latine Prayers, which they seem hereby to confess cannot be said with understanding. We might here also reflect upon some of the ridiculous expressions of their old forms of Marriage; but since our Reformers have cut off those superfluities, we shall leave the Romanists to their old *Mumpsimus*, and go on to observe that the parts of this Stipulation are almost the very same with the Declaration of consent which went before, since what they promised in the future tense before upon Interrogation, they now engage to in the present tense; so that

F 2

here

(2) Decret. Gregor. l. 4. de Sponsal. & Matrim. Tit. 1. c. 15. *Qui promittit se aliquam in uxorem ducturum, nondum eam in uxorem duxit—ergo aliud est per verba de futuro, aliud per verba de presenti sponsalia contrahere.* Pet. Lomb. l. 4. dist. 28. (a) *Nec de cetero fides detur alicui de matrimonio con-*

(c) *Habent pactas, habent speratas, habent interpositis stipulationibus sponsas.* Arnob. adv. gent. lib. 4. p. 140. (d) *Nulla stipulatio sine precedente pacto contrahitur.* L. 1. §. penult. D. de pact. (e) *Apud Anglos ipsi pactum faciunt, Vir enim ita ait, Ego te mihi uxorem accipio; & illa, Ego te mihi maritum.* De invent. rer. lib. 5. c. 5. (f) Decretal. Greg. l. 4. de Sponsal. & Matrim. Tit. 1. c. 7. (g) Constat. Ricard. Episc. Sarum An. 1217. Spelm. Tom. 2.

here is also, 1. The Names of the Persons [*I N. take thee N.*] 2. The end for which this taking is intended [*to my wedded Wife.*] 3. The manner of taking, [*to have and to hold.*] 4. The circumstances with which it is attended, *viz.* 1. As to the beginning of this Compact [*from this day forward.*] 2. As to the continuance of it, engaging that whatever her estate be, in Mind, [*for better for worse*] in Goods, [*for richer for poorer*] in Body, [*in sickness and in health,*] yet the duty shall be performed, [*to love and to cherish.*] 3. As to the duration of this Compact [*till Death us do part.*] 5. The rule by which this Compact is made, [*according to Gods holy Ordinance.*] 6. The pledge given to confirm it [*and thereto I plight thee my Troth*]: Of each of which we may here discourse more briefly, because we have partly considered divers of them before.

§. 5. *I N. take thee N. to my wedded Wife [Husband] to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish [and to obey] till death us do part, according to Gods holy Ordinance, and thereto I plight thee my Troth.*

Our Lawyers tell us, that in a Deed by which an Estate is made over, there ought to be, 1. The Premises containing the names of the Persons, and of that which is to be conveyed. 2. The *Habendum & tenendum.* 3. The Limitations; and, 4. The Sealing (*b*). And this Compact seems to be drawn up by the very same rules: For the Husband *first* names himself, to shew it is his own voluntary act. *Secondly*, he specifies the individual Person whom he hath chosen out of all Womankind, that he may never pretend to any other afterwards. *Thirdly*, he declares the end for which he takes her, *viz.* to be *his wedded Wife*; not as a Harlot or a Concubine, which our old Saxon Canons say are utterly prohibited to Christians (*i*); no, nor as a Slave or Servant, but as a Companion in this individual society of life (*k*). They take each other into this Estate, which doth equalize them though they were never so unequal before, saving only the preeminence due to the nobler Sex: Wherefore they must never hereafter upbraid each other with the meanness of their extraction, education, or fortune, or expect any superiority on that account, because they have now made them their Yoke-fellows, and must treat them accordingly. *Fourthly*, The manner of taking is expressed in those antient and authentick words [*to have and to hold*] which our famous *Littleton* saith are words of such importance, that they may not be left out in the conveyance of Estates (*l*). And they ought not to be omitted here, because as *S. Paul* teacheth, The Man and Woman are now to put themselves into the power and possession of each other; so that after this Stipulation, *The Wife hath not power of her own body, but the Husband; and likewise also the Husband hath not power of his own body, but the Wife,* 1 Cor. vii. 4. *Fifthly*, The time of entering upon, and the term of enjoying this possession is noted, which is to begin from this very Nuptial day, and so forward for every day after, during their mutual lives. And this also doth distinguish Marriage from Espousals, which is only a promise of Marriage upon some day to come, which (as the Civilians say) only produceth an Obligation to a day; whereas these words make an actual Marriage just now, and produce a present Obligation from this very day, and a lasting one also, because it is from hence forward, even to their lives end. 6. And lest any inconveniencies appearing afterward, should be alledged in order to the breaking this Sacred Contract, here is added a protestation that this Obligation shall stand in full force, notwithstanding any future contingent or unexpected changes; which is designed to prevent that accursed liberty of Divorce used among the Jews and Romans: The Jews were wont to put away their Wives for every cause, *Matth.* xix. 3. and *Josephus* tells us, that he put away his own Wife because he was not pleased with her manners; yea, *Rab. Akiba* had impiously affirmed it to be a sufficient cause of Divorce, if another Woman were more gracious in a mans eyes. At *Rome* also, *Antonius* affirms, that *Cicero* put away his Wife only because she was old; nor would *P. Aemilius* give any other reason of his Divorce than this, That he best knew where his Shoe pincht him, as *Plutarch* relates. Now this barbarous custom is so contrary to the nature of Marriage,

(h) L. Coke on Littletons tenures, c. 1.

(i) *Temporibus Christianis Concubinas habere, nunquam licuit, nunquam licebit.* Excerpt. Egbert. Can. 125. Spelm. T. 1.

(k) *Pudicitia est, Fater, eos magnificare qui nos socios junxerunt sibi.* Plaut. Stichor.

(l) A aver & tener. Littl. cap. 1. pag. 1. L. Coke. ib.

Marriage, and makes this holy Covenant so insignificant, that it is necessary to take it wholly away in all Christian Societies; which cannot be more effectually done, than by a particular recital of all the cases which may be pretended as the causes of future dislike. 1. They declare they take each other [for better for worse] that is, howsoever their minds be qualified, or whatever their Manners shall be: We ought indeed to look very circumspectly into this matter before we fix; and if we find the Person be foolish or angry, vicious or debauched, churlish or proud, we may refuse them and choose in some other place; but if our rashness and imprudence lead us into an evil choice, we cannot be allowed the liberty of changing or repentance, since no relation is, or ought to be dissolved by the evil manners of the Correlative. If our Father or our Master be an evil Man, he remains our Father and our Master still, even though we did not choose them; much more ought it to be so in the case of an evil Husband or Wife, which are our own choice; yea, even the more sober Jews and Heathens did advise Men not to use the liberties of Divorce then in fashion, merely for the evil manners of their Yoke-fellow; it being recorded as the saying of R. Sammea, *That we must gnaw the bone that falls to our lot*; that is, be content with the Wife we have chosen. Varro's counsel also is remarkable, who saith, *The faults of a Wife are to be taken away, or to be born; he that can take them away, makes his Wife better; but he that bears them, makes himself better* (m); which is evident in the example of Socrates, who was wont to say, *The peevish carriage of his Wife at home did prepare him to bear those affronts he met with abroad*. And if a Christian meet with the like cross, he ought much more to submit to it, and endeavour to grow better by it, because we have not the like liberty of Divorce which Heathens had, and because we engage at our entrance into this Sacred League, that we will keep it inviolable, whether the Person prove better or worse: So that we have greater need to choose wisely than Heathens had; and if we do not, we must bear it patiently as the just punishment of our hasty folly. 2. They also take each other [for richer for poorer] that is, with respect to their outward Estate, whether it prove more or less; if one of the Parties shall be enriched by any new inheritance which descendeth to them, they must not despise the other, but cheerfully allow them a share in this accession of fortune; and if by Violence or Fraud, or sad Accidents, the Estate of either Husband or Wife shall be impaired, this must not make any abatement in their affections, who have promised to love each other in Poverty as well as in Riches. A good Man doth not Marry for Wealth but Virtue, and therefore the failures of outward Estate makes not his love to fail, so long as his Relative retains her goodness and her piety. It is indeed, and always was the way of the world to aim especially at Wives or Husbands with great Portions and Estates (n); and if a rich Marriage were always a happy one, there might be reason to seek Riches in the first place; but alas, it is quite otherwise; for meaner men generally love their Wives with more sincere and constant affections, than those of greatest estate; and where there is much Money, the real love of the pretending *Inamorato* is intent upon that, more than upon the Person by whom it must be obtained, who is courted more for her Appendages than her self, and loved no longer than till she have made him Master of her whole Fortune. And doubtless he or she that gets many thousands by Marrying a Person that they cannot love, or one that is vicious and ill-natured, would give a great part of their gains for the sweet content which they enjoy, that Married for Virtue and pure Love; but all their store will not purchase them one months enjoyment of that kind of felicity. Since therefore Virtue and endeared Affections can make the meanest Marriage very comfortable, and mountains of treasure where these are wanting, cannot render a Marriage easie or contented; we may justly affirm that Riches ought not to be the first nor principal thing in our aim, when we choose an Husband, or a Wife, but rather an honest extraction & virtuous Education, Piety and Modesty, Integrity and a good Temper (o); we must choose one that we can love for themselves, if they were stript of all their accidental advantages; and then if there be any loss or abatement in the Fortune afterwards, it will not abate our affections and duty to each other, nor deprive us of the comfort and satisfaction we have in each other; we may be richer or poorer, but

(m) Varro ap.
Aulum Gell.
Noct. Attic. lib.
1. cap. 17.

(n) Protinus
ad censum, de
moribus ultima
fiet Quæstio —
Juvenal.

(o) *Dos est
magna Paren-
tum Virtus, &
metuens alterius
viri, Certo fe-
dere Castitas.*
Horat. Car. l. 3.
od. 24.

but that will make no variation in our Love, if it were grounded upon the more lasting and noble foundations of internal goodness. However this part of the Stipulation doth oblige us to love and to cherish them we have chosen, whether they prove richer or poorer; this holy Covenant is to stand good, whatsoever the Fortune shall fall out to be. 3. They take each other upon condition to love equally [in sickness and in health.] It is not only our Estates, but our Bodies also that are liable to casualties in this uncertain world; for we are both subject to a thousand infirmities, and though we be now in health, yet God can send sickness when he pleases, nor can we choose when or where, in what manner, or for how long we shall be thus afflicted. Sickness therefore being our misery, not our crime, it must not impair our Love; nor doth it invalidate our mutual Vows; we have more comfort when we are both in health; but if God denies that blessing, we must sympathize with one another in our afflictions, because we are now made one, and so we must be the Partners of each others sorrows, as well as of each others joys (p). And wheresoever there is true Love, there will be a great compassion in the sufferings of so dear a Relative, and a most officious readiness to minister to the necessities of their calamitous estate; and all the trouble which seems to be in such attendances, is made easie by a sincere affection. *Dionysius of Alexandria* gives it as a Character of the Heathens inhumanity, that in time of Pestilence they would cast out their Wives or Husbands so soon as they were seized with that sad distemper (q). But God forbid Christians should be so barbarous: how much more noble was the Affection of *Dominicus Catalusius*, Prince of *Lesbos*, whose Lady was so leprous, that she was loathsome to all others, and yet he never would forsake her company? Our ancestors the old *Germans* promised at their Marriage to live and dye together. *Tacit. de morib. vet. German. p. 136.* Well may we then look to them in their weak Estate: The Sickness it self is a sufficient pressure, and had little need to be aggravated with the unkindness of that Person from whom we may most justly expect our succour; and if we were in the same condition, we should take it heinously to be despised or deserted; and by our Saviour's rule, *Math. vii. 12.* *Whatsoever we would have done to us, we must do to others*, especially where the Person is a part of our selves. When *Dionysius*, the *Sicilian* Tyrant, accused his Sister *Thesca* of being privy to her Husbands escape; she replied, *That she wondred he should think her to be of so base a mind as not to go along with her Husband, and share in all his ill fortune, if she had known of his departure.* *Erasm. Apoth. l. 5.* This promise makes it our duty, and love will make it our delight to partake of each others sufferings and sorrows. And therefore 7. The engagement is the same in all conditions, viz. [to love and to cherish] one another, for which he have the Command of God, *Ephes. v. 25. 29.* and the example of Christ who doth not cast off his Spouse, the Church, for her menan extraction, manifold defects, nor for her grievous infirmities, but makes her misery the motive to his pity; and since we are one flesh, we must observe that Men cherish and love their own flesh, whether it be clothed in Silk or in Rags, whether it be fair or foul, sore or sound; and so must the Husband and Wife have the same regard to each other, whatsoever accidental varieties may happen. 8. Here is the duration of this Sacred Contract [till Death us do part,] That is, this Bond of Matrimony being rightly entred into, can never be dissolved so long as both parties live together: In some cases there may be obtained a Sentence of separation, à thoro & mensâ, from Bed and Board: But according to the rules of the Church of *England*, the Bond of Matrimony remains in force after such separation, whereupon our Canon enjoyns, *That in all Sentences of Divorce, à thoro & mensâ, Bond be taken of the Parties for not Marrying again, during each others life,* *Can. 107.* which Canon is grounded upon the plain words of this Stipulation, wherein they solemnly promise each other, that nothing but Death shall part them: And if we do well consider the words of our Saviour, we shall find this order of our Church to be grounded upon holy Scripture; for though the Jews allowed to Marry again after Divorce for Adultery, yet Jesus correcting this custom, saith, *whoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery; and whoever shall marry her that is divorced, committeth Adultery,* *Mat. v. 32.* So that he allows

Divorces

(p) *Nihil tam humanum est quam fortuitis casibus mulieris, maritum; & uxorem viri participem esse.* Ulpian. L. si cum dotem, § si maritus. *Εν κοινῷ ἀνάνης τ' ἡδονῆς τ' ἔχεν μέγας.* Eurip. (q) Euseb. histor. Eccles. lib. 7. cap. 20.

Divorces in no cause but that of Fornication, (which is all that *Moses* also permits under the name of uncleanness, *Deut. xxiv. i.*) but in no case at all doth Christ allow Marriage after Divorce, calling it plainly Adultery; and in *S. Mark* (whose Gospel we must grant to be true and perfect in all necessities) *Jesus* saith, *whoever shall put away his Wife and marry another, committeth Adultery against her, Mark x. ii.* And though in *S. Matthew, xix. 9.* we read; *whoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery:* We must expound that by the place preceeding, *Matth. v. 32. viz.* That no man may put away his Wife, except for Fornication, and even then he may not Marry again; which is confirmed by the words of *S. Paul.* affirming, *That she who is Married to another Man while her Husband liveth, is an Adulteress, viz. because the Woman is bound by the Law to her Husband so long as he liveth, Rom. vii. 2, 3.* and speaking of a Woman parted from her Husband, he saith in Christ's Name (that is according to his sense declared in the Gospel) *If she depart, let her remain Unmarried, or be reconciled to her Husband, 1 Cor. vii. 10, 11.* And although the vile custom of Marrying after Divorce, used among the Heathen Romans, could not suddenly be retrenched upon their Conversion to Christianity, which makes some of the Imperial Laws to favour such Conjunctions: Yet the Primitive Fathers, and Councils, (the best interpreters of Scripture, and the surest witnesses of the sense of the Catholick Church) do generally condemn such Marriages as Adulterous, so *S. Hierome* (r), *S. Chrysostom* (s), so *S. Ambrose* (t), and *S. Augustine* (u), do determine this matter; and long before them, *Clemens Alexandrinus* †, and *Origen* (x), do utterly condemn such as Marry again after Divorce. To all these we may add the Canons of the Apostles (y), and many authentick Canons of the Primitive Councils abroad, viz. that of *Arles* (z), and *Eliberis* (a), and the first Council of *Milevis* plainly affirms that it is the doctrine of Christ and his Apostles, that the Divorced shall remain Unmarried (b), and the same is decreed by the famous Council of *Carthage* (c); to all which much more might be added, but I will only note, that from the first Conversion of our *Saxon* Ancestors, these Marriages after Divorce have been prohibited, as may be seen in those ancient Canons of this Nation which have condemned them as Adultery (d). So that we do upon just Authority conclude, it hath been the constant doctrine of the Catholick Church, that the Bond of Matrimony once rightly tyed, can never be dissolved but by death; and although some contentious Persons have disputed against this eminent Truth, to me it seems very rational to maintain this principle, as well to prevent the frequency of Divorces, as to make it necessary to choose warily, since we can never choose again till God (in whose presence we promised to live together till Death) do set us at liberty by the taking away of one party. 9. The next particular is the rule by which this compact is made, viz. [according to Gods help Ordinance] which may either be referred to every part of the present Stipulation, so as to imply that all the branches thereof are agreeable to the divine Institution; or else it may be peculiarly applied to the two last clauses, viz. That we will love and cherish them till Death part us, which I have just now proved to be according to God's Ordinance; his Authority did prescribe this promise, in obedience to his Laws we make it, and in regard to his Command we must resolve to keep it, who can reward our performance, and will punish our breach thereof. Lastly, Here is the ratification of all the former particulars in this ancient form, [and thereto I plight thee my Troth.] To Plight is an old word, but very significant, being Latinized in our ancient Laws, [Plegio] and thence comes the modern word [Pledge,] wherefore our Learned Antiquary explains [Plight] by [Vador, fide-jubeo] to give Pledge, or as we now say, Security (e), which is rarely exprest by *Petlys* ingenious Version of the Liturgy, [I lay my Faith to pledge (f)] The sense therefore is, for the performance of all this, I lay my Fidelity to pawn, I engage my Truth for security, I make my Honesty my Pledge and Bonds-man: So that if I perform not this Covenant, let me forfeit my Truth, and never be counted just, honest, or faithful hereafter. *Philo* tells us a good Man's Word is as forcible as his Oath; and surely no Man that values his Reputation, will ever break that Vow for which his Truth and Honesty is engaged in so plain and exprest words.

- (r) Hieron. Epitaph. Fabiol. Epist. 30. & in Matth. 19.
 (s) Ap. Theoph. in loc. Matth. (t) Comment. in Luc. 17.
 (u) Aug. lib. de Conjug. ad Pollentium. † Clem. Alex. Strom. 3.
 (x) Origen hom. 7. in Matth.
 (y) Apostol. Can. 48.
 (z) Concil. Arelat. Can. 10.
 (a) Concil. Elliber. Can. 8, 9.
 (b) Concil. Milevitan. Can. 17.
 (c) Concil. Carthag. Can. 116.
 (d) Concil. Herudford. Can. 10. An. 673. Excerpt. Egbert. Ebbroc. 120. An. 750. Spelman. T. 1.
 (e) Spelm. Glossar. Ple. pag. 462.
 (f) Καὶ ὁρκίζω ταύτην τῷ νόμῳ ἐμῷ ἐς τὴν ἡμέραν. Verbo Petrei, Est autem ἐς τὴν ἡμέραν vocabulum notissimum in omni fidei jussione, maxime in stipulatione Matrimoniali.

SECTION III.

Of the Ring, the solemn Pledge of this Stipulation.

S. I. BESIDES the invisible Pledge of our Fidelity, we are to give a visible pledge also, viz. The Matrimonial Ring, that nothing may be wanting to the Solemnity of this Contract; and in this matter we are to discourse, 1. Of the Ring it self; 2. Of the signification thereof; 3. Of the words spoken when it is delivered. First, We may note that the Ring is of so great Antiquity, that *Pliny* professeth he knew not its first original, but we may justly believe the first use thereof was for Sealing (as *Macrobius* affirms (g).) And therefore the first Rings we read of were used to that end, as we may gather from *Judah's* Ring, called his Signet (h); and such were also the Rings of the Kings of *Egypt*, *Gen.* xli. 42. and of the *Persian* Emperor, *Esther* iii. 10. that also of *Antiochus*, *1 Maccab.* vi. 15. yet they began early to be used among the Ornaments of the nobler sort, *Isai.* iii. 21. *Luk.* xv. 21. *James* ii. 2. The *Romans* made them a mark of freedom, and in that City none but the *Equestrian* Order were allowed to wear Gold Rings (i). As to the use of it in Matrimony, it is likely it sprung from that custom of all Nations to express their peculiar love to any Person, by the giving of a Ring, *Luk.* xv. 22. and the Ring being also the Signet, the delivery of it did denote, that this Friend to whom we gave it, was one that we had assumed to be a sharer in our Secrets, a partner in our Counsels, and one with whom we trusted as well our Estate as our power; so that not only in Scripture, but in other Authors, we read this was the rite used at the Investing of one into the highest honours; thus *Pharaoh* invested *Joseph*, *Gen.* xli. and *Alexander* thus advanced *Perdiccas*, as *Plutarch* relates; and among the *Persian* Kings this was the way of declaring their chief Favourite (k). Wherefore *Hotman* thinks this was intended by the Ring in Marriage, viz. not only as a pledge of the dearest affection, but to declare we did assume our Wife into the highest degree of Friendship and Trust, making her a sharer in all our Counsels, and a partner in our Honour and Estate; for which cause not only the Ring, but the Keys also (as he notes) were of old delivered to her at the Marriage (l). Doubtless the giving of a Ring in Matrimony hath been very general and very ancient; *Juvenal* calls it, giving a Pledge to their Spouses finger (m). *Pliny* saith it was an Iron Ring in his time, and without any Jewel (n). *Paulus* the Lawyer also mentions it as a Roman custom (o); but *Tertullian* teacheth us, it was a Ring of Gold in the former Ages, saying to the *Romans*, The customs of your Fore-fathers, concerning Women, which patronized modesty, are laid aside; for of old they wore no gold, except on that finger which the Bridegroom had affianced with the Wedding Ring (p). And if any shall object it was a piece of Superstition in the Gentiles so to use it; The same Father denies it, saying, The Wedding Ring did not arise from the Honour given to any Idol (q): And therefore even the Primitive Christians used it without scruple, giving their Wives a Gold Ring; not for Ornament only, but to shew she is worthy of the Government of the House, because of her care of the Family, saith *Clement Alexandrinus* (r), setting out not only the rite, but the reason thereof also: And that the Ring continued in Christian Marriages in all succeeding Ages, we can prove from *S. Ambrose*, who brings in *S. Agnes* mentioning the Wedding Ring (s); as also from *Isidore Hispalensis*, who lived *An.* 611. (t), from *Nicholas* Bishop of *Rome*, *An.* 860 (u), and all the

(g) *Peteres non ornatus, sed signandi causa annulus secum circumferebant.* *Macrobius Saturn.* l. 7.

(h) *Gen.* xxxviii. 18. *Aquil.* *σφραγίδα.*

(i) *Al.* ab *Alexandr.* *Gen.* dier. l. 2. c. 19. item *ibid.* cap. 29. *Polydorus.* *Ving.* de invent. l. 2. cap. 21.

(k) *Apud Persas donari annulo à rege, amicitia signum erat, eo arguimento illos in intimam sodalitatem & vinculum maximi fœderis admittere significantes.* *Al.* ab *Alex.* l. 2. c. 19.

(l) *Ant.* *Hotman* de vet. ritu Nuptiar. c. 25.

(m) — *Patrum & sponsalia nostra tempestate parvas* —

Et digito pignus fortasse dedisti. *Juven.* Sat. 6.

(n) *Etiam nunc sponsæ annulus ferreus mittitur, isque sine gemma.* *Plin.* nat. histor. lib. 3. c. 1.

(o) *Paulus* L. 36. D. rit. de donat. inter Vir. & Ux. (p) *Tertulianus.* *Apol.* pag. 7. (q) *Annulus pronubus — de nullius idoli honore descendit.* *Tert.* de idol. (r) *Διδόνειν ἐν αὐταῖς δακτύλιον ἐκ χρυσοῦ, ὃ δὲ τῷ τὸν εἰς κόσμον, ἀλλὰ εἰς τὸ ἀποσπαινεῖσθαι τὰ οἰκοφιλῆς ἄξια διὰ τὴν ἐμπόλειαν τῆς οἰκείας.* *Clem. Alex.* *Pæd.* lib. 3. c. 11. (s) *Ambrosius.* lib. 4. *Epist.* 34. (t) *Isidorus Hispal.* *Etymol.* l. 20. & de divin. off. l. 2. (u) *Nicolas.* 2. *Resp.* ad quest. *Bulgar.* cap. 3.

Western

Western Offices since that time. For the *Greek Church*, we see in their *Euchologion*, that they use two Rings, one of Gold, which is given to the Man, another of Silver, which is given to the Woman†; and the Annotator on this Office, proves the Ring was used among them, out of *Glycas* and *Cedrenus* (x). To this I may add the practice of the Modern Jews, among whom the Rabbi receiving a Gold Ring from the Bridegroom—puts it upon one of the Brides fingers, and then reads the letters of Marriage (y). Nor is it likely this People would take up this custom in imitation of the Christians, whom they so mortally hate; wherefore it is probable they received it from their Fore-fathers: Good reason was there therefore, for our Judicious Reformers to retain this Innocent, Ancient, and Universal Rite, which *Bucer* also (a Learned foreign Divine) doth well approve (z). And if any shall oppose their single Judgments to all these Authorities, they must have a high conceit of their own abilities, and yet they will scarce convince others that they have any reason for their scruples, till they bring proofs sufficient to outweigh all this.

§.II. Leaving therefore these Men to their affected singularities, we will in the next place enquire into the signification of the Ring, which may be considered, 1. By way of Allegory and allusion; 2. By way of positive Institution. The first sort of Remarks are those which are the more remote significations of the Ring in Marriage, viz. 1. As to the matter of it, which is Gold, the purest and noblest of all metals, and which endures the longest uncorrupted, to intimate the generous, sincere, and durable affection which ought to be between the Married Persons (a). 2. As to the form of it, it is Circular, the most perfect of all figures, which hath no end in it self; and therefore it was of old the Hieroglyphic of Eternity; the round form being also that which is most proper to connect such things as were separate; from whence we may learn, that the conjugal Love ought to be the most perfect of all others, and such as ought to endure for ever (b), since it hath now united two Persons that were distinct before (c). 3. As to the part where it is placed, being the fourth Finger of the left hand, which the Romans of old usually called the Ring Finger; and the Ancients generally affirm, that there comes a considerable Vessel from the heart to this finger, which therefore they thought ought to bear this pledge of Love, that from hence it might be conveyed to the Heart (d): And though some modern Criticks will not allow this (e), yet it hath been asserted by very eminent Authors of Ancient and latter times, as well Gentiles as Christians, as well Physicians as Divines (f); however, the Moral ought to be retained, viz. That the Husband doth hereby express the dearest Love to his Spouse, *Luke* xv. 22. which ought to penetrate her heart, and engage her affections to him again. If we shall add that other reason of placing the Ring on the least active Finger of the less used hand, as being less subject to wearing and injury there, and so likely to remain longest in view: This may also teach us, that these persons should carefully preserve and cherish each others Love, that so it may remain for ever. But these being only accidental documents, we come, 2 To that which the Ring signifies by the positive Institution of the Church, viz. To be a token and pledge of the Covenant made betwixt them, as is manifest from the words spoken at the delivery thereof, and from the Prayer following. It was the custom of old in all Covenants to appoint some durable thing to preserve the memory thereof (g), such was *Laban's* heap, *Gen.* xxxi. 52. *Jeshuab's* Stone-pillar, *Josh.* xxiv. 26, 27. and the money in bargains given as Earnest or pledge: Of the same Nature is the Ring in Marriage, viz. a visible and remanent token of a solemn Covenant, which whensoever they look upon, it ought to mind them of the Promises and Vows they have made to each other, and to admonish them carefully to perform the same: Nor need our scrupulous Brethren startle at our affirming the Ring to be a Rite or Ceremony instituted to signify this fidelity, or fear this will multiply the number of Sacraments; for not all the signifying signs which God instituted were Sacraments; much less can those be thought to be Sacraments, which signify only by humane Institution, as doth the Marriage Ring.

† Ordo Sponsalior. pag. 382.
(x) Annotat. ibid. p. 384.

(y) Buxtorf. Synagog. Judai. Cap. 28.

(z) Bucer. censur. p. 48.

(a) *Materia ad constantiam spectabat, forma annuli ad perpetuam unionem.* Scalig. Poet. l. 3. c. 100.
(b) *Annulus est rotundus, in signum quod nunquam debet habere finem, nisi per mortem.* Nov. Rational. divin. off. Rubeo. l. 1. c. 2.
(c) *Ut eodem pignore eorum corda jungantur.* Isidor. de divin. off. l. 2. c. 15.
(d) *Al. ab Alex. Gen. dier. lib. 2. cap. 19.*
(e) *Dr. Brown Vulg. Ex. l. 4. c. 4.*
(f) *Appion in lib. Aegypt. & ex eo Aul. Gel. no 9. Artic. l. 10. c. 10.*
Ateius Capito in Macrob. Saturn. l. 7. c. 13.
Levinus Lema. & Forrestus ap. Brown. Isidorus, & Al. ab Alexandro ut supra.
(g) *Vid. Selden. Uxor Heb. lib. 2. c. 19. in fine.*

s.III. With this Ring I thee Wed; with my body I thee Worship; with all my worldly goods I thee Endow. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.]

The Husband speaks these words, and is properly said to wed his Wife, she being reputed as it were passive in this Solemnity, because of the modesty of her Sex: The words themselves contain, 1. A declaration of the Fact [with this Ring I thee wed.] 2. An Assignment of the rights accruing to the Wife thereby, viz. 1. Honour, [with my body I thee worship.] 2. Maintenance, [with all my worldly Goods I thee endow.] 3. Here is the ratification of all, by mentioning the Sacred Trinity as Witness hereunto, [In the Name of the Father, &c.] Amen. The first words are sufficiently plain by what hath been said before, viz. That this Ring is the visible Pledge and Token that he hath taken this Woman to be his wedded Wife; and now he doth confirm the preceding Stipulation as well by positive words, as by this significant sign. Secondly. It follows therefore from hence, that all the Rights and Priviledges of a lawful Wife do belong to her; and for better assurance that she shall enjoy them, the Husband doth here recognize those Rights, and gives her possession of them just now: The first of these Rights is Honour, assigned to the Wife by God's Law, 1 Pet.iii.7. *Giving Honour to the Wife*; and this is given by saying, [with my body I thee worship,] and at the same time (as the custom in many places is) making a bow towards the Woman, which acknowledges there is a respect due to the Wife, and an engagement it shall afterwards be expressed on all occasions; he promises hereby to treat her with all courtesie and due regard, not like a Servant or Slave, but like a Partner and dear Friend. The Learned Mr. Hooker will have somewhat more to be intimated hereby, viz. That the Man takes not his Wife as a Concubine, who was of old by the Roman Laws taken only for Fellowship, but had no Honour accruing to her from her Husbands Titles or Condition: But the Man taking this Woman as a wedded Wife, declares his intention to be, by his Person to add honour and worship unto hers, so that she is to share in all his Honours (h); and Mr. Selden differs not from this, when he expounds this phrase by "*Corporis meo te dignor*, I vouchsafe thee the honour of my Body (i); that is, I esteem thee worthy of the honour belonging to my Person. I shall only add, that the same Phrase is used, and in the same sense, in the Jewish form of Marriage, described in the *Talmud* of *Babylon*, and used still in the Matrimonial Instruments of the modern Jews; wherein the Man saith, *Be unto me a Wife, according to the Law of Moses and Israel, and I (according to the Law of God) will worship, honour, maintain, and govern thee.* The second Right of the Wife is, Maintenance, which is also assigned her by Gods Law, *Exod.xxi.10. Ephes.v.29.* and is here enstated on her by the Husbands saying [with all my worldly goods I thee endow.] At which time he lays a sum of Money on the Book, part of which is his Oblation to God, being the dues to the Priest and Clark, which in this Church are no more (where Banns are published) than they were a thousand years ago, as we learn from S. Gregory (k). The rest of this sum of Money the Priest gives to the Bride, as it were by the way of Livery and Seisin, to testify her right to all the rest. The Learned *Briffonius* conjectures this Custom was derived from that Roman way of Marriage, called Coemption, wherein some Money was laid down for form sake; or else that we in England and the French did learn it of the Ancient Germans, who did buy their Wives of old (l); and of this Rite there is frequent mention in the *Burgundian* and *Saxon* Laws, as the same *Briffonius* shews (m). But whencesoever the custom came, I doubt not but the intent of it now, is to declare that the Wife hath a right to use all her Husbands goods, and therefore the Money is given to her, and not to the Parents, as it was wont to be among the Northern Nations: And we have great Authority as well as good reason for this Endowing our Wives with our worldly goods. It was a Law of *Romulus*, That the wedded Wife which was Married to a Man according to the Sacred Laws, was to have a share in all his Wealth, and his Sacred things (n). And *Cicero* affirms, they ought to have one House and all things common (o).

(h) Hooker
Ecclef. Polit.
lib. 5. §. 73.

(i) Selden. Uxor
Hebr. lib. 2.
cap. 27.

(k) *Peruenit
ad nos quod de
nuptiis rustica-
norum immo-
derata commo-
da percipian-
tur, de quibus
precipimus ut
omne commo-
dum nuptia-
rum, unius so-
lidi summam
non excedat.*
Gregor. Epist.
ad Petr. Sub-
diac.

(l) De Germanis
testatur Tac-
tus de mor.
German. de
Gothis, Johan.
Mag. histor.
Goth. l. 7. c. 9.
Vide Grot. in
Gen. xxxiv. 12.

(m) *Leges Gun-
debaldi* Tit. 13,
& 14.

Leg. Saxon.

Tit. 6. 9. 17. vide Briffon de Rit. Nuptiar. p. 26, 27. (n) — Κοινὰν ἀνίσταν εἶναι, καὶ κοινὰν τὴν ἐξουσίαν. Dion.

Haliearn. l. 2. (o) Deinde una domus, communia omnia. Offic. lib. 1.

Neither

Neither did the *Roman* Law allow of Donations made between a Man and his Wife, because they were to enjoy their Estates in common, as *Plutarch* relates (p); which communion of goods they expressed also by offering the Wife fire and water at her first coming into her Husbands House (q), and by that usual saying, "*Ubi tu Cajus, ego Cajo*, Where you are Master, I am Mistress; nor did this only continue during life, for the Laws of *Rome* do appoint the Wife to be sole Heir to her Husband dying without Issue; and if he left Children, the Wife was to have a Childs part at least, and to be reckoned as a Daughter (r). Only it is to be noted, that during the Husbands life, the Wife had no direct dominion over his Estate, nor any power to alienate or dispose of it without his consent, but only to enjoy and use it as there was occasion: And thus far the Wives power also doth extend among us at this day; as it did among the *Grecians* (from whom the *Roman* Constitutions in this matter were borrowed) who did reckon, *That the Wife and Husband ought to have all things in common*, saith *Musonius* (s). Reason also determines very strongly for this, in regard that the Wife gives her self, her Portion, and all that is hers unto her Husband at Marriage (t), *In pure Love* (saith *Macarins*) she casts her self into the hands of her Husband, saying, *I have nothing of my own, all my Goods are yours, my Estate, my Soul, my Body is yours* (u). Now (since Love deserveth love again) what can the Man do less in return to this kindness, and in compensation for what he enjoys by her, than to give her a right to his Estate also? The barbarous *Gauls* (as *Cæsar* writes) were wont to give so much out of their own Estates, as they received in Portion with their Wives; and out of those two Sums provision was made for the Woman if she proved the longer liver †. Nor may Christians come behind these Heathens, in allowing liberal Provisions to their Wives while they live with them, and assigning equitable competencies to them if they shall leave them behind them, it being unjust and unworthy in us to suffer any Person to be damnified by their kindness to us, where we are able to requite them. 3. The last part of these words, viz. [*In the Name of the Father, and of the Son, and of the Holy Ghost, Amen*] are a solemn Confirmation of this engagement we have made, being an invoking the Holy Trinity as witness to this Compact, and every branch thereof, especially this last of our enstating the Wife in our Honours and our Wealth; which if we shall not make good, we must expect the glorious Trinity, which witnessed the Promise, will revenge the Perjury on those who break it; and the Violation of this Covenant will hereby become not only a wrong to the Woman, but also an affront to Almighty God, to whom therefore in the next place we pray for grace to be bestowed on both these Persons, to enable them to perform their several duties. *Amen.*

(p) "Οτι δὲ κοινὰ καὶ γυναιξὶ εἶναι τὰ ἀνδρῶν, καὶ ἀνδρῶσι τὰ γυναικῶν.

Plut. l. de præcept. connub.

(q) Ant. Hotman de ver. Rit.

nupt. cap. 18.

(r) Dionys. Halicar. l. 2.

Ulpian. fragm.

Tit. 22. §. Sui hæredes.

Aul. Gel. lib. 18.

cap. 6.

(s) Τίς δὲ νε-
ρμίσαι κοινὰ
εἶναι πάντα καὶ
σώματα, καὶ
ψυχὰς, καὶ
χ. ἡμέτε-
ρα πάντα ἀνδρῶν
καὶ γυναικῶν.

Muson. de con-
jug.

(t) Τὸν πα-
τέρα, τὸν υἱόν,
καὶ τὸν ἅ-
γιον πνεῦμα
τοῦ κυρίου
καὶ πατρὸς
ἀμὴν.

Lucian. Dial.

Rhetor. Mag.

(u) Macar. Ho-
mil. 32.

† Cæsar de
bell. Gallic.

lib. 6. mihi
p. 174.

SECTION IV.

Of the Prayer for a Blessing on it.

S. I. **T**HE Blessing of God hath been always reputed so necessary to the right making and the true performance of Covenants, that they have been every where accompanied with Sacrifices, or some other kind of address to Heaven, and especially this Covenant of Marriage was believed by the Heathens to be inauspicious if it were not joyned with a Sacrifice (x). And we Christians (who know God was the Author of it, and is the Witness to it) are much more obliged to call upon the Divine Majesty for his Blessing on our Marriage Covenant; and for this end was the present Prayer composed; concerning which we may note in general, That as our excellent Reformers were not so in love with Novelty, as to cast out any ancient or useful part of the *Roman* Offices; so neither were they so taken with that which *Rome* calls Antiquity, as to retain any thing which was contrary to sound Doctrine. There were two Prayers in the Manual of *Salisbury*, designed to crave a Blessing on the Ring, and used in this very place; but we may justly believe they were not very ancient, because they are not in *S. Gregory's* Sacramentary; and besides, it seemed to our judicious Composers of this Office, an impious kind of Superstition, little differing from Charming or Conjurat[i]on, to use any words to convey holiness into any inanimate Creature; and to suppose the Person wearing it, should derive any blessing or grace from thence; wherefore they expunged all that tended that way, and yet retained many pious phrases used in these Prayers, but so that they turned them into an Address to God, for the confirmation of this Covenant, and a Blessing on those that now have made it, as may appear by consulting the *Roman* Forms at large, which begin, *O Creator and Preserver of Mankind, giver of Spiritual Grace, Author of Eternal Salvation, send thy Blessing on this Ring, &c.* (y). So that we have all the pure metal of these Forms, and have left the dross behind. As to the method of this Prayer, here is, 1. A description of him we pray unto [*O Eternal God, Creator, &c.*] 2. The general request made to him [*send thy Blessing, &c.*] 3. The nomination of those we make it for [*This Man and this Woman, &c.*] 4. The particular Petitions made for them. 1. Introduced by an auspicious Example [*That as Isaac and Rebekah, &c.*] 2. Enumerated in three branches, 1. Observance of their Covenant [*so these persons may surely perform, &c.*] 2. Continuance in Love and Peace [*and may ever remain in perfect Love, &c.*] 3. Obedience to all Gods Laws [*and live according to thy Laws.*] 5. The conclusion of all [*through Jesus Christ our Lord, Amen.*] All which are so plain and proper, that they will be sufficiently illustrated by a very brief discourse.

(x) *Haud enim aliter faustum felixque matrimonium putabant Romani, nisi more solenni antea libassent.*
Ant. Hotman.
de vet. rit. Nupt.
c. 29.

(y) *Manual. Salisbury. An. 1555. fol. 38.*

(z) *Τὰ αὐτὰ τῆ περιόδου ἢ φύσις ἀναπληροῖ τὸ αἰετῆ εἶναι ἐπεὶ κατ' ἀειδμὸν ἐδύναται, ἀλλὰ κατὰ τὸ εἶ-
δος. Arist. Oec. con. l. i.
Τὴν τὴν τῆ πρὸ πάντων τὸν ἀνθρώπων φύσιν, καὶ ἀθανάσιον τὴν ψυχάν. Plut. Sympo.*

S. II. *O Eternal God, Creator and Preserver of all Mankind, giver of all spiritual grace, the Author of Everlasting Life, send thy Blessing upon these thy Servants, this Man and this Woman, whom we bless in thy Name.*

The entrance into this Prayer is made by enumerating those Attributes of God which are most proper to this occasion. 1. His Eternity, to mind us of our vast distance, since he is but one, and always the same; but we are many, because we are not suffered to continue by reason of Death, *Heb. vii. 23.* we cannot subsist always in Individuals, and therefore we Marry to obtain a kind of Eternity by the propagation of our species, as the Philosophers note (z). But the very provision we make against our own Mortality, admonisheth us to adore Him who is Eternal without variation or shadow of changing. 2. We commemorate his power over our bodies on the account of his being our Creator and Preserver, *Rev. iv. 11. Job vii. 20.* and it is useful for us to look on him under these qualifications,

fications, especially at this time, because he useth holy Marriage as the instrument, by which he creates Individuals, and preserves the whole species of Mankind. 3. We acknowledge his care of our Souls, as he is the giver of all spiritual grace, 1 *Pet.* v. 10. and the Author of Everlasting Life, *Heb.* v. 9. and this we mention, because we ought to look beyond the temporal blessing of a happy Marriage here, even that we may be so happy as by grace to obtain everlasting glory hereafter: The joys of this World, even those of a blessed Marriage, are but short and uncertain; let us therefore lift up our hearts to him that hath provided certain and eternal Joys for us when all these shall cease. Having thus considered our God in his Eternity, Power, and Goodness, we begin to Petition him to send his Blessing upon these Persons, for without that nothing can prosper, and therefore it ought to be begged upon all our concerns, especially upon this great affair of Marriage: The *Greek Church* observed this, and therefore they frequently repeat this Request, *Lord bless this Marriage* (a). The Priest also is said to bless them whom he Marries, not only by pronouncing good things unto them, but by praying for a blessing on them; for though God do bless by giving good things from himself, yet Men are said in Scripture to bless in God's Name, when they pray to God for his Blessing, *Gen.* xlviii. 20. 2 *Sam.* vi. 18. *Luke* vi. xxviii. as we here do for these Parties whom we heartily desire God to bless; and we hope those whom we thus bless in God's Name, shall be blessed.

(a) ὁ κύριος τὸν
ἐυλογησάτω
τὸν γάμον τῶν
αὐτῶν, &c.
— & pp. Εὐ-
λόγησον τὸν
γάμον τῶν.
Eucholog.
pag. 386. &
passim.

s. III. That as Isaac and Rebekah lived faithfully together, so these Persons may most surely perform and keep the Vow and Covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy Laws, through Jesus Christ our Lord, Amen.]

This Example of so blessed a pair as *Isaac* and *Rebekah* were, serves both for a measure of our desires, to shew in what manner we would have this couple blessed; and also for a foundation of our hope, that God will bless these as he hath done others of his Servants before. The Offices of the Eastern Church do reckon up all the happy Instances mentioned in Scripture, saying, "Bless them, O Lord our God, as thou didst bless *Abraham* and *Sarah* — *Isaac* and *Rebekah* (going on to) *Jacob*, &c. *Joseph* and *Asenath*, *Moses* and *Zippora*, *Joachim* and *Anna* (the Parents of the B. Virgin *Mary*) *Zacharias* and *Elizabeth* (b): But this one Example may suffice, since *Isaac* is famous for his affection and conjugal Chastity, Marrying but one Wife, and living faithfully with her, even then when he might have had more; wherefore we take occasion from thence to pray that this Couple may follow their Example, and inherit or meet with the like Blessing; and particularly in three things, 1. In Fidelity: 2. In Love and Peace: 3. In Holiness. First, in Fidelity, in order to which we pray, that they may most surely perform and keep their Covenant to each other, which they have now so solemnly made, and so many ways confirmed by Declarations and Consenting, by Vowing to God, and promising to one another, by Signs and Pledges, and by all the ways that Religion can devise to make it firm and inviolable: Doubtless we have reason to pray that all this may not be in vain, for alas this Covenant cannot be broken by either Party, but with evident peril of Eternal Damnation. The good Lord therefore grant them his Blessing, and so unite their hearts, that they may think themselves happy in one another, and despise all others in comparison of their beloved Choice; that they may be able to say at last what our Royal Martyr King *CHARLES* the First said when he was near his Death, *That his very thoughts had never strayed from his beloved Queen, and that his love should be the same to his very last* (c). Such intire fidelity is there in those who make this Covenant in the fear of God, and keep it by his Grace. Secondly, We pray they may ever remain in perfect love and peace together; for Love and Peace are those inseparable Bonds that will secure their fidelity to one another, and make them truly happy. We pray therefore that their affections may not be fickle and unconstant, violent for a while, and then cool again; but that they may ever continue in Love, and then they will always be in Peace. In which request we have the *Greek Offices* to joyn with us, which pray that God will keep

(b) Eucholog.
pag. 389. item
pag. 381, &
387.

(c) Advice to
his Children,
Εἰς τὸν Βασιλ.
pag. 88.

them

(d) Ὑπὲρ τῆς
φυλαχθῆναι
αὐτὰς ἐν ὁμο-
νοίᾳ, καὶ βα-
σαίᾳ πίστει.
Euchol. p. 381.
Ἐν ἐξέλει καὶ
ὁμονοίᾳ δια-
φυλάξον. ibid.
p. 406.

them in concord and firm Faith, in Unity and in Peace (d); and for the obtaining hereof, we add, *Thirdly*, a Petition that they may live according to Gods Laws, which enjoin them fidelity, exhort them to love, and perswade them to peace: The Laws of God teach them to demean themselves with all Kindness and Charity, Sobriety and Chastity, Humility and Patience, Meekness and Moderation; so that as long as they follow these rules, there can nothing happen to shake their Fidelity, alter their Love, or disturb their Peace. Holiness is so lovely and so obliging, that it will increase their mutual affections, and make them more blessed than all earthly stores; and they are the wisest who choose such as are good rather than such as are rich, such as will live piously with them, rather than bring abundance of wealth to them; for it is not all that, without Holiness, can make them live in Fidelity, Love and Peace. These things therefore we do beg for all Married Persons, whether they be rich or poor, through Jesus Christ our Lord, and may our mighty and merciful God say thereto, *Amen*.

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(e) *Homo nō separat, i. e. violenter, sine lege, sine ratione, non enim Homo separat quos pœna damnat, quos reatus accusat, quos maleficium coarctat.*
Isidor. Hispal.

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(f) *Selden Uxor Hebraic. lib. 2. cap. 27. p. 289.*

may

(d) ὅτι τὸ
 συλαχθῆναι
 αὐτὸς ἐν ὁμο-
 νοίᾳ, καὶ ὁμο-
 καίᾳ πίσει.
 Euchol. p. 381.
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(e) Homo nō
separat, i. e.
violenter, sine
lege, sine ratio-
ne, non enim
Homo separat
quos pœna
damnat, quos
reatus accusat,
quos malefici-
um coarctat.
Isidor. Hispal.

(f) *Selden Uxor
Hebraic. lib. 2.
cap. 27. p. 289.*

may observe all the Offices of Marriage as well in the Western as the Eastern Church do nominate the three Persons of the glorious Trinity, the words of the Greek Office being these, *The Servant of the Lord, N. is Married to the Handmaid of the Lord, N. in the Name of the Father, and of the Son, and of the Holy Ghost*, which hath some affinity to this our Publication; but the end in all these forms is certainly the same, viz. by setting God's Name to this Sacred Contract, to make it Hallowed, Reverend, and Irreversible.

s. III. God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come, ye may have life Everlasting, Amen.]

(g) *Hæc ergo similitudine fit nunc in Ecclesia, quæ tunc factum erat in Paradiso.* Isidor. de Ecclef. off. l. 2. c. 19.
(h) Tertul. ad uxor. p. 172.
(i) Sacramentar. Gregor. Mag. p. 385.
(k) Concil. 4. Carthag. Can. 13. An. 398. Concil. Winton. An. 1076. ap. Spelm.
(l) Leges Edmundi, cap. 5. ap. Spelm. Tom. 1. An. 944.

The Marriage being made in the Name of the Holy Trinity, the Fountain of all Benediction, we may now expect a Blessing from thence, and therefore the Church pronounces this Benediction upon the Covenant now made, and the Persons entering into the same; which is done in imitation of Almighty God, who concluded the first Marriage which he himself made in Paradise with a Blessing, Gen. i. 28. and it is fit we should follow his example (g). For the Church hath done so in all Ages: Tertullian tell us in his time *the Churches Blessing did Seal the Marriage* (h); and the old Name of the whole Office in the Western Church was, *The order for blessing the Spouse* (i), *the Benediction of the Priest* (k); or more Emphatically, *The Blessing of God* (l). The Greek Offices do well agree also with ours in this point, for there the Blessing runs thus, *The Father, the Son and the Holy Ghost, the most Holy and Consubstantial Trinity, the Fountain of Life, who have one Divinity and Kingdom, bless you, and give you length of days, fruitfulness, increase of Piety and Faith, fill you with all the blessings of this Earth, and make you fit for the enjoyment of his excellent promises, &c.* As for the present form, it may justly be said to be of a Divine Original, being a Christian Paraphrase upon that Blessing which God himself indited, Numb. vi. 24, 25, 26. *The Lord bless thee, and keep thee, the Lord make his Face to shine upon thee, and be gracious unto thee; the Lord lift up his Countenance upon thee, and give thee Peace.* The Name of the Lord is three times repeated, once in each verse, with respect (no doubt) to the Holy Trinity, more fully to be revealed under the Gospel; wherefore we have only explained that mystery, and more largely given the signification of that comprehensive word [Peace] and the rest is the very same. For first, We pray that the Holy Trinity may please to [Bless them] that is, bestow upon them the good things of this Life, Health, Wealth, Plenty, and Prosperity. 2. To [preserve and keep them,] that is, to deliver them from the Evils of this Life, Sickness and Want, Discord and Distress. 3. To [look mercifully upon them with his favour] that is, to remove all spiritual Evils from them, in pitying their natural Infirmities, pardoning their manifold Sins, and saving them from their Ghostly Enemies. 4. To [fill them with all spiritual Benediction and Grace,] that is, to bestow all spiritual gifts and graces upon them, Wisdom and Piety, Faith and Charity, Meekness and Patience, Temperance and Chastity, &c. 5. To grant them [so to live together here, that they may have Life Everlasting hereafter,] that is, that after an innocent, sweet, and virtuous life, they may both meet in Everlasting glory in God's Heavenly Kingdom. And Oh how comprehensive, and how desirable is this Blessing! which doth contain the enjoyment of all good, and the freedom from all evil, Temporal, Spiritual and Eternal, what can we wish more? How great a benefit is it to be thus blessed by God's Commissionated Ambassador! who not only prays for these blessings, but also imparts them, Numb. vi. 27. The Priests Blessing is of great efficacy with God, and shall be very beneficial to us, if we duly prepare our selves to receive it, Amen.

P A R.

PARTITION III.
OF THE
Concluding Devotions
AFTER
MATRIMONY.

SECTION I.

Of the Psalms or Hymns.

§. I. **T**HE Marriage Covenant being now compleated, the Church will not dismiss the Assembly till the Office be solemnly concluded with such Devotions as may tend to impress it more deeply on the minds of the Parties, and obtain a greater measure of Grace upon this Divine Ordinance; there remain yet therefore the Hymns, the Prayers, and Exhortations which finish this holy Rite. And that this Religious Part of the Service may become more reverent, and more regarded, the Married Couple are here ordered to follow the Priest into the Choir, and kneel upon the steps of the Altar; whereby also we preserve the Memory of that pious and ancient usage of administering the Sacrament of the Lords Supper to the Bridegroom and Bride on the Wedding day, of which we will say more in the end of this Partition, *See ult.* turning our discourse now to the first sort of these concluding Devotions, which are the *Psalms or Hymns*, and those will presently appear very fit to attend our Marriage Solemnity, being ever reputed a time of Joy, and generally waited on with Musick and Songs. *Solomons* Royal Spouse was brought to him with joy and gladness, *Psal.* xlv. 15, 16. and in the Nuptials of the Gentiles, nothing more usual than Minstrels and Musical Instruments (*m*), Songs to *Hymen*, *Epithalamiums* and *Fescennine Verses* (*n*); but these being expressions of a looser Mirth than becometh Christians, the Church hath hallowed our Joy by choosing Holy Psalms for the exercise and expression thereof, for we are taught to *rejoyce in the Lord always*, *Phil.* iv. 4: and when we have occasion to be Merry, we are bidden to *sing Psalms*, *Jam.* v. 13. Wherefore here are two Psalms prescribed, *Psal.* cxxviii. & lxvii. but the first is most frequently used, and therefore requires the larger consideration. And doubtless this cxxviii. *Psal.* is the most proper of all other for this occasion, so that Commentators affirm it to have been at first drawn up for an *Epithalamium*, or holy Marriage Song (*o*); and it is likely the ancient Jews used it at their Nuptials; for the composition of the Psalm declares it could be designed for no other occasion, which may be the reason why all Christians in the World put it into the Marriage Office: In the Greek Church they begin the Solemnity with this Psalm, which is sung by the Priests, and the People answer at the end of every Verse, *Glory be to thee, O our God, Glory be to thee* (*p*). In the Roman Church it begins the latter part of the Office, as it doth

H

with

(m) — *Missæ hæc facce Hy-
menæum, tur-
bann, lampadas,
tibicines. Te-
rent. Adolph.*

*Act. 5. Scen. 7.
(n) Vid. Brisson.
de ritu Nupt.
pag. 83. &
p. 90, 91.*

(o) *Est hic
Psalmus em-
mædæus & dō-
y & scriptus
in laudem, do-
ctinam, &
consolationem
eorum, qui aut
versantur in
conjugio aut id
genus vite in-
gressuri sunt.
Moller in *Psal.*
128. & Muscul,
(p) *Eucholog.
offic. Coron.
pag. 386.**

(q) Manual. sec.
ulum Sarum.
Ord. Sponfal.
fol. 39.
(r) Selden. Ux.
Hebraic. l. 2.
cap. 27. p. 289.

with us (q); and in other reformed Churches also it hath a like place (r). So that the consent of the whole World recommends it to us, and so doth its own excellency also, for it contains the Blessings belonging to Piety, which are, 1. Generally laid down, *ver. 1.* 2. Particularly enumerated: First, As to our own Family in private: Secondly, As to the whole Church and the Publick: Thirdly, As to both together. The private Blessing shall descend, 1. Upon our own Persons in the success of our Labours, *ver. 2.* 2. Upon our Wife in her fruitfulness, *ver. 3.* 3. Upon our Children in their number and hopefulness, *ver. 4.* The publick Blessing is, 1. Generally promised, *ver. 5.* 2. More especially declared in the prosperity of the Church, and the Peace of the State, *ver. 6.* Lastly, both the publick and private blessings of Piety are conjoynd, *ver. 7.* All which will be more plainly observed by the following brief discourse upon each part.

S. II. Psal. cxxviii. ver. 1. Blessed are all they that fear the Lord, and walk in his ways.] The last Office the Priest performed, was to pronounce a Blessing, to which this Verse is very properly subjoynd, as containing the only and certain way to receive that Blessing, *viz.* by the fear of the Lord, especially if our fear of God be not only a verbal profession, but be demonstrated by a suitable conversation, even by walking in his ways; for he only truly fears God, who is afraid to displease him by forsaking the paths of his Commandments, in which whosoever walk, here is an assurance they shall be blessed; and this ought particularly to encourage the Married Couple to become sincerely pious, that they may inherit that desirable Blessing, which they so lately received from the Priests hands.

Ver. 2. For thou shalt eat the labour of thine hands, O well is thee, and happy shalt thou be.] If you be truly pious in this Married Estate, though the necessities thereof will require your care and pains, yet you may comfortably undergo that labour, since God will grant you the happiness to enjoy the fruit thereof: He hath enjoyed all to labour, *Gen. iii. 19.* and though this seem the difficultest way of getting our Living, yet 'tis the honestest: The unjust Man, and the Sluggard eat the fruit of other mens labours; the Covetous Man cannot endure to eat the fruits of his own; and many Sinners have that which they have labour-ed for, snatcht from their very mouths by Gods just Judgment, *Dent. xxviii. 30, 31.* But that which the Pious Mans industry gains, is so preserved by Providence, that he himself enjoys it with much comfort, and is thereby encouraged to go on in that Holiness, which will make him happy here and hereafter also, which the Jewish Doctors make to be the sense of that doubling the phrase, *O well is thee, and happy shalt thou be;* that is, thy Piety will make thee happy in this World, and blessed in the World to come (s). And so S. Paul saith, *Godliness hath the promise of this life, and of that which is to come,* 1 Tim. iv. 8.

Ver. 3. Thy Wife shall be as the fruitful Vine upon the Walls of thy house.] Moreover the Blessings of a Pious Man shall not be confined to himself, but he shall be blessed in his Family; and first his Wife, the nearest and dearest Relation therein, shall be an Ornament and a blessing to his House, and bring forth many sweet and lovely Children; and though for the weakness of her Sex, she may be likened to a Vine which grows not without a stay, yet the pious Husband will be a support to her; and the Virtuous Wife will also be a comfort to him, and God will make them happy in one another, so that those who are now Married, and desire to be thus blessed, are highly obliged to live religiously together, and then they shall obtain this their desire.

Ver. 4. Thy Children like the Olive-branches round about thy Table.] But because it is not many, but good Children that make the Parents happy; the Divine Blessing which belongs to the Pious Man, shall descend upon his Children also, so that they shall not only be numerous, but towardsly and healthful, fair and flourishing, they shall be certainly his own off-spring (t), and shall also imitate his Piety, being dutiful and affectionate, and like those Olive Plants, which because they are always fresh and green (u), the Eastern People use to plant about their Tables in their Gardens as well for shade as Ornament, so his Children shall grow up in his Family, and become very useful and profitable

(s) Chal. Pa-
raph. *Beatus tu
in mundo isto,
& bonum erit
tibi in mundo
venturo.*

Ita alibi,
— *Est pa-
nem cum sole
edas — dum
operam navas
legi, beatus es,
& bene tibi
erit, viz. beatus
in hoc seculo
es, & bene tibi
erit in seculo
futuro.* Pirck.
Aboth.

(t) Norat R.D.
Kim. *Quod ole. e
non possit altera
arbor inseri.*
Drus. Prov.
Clas. 2. lib. c.
(u) Psal. lxxv. 10.

profitable to him, they shall be a Credit and a defence to the Pious Man in his old Age, *Psal. cxxvii. 4, 5.* so that he shall have cause to bless God that brought him into the married estate, in regard he derives so many and so great comforts from Gods Blessing upon the same.

Ver. 5. *To, thus shall the Man be blessed that feareth the Lord.]* Let all therefore, and especially Married Persons, consider how many, and how great Blessings attend upon a Holy and Religious life, and let them be well assured that all these Promises shall be performed; if they will fear the Lord, and walk in his ways, they shall be blessed in their own persons, blessed in their Wife and Children, blessed in this World, and happy in the World to come; and surely this will be a sufficient engagement to them to become truly Pious, if they do seriously think upon it; and yet their reward shall not only be in these private Blessings, but they shall be publicly blessed *thou*, as we are in the next place about to shew.

Ver. 6. *The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in Prosperity all thy life long.]* For their Piety shall bring down Blessings upon the Church and State; the Prayers which they make in Gods House for the welfare of all his People, shall be heard and accepted; the true Religion shall be established and the Worship of God secured; the Kingdom in which this good Man lives, shall be quiet and free, rich and populous, abounding in plenty and prosperity, and in the happiness of the Church and Nation He shall be happy also; he shall have the comfort of seeing it, and the benefit of sharing in it, as long as his life doth last.

Ver. 7. *Hea, thou shalt see thy Childrens Children, and Peace upon Israel.]* Nor shall the holy Mans life be any shorter, because it is so prosperous, for long life is one of those Blessings which God hath promised to those that fear him; so that as the pious Man shall be happy at home and abroad, so he shall long enjoy that happiness, for God will keep him from sickness and untimely death, and let him live to see his Children, not only Men, but Fathers; his Family shall spread into many prosperous branches, and his Country shall flourish in Peace for many Generations. Let all this therefore engage, you especially, who are now to build a Family, to become truly Virtuous, and then you shall obtain all these great and lasting Blessings to you and yours; believe it firmly, try it speedily, and bless God for it heartily, saying,

Glory be to the Father, &c.

As it was in the Beginning, &c.

s. III. *Psal. lxvii.* This Psalm is also added for variety, and sometimes used, being a very excellent Hymn in it self, as we have shewed in our discourse upon it, *Companion to the Temple, Par. 1, Sect. xvii.* To which we shall only add, that it is also very suitable to this occasion, Petitioning in the very first Verse for the accomplishment of the Blessing lately pronounced, *viz. That God may look upon these Persons mercifully with his favour; for here we pray that God may bless us, and lift up the light of his Countenance on us, and be merciful unto us.* And since the Marriage of Christians is the way to enlarge the bounds of the Church, and propagate the Gospel, we pray here *ver. 2.* That Christian Marriages may be so fruitful, as that Gods Name may be made known by their spreading off-spring throughout all the World, *ver. 3.* so that all People may praise our God, which we know will tend to the benefit of all Mankind; for the more Praises ascend to Heaven, the more Blessings will descend upon the Earth, and all that dwell therein: There is a happy Reciprocation, God's blessing us makes us fruitful, and our increase will bring in more to praise God, and the more we praise him, the more he will bless us; and the more he blesses us, the more we shall love him and fear him still: In the hopes therefore of this Mercy, we do heartily praise him now, saying, *Glory be to the Father, &c.*

SECTION II.

Of the Supplications and Prayers.

§. I. **I**T is the Apostle's command, that in every thing, by Prayer and Supplication with Thanksgiving we do let our requests be made known to God, Phil. iv. 6. in obedience to which Divine Rule, we think it especially necessary in so weighty a matter as Marriage, to make our Requests to God as well by the former Hymn, as by these present Supplications and Prayers; and the Blessings we are to crave, are so many and so considerable, that we do address our selves in various Methods to Almighty God for them; preparing our selves thereto (according to our usual manner) by that humble and ancient Form, [Lord have mercy upon us, &c.] of which we have spoken before †. To this we subjoyn the Lords Prayer, which ought to introduce and Authorize, Sanctifie and make way for all our other Petitions, following herein the pattern, not only of the Latin, but the Greek Church (x), where the Lords Prayer is introduced by a short Litany towards the conclusion of the Matrimonial Office. And being thus prepared, we proceed to the Supplications properly so called, which are certain short and devout Versicles chosen out of the Psalms, with proper Answers annexed thereunto, which the People are to joyn in; for since the Company consists of none but such as profess themselves Friends to the Married Persons, it may justly be expected they should all bear a part in begging God's Blessing on them; and that they may do this more effectually, we will briefly illustrate the Particulars.

† Comp. to the Temple. Par. I. Partit. II. Sect. II. §. 3. p. 357. (x) Eucholog. officium Coron. pag. 393.

1. **Lord save thy Servant and thy Hand-maid.** Answ. **Who put their trust in thee.**] This is taken out of *Psal.* lxxxvi. 2. and implies, that since these two Married Persons have declared their only hope to be in Gods help, as well by praying for it themselves, as by bringing their Friends to joyn with them in this request; Therefore we pray that God may preserve and save them in this World, and the World to come, that so they may not be disappointed of their hope: if they had not trusted in Gods mercy for a blessing on their Marriage, they durst not have undertaken it; and since they do thus rely on the Divine Goodness, Lord, let them not be ashamed, or fail of their desire and expectation.

2. **Lord send them help from thy holy place.** Answ. **And evermore defend them.**] This is taken out of *Psal.* xx. 2. and is a Prayer for the performance of that gracious Promise made in the cxxviii. *Psal.* ver. 6. (used but now for the Hymn) viz. *The Lord shall bless thee out of Sion.* And doubtless it is a great felicity for us necessitous Creatures, when all our Prayers made in Gods House, in the time of our distress, are prevalent, and do procure such help from Heaven for us, that we are always sustained or delivered: They will need Gods help to assist them in doing good, his protection to defend them from many Evils, and we pray they may have both his help and defence now and evermore.

3. **Be unto them a Tower of strength.** Answ. **From the face of their Enemy.**] This is taken out of the old Greek and Latin Versions of *Psal.* lxi. 3. (y). *David* assures us, God had been an impregnable Tower to him, even when his Enemies set their faces against him with all imaginable fury; and we pray that the same God may keep these persons as safe from all their Spiritual and Temporal Foes, as if they were intrenched in the most invincible fortress.

(y) Πύργος ἀπὸ προσώπου ἐχθρῶν. LXX. Turris fortitudinis à facie inimici. Vulg.

4. **Lord hear our Prayer.** Answ. **And let our cry come unto thee.**] This is taken out of many *Psalms*, where it is frequently repeated, *Psal.* lxi. 1. and cxi. ii. 1. & v. 1. And it stands exceeding properly in this place, looking back to the preceding Supplications, and enforcing them by a fresh and importunate address

address to God to hear them, and also looking forward to the succeeding Prayers, making way also for them, by earnestly requesting they may become effectual: In short, we here desire that the cry of our Supplications may reach to Heaven, and the Petitions of our Prayers may be heard and answered; and what can be a more proper conclusion for these Supplications, or a better Introduction to the following Prayers than this?

s. II. The Prayers which follow, are Three; The first for God's Grace and Blessing, especially in Spirituals. The second for the great Temporal Blessing, viz, Fruitfulness in Children. The third for the accomplishing that which is mysteriously signified by Holy Marriage. The first Prayer hath three Parts: 1. A Petition for Spiritual Grace, to make them Holy. 2. For the Divine Blessing, to make them Happy. 3. The end of both these Requests. On each of these we will briefly remark.

1. **God of Abraham, God of Isaac, God of Jacob, bless these thy Servants, and sow the Seed of Eternal life in their hearts, that whatsoever in thy Holy Word they shall profitably learn, they may indeed fulfil the same.**] This Petition is introduced with those ancient Titles of God, who hath called himself of old, *the God of Abraham, &c. Exod. iii. 6. Matth. xxii. 32.* and we invoke him by calling him the God of these Patriarchs, because they were the Fathers of that People which was the only Church of God for many Ages, and they are the Fathers of the Faithful to the end of the World; moreover, they were blessed with holy and fruitful Wives, so that many Nations sprung from them: being therefore to Petition for the like blessings, on this Pair, that those blessed Patriarchs enjoyed, we encourage our selves by mentioning their Names, who were so happy in their pious and auspicious Nuptials. The first Petition is for the chiefest good, viz. that which is good for their Souls, even that God may make the good Seed of his Holy Word to grow up in their hearts, so as to make them holy here, and happy hereafter: And this we beg with respect, both to the foregoing *Psalms*, and the following Exhortations, wherein there are excellent documents taken out of holy Scripture; but unless God do imprint them on their hearts, they will be in vain. The Word of God is often compared to good Seed, and because the fruit of obeying it is immortal glory, therefore it is called *the Seed of everlasting life*. Now since we speak it only to the ear, we pray that God may make it take root in their hearts, *Jam. i. 21, 22*, and then we shall behold the fruits of it in their Deeds and their Conversation, and they will meet with the reward of that obedience in the life everlasting. We have already taught them out of Gods Word the ends of Marriage, the conditions of the Covenant, the Blessings attending on pious Nuptials, and we shall teach them presently their several duties to one another out of the same Divine Oracles. God grant this excellent Seed may not be cast away upon them, but that they may entertain it in honest and good hearts, and produce the fruits thereof in their lives, and then they shall live for ever. That which is born of corruptible Seed is frail and mortal; but the Word of God is incorruptible Seed, by which if we be regenerate and born again, we shall become immortal, and live for ever: Wherefore, before you pray for the Birth of others to live in this mortal life, take heed to obey Gods Word, and pray for his Blessing on the instructions thereof, that you your selves may be born again to live the life of Glory, *1 Pet. i. 23*.

2. **Look, O Lord, mercifully from Heaven upon them, and bless them; and as thou didst send thy blessing upon Abraham and Sarah to their great comforts, so vouchsafe to send thy Blessing upon these thy Servants.**] This second Petition is for Gods Blessing, which is desired in the most humble manner, and in the phrase of holy Scripture, *Deut. xxvi. 15. Isai. lxiii. 15*. We remember that God is in Heaven, and we upon Earth, and there is a vast distance and disproportion between us, only his Mercy moves him to pass by our unworthiness, so that he doth not despise us for our meanness, but is pleased to look down upon us from the Throne of his glory, when we call upon him for succour; and such Mercy we desire him now to shew to these two, who perhaps

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are gay and gorgeous in the eyes of Men ; but it will allay all the Vanity which their bravery might puff them up withal , to consider this glorious Majesty, who is so infinitely above them, when they are at the highest pitch, that it is a great condescension in him to look down upon them, and they must go to him upon their knees to beg a blessing. Now if they desire this humbly and earnestly, there is great hopes of prevailing, in regard we have an encouraging instance before us of a blessed pair, whom God did grant the like favour unto. The Roman Office of old did here name *Tobias* and *Sarah* the Daughter of *Raguel*, which being but an Apocryphal story, our prudent Reformers changed the example into that of *Abraham* and *Sarah*, whom the Canonical Scripture assures us to have been eminently blessed, *Gen. xvii. ver. 5, 6, 15, 16.* In so much, that it became usual with those who blessed others, to mention the name of *Abraham*, which is the meaning of that promise, *I will make thy name great, and thou shalt be a blessing*, *Gen. xii. 2.* that is, *Thou shalt be that blessing whereby men shall bless others*, saying, *God make thee like Abraham* (2). *Fagius* also notes, when the Jews would bless a Woman, they say, *God make thee like Sarah, and like unto Rebekah* (a). Yea, the modern Jews in their present Marriages, do still use that joyful Acclamation made at the Nuptials of *Boaz* and *Ruth*; *The Lord make the Woman that is come into thy House, like Rachel and Leah, which two did build the House of Israel* (b). But the Greek Office is most full to this purpose, where the Priest saith to the Man, *Do thou worthily like Abraham, be thou blessed as Isaac, and multiplied as Jacob, going on in peace, and keeping the Commandments of God in Righteousness*: Then to the Woman he saith, *Do thou worthily like Sarah, and rejoice like Rebekah, be thou multiplied as Rachel, delighted in thy own Husband, keeping within the bounds of the Law, so will God be well pleased* (c). And in the old Roman form, contained in *S. Gregory's Sacramentary*, they were wont to pray that *she may be amiable to her Husband as Rachel, wise as Rebekah, of long life and eminent fidelity as Sarah* (d). We have therefore great Authority for the mention of this holy Patriarch and his Wife; and we have good reason also, that the mention of so blessed a Couple may excite these two to imitate their piety, and quicken them to hope for the like blessing.

3. *That they obeying thy will, and always being in safety under thy Protection, may abide in thy Love unto their lives end, through Jesus Christ our Lord, Amen.* This is the end of both the former Requests, viz. Therefore we beg the grace of God, that they may obey his will; and therefore we pray for his blessing that they may continue in safety under his protection. We would have them both holy and happy, and then they will be obliged to abide in the Love of God to their lives end; for how can they be so base to despise his Love, or so vile as to forfeit his favour, who doth renew their souls with his Grace, and preserve their persons by his Providence? Surely they will ever remain in Gods Love, and his Love is compleat felicity: And now what better things can we devise to ask, or what nobler ends can we aim at in asking, than those contained in this Prayer, which we here seal with the Name of Jesus? *Amen.*

S.III. *The second Prayer* is for the procuring that special blessing which is the great end of Marriage, viz. Children, and therefore the Rubric orders it to be omitted, if the incapacity of the persons make it unlikely to prevail. Now no usage is more ancient in Matrimony than this, to wish the Parties may be fruitful; this was God's blessing to *Adam* and *Eve*, *Gen. i. 28.* This was the Prayer of *Rebekah's* Friends, when they sent her to *Isaac*, *they blessed Rebekah, and said—Be thou the Mother of Thousands of Millions*, *Gen. xxiv. 60.* and to the same purpose was that Prayer for *Boaz* and *Ruth*, chap. iv. 11, 12. And in all Offices of Marriage, there are some Petitions that the Woman may bear Children; this is frequently repeated in the Greek Liturgy (e), and mentioned also in the Latine Forms (f). But this excellent compofure is the fullest of all other, containing 1st. an Introduction, declaring, 1. To whom we Pray, [*O merciful Lord, &c.*] 2. Why we pray to him, [*by whose gracious gift, &c.*] 2. ly. The Petitions. 1. For the Production of Children, [*We beseech thee assist with thy Blessing, &c.*] 2. For the Education of them,

(2) Ita Munster
e R. R. explicat
locum. Gen.
xii. 2.
(a) P. Fagius in
Gen. xlviii.
ver. 20.
(b) Ruth iv. 11.
vid. Grot. in
locum.

(c) Eucholog.
offic. Coron. p.
393.

(d) Sacramen-
tar. Greg.
M pag. 385.

(e) Καὶ τὸν καὶ
ἀλλὰ καὶ τὸν καὶ
ἐκείνους. Euchol.
offic. Coron. p.
387. 389. 393.
(f) Sit fecunda
infans. Ma-
nual. Sarisb.
p. 44.

them, [and also live together so long, &c.] 3. The conclusion [through Jesus Christ, &c.]

1. **Merciful Lord and Heavenly Father, by whose gracious gift Man-kind is increased.]** This Introduction lays an excellent foundation for the following requests, setting Almighty God before us, 1. As a merciful Lord, who when all Man-kind were forfeited to his Justice by sin, so that he might have suffered the whole species to perish; yet he was pleased to give unto Man, Children to supply his place after him; and though single Persons must dye, yet others are daily born and raised up in their stead, through God's mercy. Who 2. is called our Heavenly Father, because he is the principal cause of our Creation, and our Earthly Fathers are but the instrumental and subordinate causes of our being; whence (saith *Clemens Alex.*) we are forbid to call any Man Father upon Earth, Matth. xxiii. 9. that is, *To account our natural Parents the sole causes of our being, and to honour them more than God (g).* We must therefore look up to him who is the Father of all, as the next words import. By his gracious gift Man-kind is increased, and therefore if we desire Children, we must pray to him for them; *Children are a Gift that cometh of the Lord*, Psal. cxxvii. 4. The Jewish Writers reckon three Keys that God never intrusted in the hands of any Servant, and one is, *The Key of the Womb, (h)* which made *Jacob* gravely to check *Rachel* murmuring at him for want of Children, by saying, *Am I in Gods stead?* Gen. xxx. 2. where the *Chaldee Paraphrase* reads, *Shouldst thou not have asked them of God, who hath with held them (i)?* It is he (saith *David*) who maketh the Barren Woman to keep House, and to be a joyful Mother of Children, Psal. cxiii. 8. and all good Men have been wont to own their Children to be God's gifts unto them, Gen. xxxiii. 5. *Isa. viii. 18.* To him therefore do we pray in this case.

2. **We beseech thee assist with thy Blessing these two Persons, that they may both be fruitful in procreation of Children.]** To this great Father and increaser of Man-kind, we make our Applications for a Blessing upon the Marriage of these two Persons, that a numerous and hopeful Issue may spring from it; for if his Blessing be restrained, though they be never so young and strong, never so fresh and fair, they may dye Childless, which is a great misfortune in the esteem of all Men: We know that *Hannah* obtained a Son by her Prayers, when she had desired and wanted one many years, *1 Sam. i. 10.* and we may be assured that God is able to grant this Blessing to us, if he see it fit for us; and therefore let us beg this mercy from him who only is able to bestow it; and pray that we may not want that comfort of our Marriage, which was the main end of its Institution, and the chief motive to our undertaking that Estate.

3. **And also live together so long in God's love and honesty, that they may see their Children Christianly and Vertuously brought up to thy praise and honour, through Jesus Christ our Lord, Amen.]** The Blessing of Children is not compleated till they be Educated and brought up; and it is a great misfortune to leave our Children to the care of others, who seldom regard them with the affections of a Parent, when once they are helpless Orphans: Wherefore we pray in the next place, that the Parents themselves may live so long and so lovingly together, that they may unanimously promote their own Childrens Education, which is as great a kindness as the bringing them into this world, and in some sense, a greater: Whence *Alexander* was wont to say, He loved his Master no less than his Father, for by the one he became a Man, and by the other a good Man (k); and if we leave them never so vast an Estate, it cannot compensate them for the want of Education, nor will they know how to manage either themselves or their Estate without it: And if we can leave them nothing, yet if we bring them up in Learning and Virtue, they are secured sufficiently against want, and in the fairest probabilities for advancement. Wherefore if God do spare the lives of Parents, it is chiefly for this end, that they may give their Children the best Education they are able; and they that slip the time of Youth, (which is most apt to take bad impressions, if good be not first imprinted) these Parents do a mischief to their Children, which never can be redressed; we pray therefore that Parents may not only bring forth

(g) Μη αἰτῶν
ἡγοῦσθαι τὴν
σπείραντα ὑ-
μῶν τὴν καρ-
πὸν σπείρειν,
τὴν ἑστίας ὑ-
μῶν, ἀλλὰ
σωματὸν γε-
νέσθαι. Clem.
Al. Strom. 3.
(h) Paraph.
Hierosol. Gen.
xxx. 22.

(i) Nonne à
facie Domini
dehuisse petere,
qui prohibuit
te? Chal. par.
ib.

(k) Ὡς δὲ ἐκεί-
νον μὲν ζῶν.
διὰ τὴν δὲ
καλῶς ζῶν.
Plutar.
Qui praecep-
torum sanctorum
voluerit parentis
esse loco
Juv. Sat. 7.

(1) *Tua enim, Domine, Providentia disposuit — ut quod generatio edidit ad mundi ornatum, regeneratione ad Ecclesie perducatur augmentum.* Greg. Sacram. pag. 385.

(n) *Πατήρ ἀγαθὸς καὶ ἐλεήμων, κλέμεις.* Clem. Al. Protrep.

(o) *Nihil in te & in patre suo vident, quod si fecerit, peccet. — ne discat in tenero, quod ei postea dediscendum est.*

Hieron. ad Lectam, Ep. 7.

(p) Al. ab Alexandro, l. 2. c. 25.

forth Children, but bring them up, *First*, Christianly, that is, by bringing them to holy Baptism, to make them Members of the Christian Church, and Heirs of the Kindgom of Heaven; for it is one main end of Marriage, that it may be the Nurfery of the Church, and the replenisher of God's Heavenly Kingdom (1). Yea, the Divine Plato saith it should be the main end of our desiring Children, *that they may fill our vacant places, and praise God in our stead, when we are removed from hence.* Let it be our care therefore to instruct our Children in the true Christian Faith, and ground them firmly therein; the want of which early institution, will expose them to Atheism or Faction, to Apostasie and Superstition; for none are of many Religions but those that never well understood any; nor do any forsake the true Religion so soon, as those who never fully were instructed in it; and sure they bring up their Children like Brutes, and worse than Heathens, who do not Principle them aright in the Christian Faith: Yet knowledge is not the only thing to be instilled into our Children; we must take care that their manners be answerable to their understanding. And *secondly*, we must take care they be Vertuously brought up also, that is, we must accustom them betimes to be humble and modest, diligent and frugal, temperate and sober, to be courteous and patient, true in their words and deeds, dutiful and respective to their Parents and all their Superiors: And because example will teach them this sooner than precepts, we pray that the Parents may live together in Godliness, Charity, and Honesty: An evil Father can scarce expect a good Son (n). Let Parents therefore, saith S. Hierome, be careful their Children see nothing in them which is evil, nor learn nothing from them which they must unlearn again (o). Pythagoras bids us *Reverence a Child*; and Cato turned Manlius out of the Senate for saluting his Wife before his Daughter (p). Doubtless it is a mighty folly to be so tender and indulgent over our Childrens bodies, and not to be as fearful lest evil happen to their souls, since in reason we ought to be more afraid of their being corrupted by ill manners, than maimed in their Limbs, the one bringing but a Temporal, the other an Eternal inconvenience on them: Let us therefore shew our selves truly wise and loving Parents, by bringing up our Children religiously and severely, which will tend so evidently to the Childrens benefit, that it is a Proverb among the Greeks, *The sharpest Father hath the wisest Son*; and besides, their virtuous Education will tend also to our own great comfort, and to the glory and praise of God (as is noted in the Prayer) We shall be abundantly satisfied in our Marriages, and God will be glorified by them, when Religious and Vertuous Children spring from them, to succour us in our old age, and to serve God from one Generation to another: No wonder therefore if we do earnestly beg so great a blessing in so prevailing a Name as that of Jesus Christ our Lord, *Amen.*

§. IV. The last Prayer is made for the accomplishing of those duties which are mysteriously signified by holy Marriage; and it is the most Ancient of them all, the beginning thereof being used by Tobias upon his Marriage, *Tobit viii. 6.* and the substance thereof is found as well in the Euchologion (q), as in the Sacramentary of S. Gregory (r), and it is not inferior to either of the former in the method and comprehensiveness thereof, as it is now prescribed in our Liturgy: It contains two principal parts, 1. The grounds of our hope premised, 2. The matter of our desires inferred from thence. First, the grounds of our hope are derived, 1. From the Original Institution of Marriage in the Old Testament, [*God, who by thy mighty power, &c.*] 2. From the mysterious application of it in the New, [*God who hast consecrated the state, &c.*] Secondly, The matter of our desires. 1. For the Man, that he may do his duty, declaring, 1. What it is [*Look mercifully upon these thy Servants, that both this Man may love, &c.*] 2. In what manner it must be performed, [*as Christ did love his Spouse, &c.*] 2. For the Woman, that she may do her duty, intimating also, 1. What it is, [*and that this Woman may be loving, &c.*] 2. How it may be performed [*and in all quietness — be a follower of holp, &c.*] 3. A request for both together; 1. For their Temporal happiness [*Lord bless, &c.*] 2. For their Eternal felicity, [*and grant them*

(q) *Ὁ Θεὸς ὁ ἀρχαῖος καὶ ὁ ἀκατακτάτος, ὁ ἀνεκτίκτος καὶ ἀπαράκλητος, ὁ ἀσύνετος καὶ ἀσύνετος, ὁ ἀσύνετος καὶ ἀσύνετος, &c.* Euchol. offic. Coron. p. 387, 388. (r) *Deus qui potestate virtutis tue de nihilo cuncta fecisti, &c.* Greg. Sacram. p. 385.

them to inherit, &c.] Of these parts we will now briefly discourse.

1. **God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of Man (created after thine own Image and similitude) Woman should take her beginning, and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one.**] To encourage us to ask many and great Blessings for these now Married Persons, we do first commemorate the original Institution of Marriage, beginning with a memorial of the Creation of all things, to mind us of Gods mighty power, who having no pre-existent matter to work upon, did raise this goodly fabrick of the World by the power of his bare word, so that we are sure he is able to do for us whatever we can desire: And we may hope he will be as ready as he is able to help us, since he is the Creator of Man also in a peculiar manner, he being made with more deliberation than any other Creature, *Gen.i.26.* and not till all other things were first set in order, that he for whose sake the whole World was made, might be brought into a well-furnished House, and sit down to a spread Table (s). He was made also in the Image of God, not in the figure of his Body, but the endowments of his mind (t), *Colos.iii.20. Ephes.ii.23.* so that any request put up for such a noble Creature to such a mighty and merciful Creator, cannot but prevail, which will still be more likely, if we look further upon the Creation of Woman, whom God could as easily have Created distinctly, as he did Man; but to make them dearer to one another, whom he designed for this Sacred Conjunction of Marriage, he took the Woman out of the Man, and made her of his own flesh and bones, *Gen.ii. 21, 22, 23.* It was as facil to his Omnipotence also to have Created two thousand, as two, or to have made a new Creation for every one that was to see the light; but he chose rather to make only *Adam and Eve*, and uniting them in Holy Marriage, designed that to be the way for Peopling the World, and preserving the noblest of his Works. It is evident he designed Marriage in the very first draught of the Creation, and accordingly made the first Marriage himself, proclaiming then the Rite to be Holy, and the Unions thereof to be inseparable; and ever since Mankind desires it, and needs it, and we all owe our Original to it. Wherefore, since it was so instituted, and so designed; so consecrated by God, and so useful to Man, we have reason to hope for those great Blessings which we are about to ask for the Persons which are now entred into this Estate.

2. **God, who hast Consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the Spiritual Marriage and Unity betwixt Christ and his Church.**] But we have a further ground to hope for God's Blessing upon this Holy Ordinance, viz. because of the mysterious signification thereof, which the New Testament teacheth us, viz. The Spiritual Union between Christ and his Church, *Ephes.v.25 — 32.* And this Parallel *S. Prosper* thus describes, *As out of the side of Adam sleeping, Eve was formed, so out of the side of Christ hanging on the Cross, the Church, which now is, was to be formed (u);* to which we may add that Jesus left his Father, and did cleave to his Spouse the Church, and by his Incarnation we are become Members of his flesh: The divine and humane Nature were, as it were, Married together; and Jesus did Espouse his Church, and thereby many Children are begotten and born again unto God: our Lord also loves the Mother, and provides for the Children a Portion in his Heavenly Kingdom; and all this mercy and love of Christ to his Church is typified and represented by Marriage; which therefore doubtless is a very holy thing, and highly esteemed in the sight of God, since he hath honoured it so exceedingly, as to make it a Type of the most glorious mystery in the World; and accordingly we had need to pray, that those who enter into this sacred estate, may not profane it; and we have reason to hope that God will not deny them his grace to enable them to live answerable to the mysterious signification thereof. But being to speak more of this mystery hereafter, we will only note, that the Roman Church calls these words (which are no Benediction at all) the *Sacramental Benediction*, strictly prohibiting the pronouncing them in Second-marriages, which seems to proceed from their mistake of the word *Bigamy*, being by them applied to Marriage after the death of the former Husband or Wife,

(s) *ἵνα ἐσθλὴ
ὡς συμπό-
σιον, καὶ δα-
τεῖν ἐσθλὰ-
τον.* Philo. ita
S. Amb. Hexa-
mer. Tom. 1.
p. 415.
(t) *Ad divinam
imaginem pro-
pius accedit
humana vir-
tus quam fi-
gura.* Cicer.

(u) *Prosper de
promiss. & præ-
dict par. 1. c. 1.*

† Vid. Hammond. Annot. in
1 Tim. iii. 2. b.

(a thing as innocent, *Rom.* vii. 3. and as necessary as the first Marriage in many cases) whereas the *Bigamy* prohibited in Ancient Canons, was the Marrying second Wives while the former was living †, which is abominable and unlawful; and not only these words, but the whole Office would be profaned, if it were used to such a wicked Conjunction.

3. **Look mercifully upon these thy Servants, that both this Man may love his Wife according to thy Word (as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh).** Having considered the divine Institution, and the mysterious signification of Matrimony, we proceed upon these grounds, First in general, to desire the Lord to look mercifully upon this Man and Woman, who in themselves are unworthy to enter into so Sacred, so Venerable, and so Mysterious an estate, but desire to be accepted by God in this their undertaking, and pray that they may answer all the noble ends of this holy Institution: In particular, First, We pray for the Man, that he may love his Wife according to God's Word, and the Example of Christ, *Ephes.* v. 25. and as *S. Paul* saith, the whole Law is contained in this one word, Love, *Rom.* xiii. 9. So are all the duties of Marriage also; for if the Husband have a hearty love for his Wife, it will certainly produce all other things which God requires: The affectionate Husband will be tender of his Wives welfare, faithful to her Bed, and respectful to her Person; he will be helpful to her in her distress, and bountifully supply all her needs; he will defend her from injuries, maintain her Honour, cover her Infirmities, and comfort her in her Sorrows: And such indeed is the Love of Jesus to his Spouse the Church, here proposed as our Pattern; it is no fantastick flash of uncertain passion, nor sudden blaze of loose desire, nor painted flame of flattering Hypocrisie: His Love was of another nature, expressing it self by nobler indications; He laid down his life for his Church, which is the highest demonstration of kindness, *John* xv. 13. teaching us to refuse no cost nor pains, no danger or difficulty to preserve our dear Wives: He feeds his Church at his Table, adorns it with variety of gifts, furnishes it with Graces, receives its Petitions courteously, and grants them freely: He sympathizes and suffers with her in all her afflictions, esteeming a wrong to her, to be an injury to himself, *Act.* ix. 4. and a favour done to her, he takes as a kindness shew'd to him, *Math.* x. 40. He is her Head and her Saviour, he supplies her wants, destroys her Enemies, and rescues her out of all danger: All which is a lively Pattern of that which a loving Husband ought to do for his beloved Wife; for as our Marriage is the Type of that between Christ and his Church, so it must be our care to make the Exemplar and the Copy agree; and we shall be unworthy to enter into so Sacred an Estate, and unfit to become the Types of Christ in this condition, if our carriage therein be not an imitation of so lovely an Example; yea, those Marriages that are not significant of this mystery, shall want that excellent Blessing of Christ, which is imparted to those who live in this Estate according to those excellent measures he hath set them.

4. **And also that this Woman may be loving and amiable, faithful and obedient to her Husband; and in all quietness, sobriety, and peace, be a follower of Holy and Godly Matrons: O Lord bless them both, and grant them to inherit thy everlasting Kingdom, through Jesus Christ our Lord, Amen.** The second Petition is for the Wife, that she may do her duty also, by the assistance of the same grace, *viz.* 1. That she may be *loving*, which is equally the duty of both parties; and by her performing it to her Husband, she obliges and secures the like affection from him again, *Magne amoris amor.* Now this love will also teach her all the rest of her duty, and therefore it is first required; for if the Wife intirely love her Husband, no doubt she will be, 2. *Amiable*, that is, obliging and complaisant in her Conversation, kind and affable in her words, courteous and winning in her behaviour, which is opposite to that moroseness and peevishness, that churlishness and sourness of temper which is so ungrateful in it self, and the occasion of so many quarrels between the Husband and Wife: wherefore she must avoid it by all means, and they must, as *Paul* teacheth, strive to please each other, *1 Cor.* vii. 33, 34. Hence the Wife is called the loving Hind, (as the *Rabbins* say,) because that Creature hath no Gall (*). And *Plutarch* saith, *That they, who in*

(*) *Prov.* v. 19.
vid. *Drusium*
de *Cervâ* amo-
rum. *Proverb.*
Clas. 2. lib. 4.

their

their Marriages Sacrificed to Juno, did not offer up the Gall with the rest of the Sacrifice, but taking it out, cast it behind the Altar, to signifie by this Rite, that there should no bitterness nor anger remain between those who were joyned in Matrimony: Plutar. in *Matrim. document.* 3. We pray she may be faithful, not only to his Bed (which she doth here so solemnly Vow,) but also to his interest and his secrets: She must promote his good to the utmost of her power, discover all things to him which he ought to know, and conceal all that he reveals to her, it being unnatural to betray her nearest Relation, whose interest is her own. 4. That she may be obedient, which duty we have discoursed of before, *Part. II. Sect. i. §. 4.* and shall speak of it again shortly, when those places of Scripture, which enjoin the Wife to obey her Husband, are produced at large in the Exhortation; only noting at present, that the first Duty is Love, and the last Obedience; to shew it is no servile thing, but an Obedience that flows from Love, and cannot be separated from it, *John xiv. 15.* These being the matter of the Wives duty, the next particular is the means how she may perform it, viz. by following Godly Matrons; for it is certain that Examples are the speediest and easiest way of teaching (y); and generous spirits are ashamed not to do as well as any in their circumstances have done. Hence both the Greek and Latin Offices do here enumerate those holy Women recorded in Scripture as eminent for their conjugal Piety, viz. *Sarah and Rebekah, Rachel and Elizabeth, &c.* The Roman Ladies also had their *Caja Cecilia* propounded to them for a pattern; and if the Wife make such as these her Copy, no doubt she will become an excellent Person; especially if she do not only imitate those blessed Women, who are long since dead, and become glorious; but also consort her self with Holy and Godly Matrons yet alive, who are eminent for their quietness in their own houses, their sobriety and moderation in the government of themselves, and their peaceableness among their Neighbours. These will be continual and living Monitors of her duty to her, and instil Virtue into her with the greatest pleasure imaginable; and besides, the keeping company with such will get her the reputation of being very good, and like to those she converses with (z); whereas the consorting with Wanton, Intemperate, Idle and Prating Women, is a scandal in it self, and insensibly corrupts the best disposed Person (a). Lastly, We pray for both the Husband and Wife together, who if they do these duties, we shall certainly obtain for them, that God shall bless them, and make them prosperous in this World; and after this life is ended, he will make them eternally happy in his Kingdom, where they neither Marry, nor are given in Marriage, but are as the Angels of God. And now how blessed are every holy Couple, whom God will make truly happy both here and hereafter also! The Lord hear us for all that enter into this Sacred estate, for Jesus sake, *Amen.*

(y) *Adjuvari se exemplis exoptat humana infirmitas. quod facilius ipsa etiam nunc faciat, quæ alios fecisse ante cognoscat. Salv. ad Eccles. Cath. l. 3.*

(z) *Ad instructionem plurimum proficit, et ad probitatis testimonium. Ambros. off. l. 2. c. 20.*
(a) *Malignus comes quamvis candido rubiginem suam affricat. Sen. ep. 7.*

§. V. There remains now no more but the *Final Benediction* (in this rank) to be treated of; and we may note, that all the ancient Christian Forms have several sorts of Blessing, according to the several parts of the Office, which made the whole Order be called, *The Blessing of the Spouse*, as we noted before; and since it hath been usual to take leave with a Blessing at the parting, *Gen. xlvii. 10. 2 Chron. xxx. 27.* our Church placeth this in the conclusion of the Office, following herein the example of other Liturgies, as the French Church seems to have followed our Copy, for they conclude with a Benediction to the same sense with this (b). The words of ours have an evident respect to the last Prayer, which was made upon so excellent grounds, and with so great probability of success, that the Priest here pronounces the same thing by way of Blessing which he asked of God before, and it contains three principal parts, First, The grounds of this Blessing, viz. 1. God's Creating Man and Woman. 2. His joyning them together in Marriage. Secondly, The matter of it, 1. The Grace of God. 2. His Blessing. Thirdly, The end of it, 1. That they may please God. 2. Live lovingly together.

(b) *Nôtre Seigneur vous remplit de toutes grâces, et en tout bien vous doint vivre ensemble longuement et saintement. Amen.*

1. Almighty God, who at the beginning did create our first Parents Adam and Eve, and did sanctifie and joyn them together in Marriage. [Whatsoever God did to our first Parents, was done partly with respect to us, to direct us what to do upon the like occasion. He Created two, that he might make them one again by Marriage, and when he joyned them, he gave them his Blessing: Wherefore we having imitated this divine Pattern in joyning these two, ought also to bless them; but we cannot do it by our own Power, and therefore we presume not to do it in our own Name, nor do we do it by way of direct donation, but humble Petition, praying the same Almighty God which made and blessed the first Marriage, to bless this also.

2. Pour upon you the riches of his Grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end, Amen.] The Grace of God is often compared to the holy Oyl, wherewith such Persons were anointed as were to be sanctified for any eminent employment, and the riches of his Grace is put for the abundance thereof, *Ephes.i.7. chap.ii.7.* as richly, signifies plentifully, *Colos.iii.16. 1 Tim. iv.17.* So that the Priest desires Almighty God to pour out abundance of his grace upon these two, that they may be inwardly sanctified and outwardly blessed; and if their Souls be endued with Love and Charity, Meekness and Humility, &c. and their affairs conducted by Gods Providence, no doubt they will please God, and oblige one another so long as their lives do last, for so long this Contract stands good. And now if the Parties be prepared to receive this great Blessing, they may be assured God is ready to bestow it upon this invocation of his deputed Servant; and then the Married Persons shall be blessed in deed. The good Lord make them Holy, and furnish them with the Graces proper for this Estate; that they doing their several duties therein, may please God, and oblige one another; and then they are as happy as they can be on this side Heaven.

SECTION III.

Of the Exhortations taken out of Holy Scripture.

S. I. **T**He Married Persons have mutually engaged to live together, *according to Gods holy Ordinance*, that is, according to those Laws which God hath ordained in his Word; wherefore our Church thinks it very necessary they should hear and know what these Laws are which they have so solemnly engaged to keep and perform; and therefore instead of the Epistle and Gospel used in the Offices of the East and the West, we have made a plain and full Collection of the duties of both Parties; and I find that the Primitive Church was wont to make such a kind of Exhortation to such as were not Baptized till after Marriage, admonishing them to keep their Conjugal Vow inviolate (c); yea, it was Gods own order that the King of *Israel* should have a Copy of the Law delivered to him at his Coronation, that he might know what charge he had undertaken, *Deut. xvii. 8. 2 King xi. 12.* and there is the same reason to give this abstract unto those who take the estate of Matrimony upon them; and that they may know the intent thereof, they are introduced with a short Preface, declaring 1. Who these Rules are designed for; First, those that are Married, [**All ye that are Married,**] for these two especially, and for all others in this estate, whose duty being the same it was the first day of their Marriage, we take this occasion to remind them also thereof. Secondly, For those who intend it, [**For that intend to take the holy estate of Matrimony upon you,**] that they may consider well before, whether they be willing to submit to the duties which will be then required of them. 2. Whence these Rules are taken, [**Hear what the holy Scripture doth say,**] we give them in Gods own Words, and none dares despise his Orders, or can dispute his Authority. Thirdly, What they concern, *viz.* First the Husbands duty, [**As touching the duty of Husbands towards their Wives.**] Secondly the Wives duty, [**And Wives towards their Husbands.**] And these we have for orders sake so digested, as to put together first all those places concerning the Husbands duty, and then those concerning the Wives. We begin first with that famous place of *S. Paul, Ephes. v. 25.* which is all read for the Epistle in the Greek Church, in the Office of Marriage: And first, let the Husband hear what God enjoyns him there.

(c) Aug. de Civ. Dei, lib. 1. cap. 27.

S. II. *Ephes. v. 25.* **Husbands love your Wives, even as Christ also loved the Church, and gave himself for it.** The Husband is Superior to his Wife in dignity, but yet he must not despise his Wife nor Tyrannize over her, but love her with the same dear affection that Christ (who is the Head of his Church) loved it; now he laid down his Life for his Church, and we must love our Wives so well, as to undergo the greatest perils for their good. We read of *Tiberius Gracchus*, who chose to dye for the safety of his Wife (d): And *Fulgosius* mentions a *Neapolitan*, whose Wife being taken Captive by the *Moors*, he sold himself for a Slave, that he might bear her company (e). Nor is it strange that true Love should produce such excesses of kindness towards a dear and obliging Wife; but Jesus dyed for his Church, while it was averse from him, and loves it exceedingly, though there be nothing in it to deserve or requite his favour. Wherefore we must also, in imitation of him, labour to win the affections of such as have not so great kindnesses for us as they ought; and this will either engage them to love us, or leave them under the shame of being reputed base and unworthy Persons.

(d) Valer. Maximus l. 4. c. 6.
(e) Bapt. Fulgos. rer. mem.

V. 26. That

Ver. 26.] **That he might sanctifie and cleanse it with the washing of water by the Word.**] The Church, when Jesus dyed to redeem it, was deformed by Original, and polluted by actual sin; he did not find it amiable, but made it so, and gave himself for it, not because it was holy, but with intent that he might cleanse it from the guilt of Sin by the waters of Baptism, and purge it from the power of Iniquity by the efficacy of his holy Word: So that if you will follow this glorious pattern, you must do all acts of kindness to your Wives, not so much because they deserve it already, as to oblige them to become deserving; we must express a generous affection toward them, because we have chosen them to be so near unto us, if there be no other reason.

Ver. 27. **That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it might be holy and without blemish.**] Nor was our Lord Jesus like to reap the fruit of his kindness and pains presently, for he did all this to prepare his Spouse against the glorious Nuptials of the world to come, *Revel. xix. 7, 8.* His Church hath here the spots of lesser failings, and the wrinkles of old and customary sins (*f*). And though evil Men have rejected their Wives for these (*g*), yet Jesus doth not cast off his Spouse for such defects, but washes away her spots by Baptism, and stretching her on the Cross in the Lords Supper, (wherein she is Crucified with him) he makes all her wrinkles to disappear (*h*), that she may be glorious and pure, lovely and fit for him to enjoy for ever in his Heavenly Kingdom: In imitation whereof, we must be content to take pains with those Wives who at present are not of the best tempers; we must bear with their infirmities, and by patience and courtesie rectifie their manners, and reduce them to a better mind, that we may make them amiable and lovely to us for the future.

Ver. 28. **So ought men to love their Wives as their own bodies; he that loveth his wife loveth himself.**] If any object that Jesus was God, and acted above our possibilities of imitation, the Apostle answers, that it is not only a generous and noble, but a just and necessary thing to love our Wives (*i*): Since they and we are but one *Compositum*, she is a part of us, and one half of our selves, we have the same Interest and Fortune, the same House, the same Table, and the same Children; wherefore we must love them as dearly as one of our Limbs (*k*), and be as kind to them as we are to our selves; for indeed, in being affectionate to them, we make them so to us, and the advantage finally accreus to our selves, so that we must love them for our own sakes.

Ver. 29. **For no Man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church.**] And indeed it is natural to all men to love their own bodies (*l*), because if they hurt their bodies, they feel the smart themselves: Wherefore Men do not cut off a weak or diseased member, nor deal harshly with it, but are more tender over it, and careful to restore it, which is the very case between a Man and his Wife: If we deny them necessary comforts, or hurt and grieve them, they are not so able nor so willing to be helpful to us; and on the contrary, the kinder we are to them, the more comfort we have in them, and the more benefit from them (*m*); if we cut them off by Divorce, we deprive our selves of a Limb; but if we cure them by prudence and courtesie, we render them useful to our selves. So that nature might teach us this, and yet we have the example of Jesus for it, who is kind to us, and nourisheth us with his Word, and cherisheth us with his Promises, though we are generally deficient, and very often perverse and provoking.

V. 30. **For we are members of his Body, of his flesh, and of his Bones.**] The reason of which gracious dealing of Christ with us, is, because we stand in the same relation to him, that our Wives do to us; As Woman was made out of Man, and is one body and one flesh with him: So Christ took part of our Nature in his Incarnation, and we take part of his in our Regeneration; so that looking on us as part of himself, he useth all possible means to make us holy and happy; even so should Men esteem their Wives, as the very members of their body, and treat them accordingly.

Ver. 31. **For this cause shall a Man leave his father and Mother, and shall be joyned to his Wife, and they two shall be one flesh.**] Now that there

(f) Σπίλοι μὲν
ἐν τῷ πρῶτῳ
φάτι τῷ πα-
τρὶ

ῥυτίδες δὲ τὰ
τῷ Χριστῷ πα-
λαιόθεντα.

Theophylact.
(g) Tres sube-
ant, & se
cutis arida
laxet, Collige
sarcinulas,
tunc sit libertus,
et exi. Juven.
Sat. 6.

(h) Extendit in
ligno & facit
nos sine ruga
quos ablucendo
fecerat sine
macula. Aug.
de Verb. Apoft.
Ser. 31.

(i) Ὁρεῖται
ἀγαπᾶν ἰ. ε. &
χάρις ὅτι τὸ
πρῶτον, ἀλλ'
ὁρεῖται ὅτι ἂ-
νέσται. Theoph.

(k) Debet homo
diligere uxorem
suam sicut cor-
pus suum, &
honorare illam
supra corpus,
&c. R. R. ap.
Druf. Practicit.
lib. 7.

(l) Eatcor in-
sitam esse nobis
corporis nostri
charitatem.
Sen. ep. 14.

(m) Quia s
uxores cupiant
invenire, tales
exhibeant se
uxoribus. Hie-
ron. in loc.

there is so near an Union, and ought to be so dear an affection between a Man and his Wife, is evident from that which God proclaimed at the Institution of Marriage; *Gen.ii.24.* For what other reason can be given, why a Man should leave the House and Society of his Parents, of whose flesh he was once a part, but only that his Wife is nearer to him than either Father or Mother, being now become one flesh with him, and more closely united to him than any other Relation in the world? *The Man and his Wife* (saith S. Clemens) are *one by nature, by consent, by association, one in purpose, in life, in conversation, being only distinct in Sex and number (n)*: And therefore doubtless a Man ought to love his Wife very dearly, to whom he is so intirely united, for whom he hath left his nearest Relations, and with whom he is now become one flesh.

Ver. 32. **This is a great mystery, but I speak concerning Christ and the Church.**] This is a wonderful and mysterious thing in it self, that a Man should leave his Parents for a Stranger, and become nearer to one whom he had no relation to before: But the greatest mystery of all is that, which Marriage is made to signify, and that which God did mystically intend by the aforesaid place of *Genesis*, viz. The great mystery of Godliness (to which S. Paul by a special revelation applies it) how Christ Espoused his Church, and leaving Heaven, and his Father who dwelt there, as also forsaking the Synagogue of the Jew, among whom he was born: he chose us Gentiles, and made us his Spouse, designing to Marry us when his Kingdom shall come, and live with us in perpetual felicity (o). This is such a wonder of stupendous love, so mysterious an act of unfearchable mercy, that God designed the Holy Ordinance of Marriage, from the beginning, to be an emblem thereof; and nothing makes Matrimony more Sacred, and more Venerable, than that it is appointed for a Symbol of this glorious Mystery; nor doth any thing more oblige them that enter into this estate, to imitate the admirable Love of Christ to his Church, than the consideration that they are Types of Jesus, and represent him when they make this holy Covenant, and become Married Men.

Ver. 33. **Nevertheless let every one of you in particular so love his Wife even as himself.**] Notwithstanding which Allegory, the Apostle intimates, that place of *Genesis* is still true in its plain sense; the Mystical meaning doth not destroy the Letter, and though Marriage do represent a great mystery, yet it contains this plain duty, that a man must love his Wife as himself, taking the love of Jesus to his Spouse for his President and pattern therein: It may be some Mens capacity may not be able to comprehend the higher and mysterious sense, but all Men can understand, and therefore must practise this evident and easie duty, to love their Wives as themselves, and then their life in the state of Matrimony will be as well a Type of, as a conformity to the mysterious love of Christ to his dearest Spouse.

S. 3. *Colos.iii.19.* **Husbands love your Wives, and be not bitter against them.**] This is the second place out of the same Apostle, expressing the same thing in fewer words, viz. First, commanding Husbands to be kind to their Wives: Secondly, forbidding them to be rigorous: And the very first word intimates they are not Lords, but Husbands, and therefore they must not domineer over their Wives, but love them (p), obliging them by words and deeds, courteously requesting them, and not imperiously commanding them to do what is required of them: They must forbear all bitterness and anger, which will make the Husbands person odious, and his yoke intolerable. We noted before, there was to be no gall in the Nuptial Sacrifice, and we now add out of S. Basil. *The very Viper spits out all its Poyson when it is to be joyned to its Mate; and wilt not thou so far reverence holy Marriage, as to lay aside all harshness and austerity, rigour and cruelty (q)?* You must pass by many little occasions of displeasure, and take no notice of them; and if any greater cause of anger happen, make up the breach as soon as may be, and let it not turn to wrath and bitterness of spirit, considering the near Union there is between you.

(n) *Ἐν γὰρ εἰ-
σὶν αὐτῷ καὶ
γυνὴ, τῇ φύ-
σει τῇ συμ-
πόσει, τῇ ἐ-
νώσει, τῇ δι-
άσει, τῇ ἐξο-
χῇ τῷ πρόσω, κα-
ταεισμένοι
δε εἰς τὸ ἅγι-
σμα καὶ τὸ
ἀειμένον* Clem.
Const. l. 7. cap. 3.

(o) *Qui reliquit
patrem i. e.
Deum, et ma-
trem synagogam,
et adhesit
uxori suae, i. e.
Ecclesiae. Aug.
in lib. 65. Quest.
q. 46. Tom. 4.*

(p) *Rigorens
virilis
legis emollit,
ne potestate
quæ prævalet,
nimis sit in
dominatu
uxoris. Ambros.
in loc.
(q) Basil.
Hexam. hom. 7.*

§. 4. 1 Pet. iii. 7. *Ye Husbands dwell with your Wives according to knowledge, giving honour to the Wife as to the weaker Vessel, and as being Heirs together of the grace of Life, that your Prayers be not hindered*]. S. Peter is the Author of this Counsel, and he was the fitter to give it, because he himself was a *Married Man*. Now he, and God by him, enjoins Husband to two further duties, and presseth them by three several Reasons. The Duties are 1. Cohabitation. 2. Honour. First They must cohabit with their Wives; the same House, the same Table, the same Bed must contain those whom God hath made one; nor must they separate from each others Company for any cause but intolerable evils; nor must they delight in any Society so much as in the company of one another: And the Husband must not only dwell with his Wife, but dwell with her *according to knowledge*; that is, he must converse wisely and discreetly in his own Family; and as Men pretend generally to more knowledge than Women, they must shew it in satisfying their Wives doubts, and rectifying her mistakes, in informing her ignorance, and conducting her whole Conversation with such prudent and affectionate Counsel, that he may be as the Scripture styles a good Husband, *the Guide of her youth*, Prov. ii. 17. The second Duty is to *give honour* to the Wife, that is, to use her with all possible respect, both in words and actions; and also to make bountiful provision for her necessities, to maintain her honourably, for honour signifies maintenance in many places of Scripture (r); because it is a real testimony of our respect to any when we present them with such things as they need. And this we must do for three several reasons. 1. Because the Wife is the *weaker Vessel*; the infirmity of her Sex being natural (s), must not make us to despise her, but rather be more careful to direct her by our Counsel, and provide for her out of our Estate, even as we are the most tender of our more feeble members, 1 Cor. xii. 22. &c. These we defend most diligently, and shew the most concern for them, because they are a part of our selves, and so are our Wives also; and being so, their weakness must endear them to us, and not depreciate them at all. 2. We must carry it thus to our Wives because we are *Heirs together of the grace of life*. Though they seem inferior to us in their natural Capacity, they are equal in their spiritual, they have as good an interest in the Promises of God, and as fair a title to that Eternal Life which the Divine grace bestows upon us, as we: The Kingdom of Heaven is not disposed like earthly Inheritances; for among Men, the Son is the sole Heir; and the Daughters have no part of the Inheritance, if there be a Son: But in this Celestial Inheritance, the Man and his Wife are Co-heirs, her Title is as good as his, and her share may be greater, if she be the more pious; for in Christ Jesus there is neither Male nor Female (t). Why then should not we honour those whom God will one day make equal to us in his Kingdom? 3. We must treat our Wives thus, *That our Prayers may not be hindered*: for whereas it is the duty and the great benefit of Man and Wife, not only to pray for, but with each other every day (u); The Husbands kindness and respect to his Wife, will make her be very fervent in her prayers for him, and it will produce such love on both sides, that they will be very unanimous and devout in their joynt-prayers; finally it will banish all that discord and anger which makes Men and their Wives unfit to pray, and God unwilling to hear them, 1 Tim. ii. 8. These are the three reasons, The Womans weakness makes it necessary, her equality to us in spirituals makes it just, and the success of our Prayers which flows from thence, makes it profitable for us thus to treat our dear Wives. And so much of the Husbands duty.

(r) Τιμὴ δὲ λέγεται τὸ τῶν ἀναγκαίων χορηγία, Theoph. 1. Tim. v. 17.
(s) Imbecilla res est femina. Quintil. dec. 308.

(t) Gal. iii. 28. Οὐ διακρίνεται ἄνθρωπος ἢ ἡμεῖς. Basil. Seleuc. hom. 2.
(u) Gen. xxvi. 21. Chal. par. Orabit simul cum uxore. Et de tribus una orantibus. Marth. xviii. 21. Clem. Alex ait, Ἄνδρες ἡγεμονεύετε καὶ τὰς γυναῖκες τὰς τρεῖς λέγει. Strom. 4.

§.V. The next is the duty of the Wife, who as she desires and expects the former particulars should be performed to her, so she must resolve to oblige her Husband to it, by doing her own duty towards him †; for it is certain these rules will not be long nor well observed by either side, unless they be observed by both; and therefore the Scripture generally puts in the duties of the one party, where-soever it speaks of the duties of the other, as is evident in these following rules which are taken out of the very same Chapters, from whence we collected the former Instructions for the Husbands. It is God that prescribes these Laws, and therefore the Priest commands all Wives, not only to hear, but to learn them; for it is the practice of these Precepts which makes them Wives indeed. The Hebrew Text, when it means a good Wife, expresseth no more than *a Wife*, *Who so findeth a Wife*, (that is a good Wife) *findeth a good thing*, Prov. xviii. 22. (x). To intimate, that an evil Wife is no Wife at all, nor doth she deserve that honourable appellation: But if they learn the following Lessons, they shall most certainly be reputed Vertuous and good Wives both by God and Men.

Ephes. v. Ver. 22. **Wives submit your selves unto your own Husbands, as unto the Lord.** Equality not only breeds dissension, but affords no means to compose it; and therefore in all Societies which God hath instituted, there is always some kind of Superiority and subjection, because *He is not the Author of Confusion, but of Peace*, 1 Cor. xiv. 33. And even in the Society of Marriage (where there seems the fairest pretence to Equality,) God hath given the Man the Preheminence, and ordained, that *he shall rule over his Wife*, Gen. iii. 16. and accordingly he here commands the Wife to submit to her Husband, that is, to obey his directions, and yield to his judgment, where they differ about any matter. Neither must the Wife make it necessary for her Husband, to bring her to this submission by terror or force; but she must do it out of Conscience, in obedience to the Lord's Commandment, who hath given the Husband this Authority; and then it will be an act of Piety and obedience to God, when for his sake she obeys her husband: She must pay such submission to her Husband, (not as a Slave to her Lord (y), but) as a good Christian doth to *the Lord*, that is, an obedience flowing from Love; and as God calls his Servants his Children; so a good Husband will not carry himself as the Master, but as the Father of his observant Wife (z); and he will treat her with all affectionate gentleness.

Ver. 23. **For the Husband is the Head of the Wife, even as Christ is the Head of the Church, and he is the Saviour of the Body.** This is the reason of the preceding Command, taken from that Mystery of Christ and the Church, which Marriage represents; for so the Man is in the place of Christ, who is the Head; the Woman in the place of the Church, which is the Body: Now as the Head in the natural Body orders all the Members, how, when, and which way to move; and as Christ, the mystical Head, directs and rules his Body the Church; so by way of Analogy, the Oeconomical Head, the Husband, must govern his Wife, which is as his own body. And as the Church gains its safety and Salvation by its subjection to Christ its Head, he being the Saviour of that Body, which submits to his rule; so the Wife by submitting to her Head, obliges him to defend and keep her from all want, harm, and injury, to be a covering of the Eyes to her, Gen. xx. 16. and to be as careful of her as he is of one of his own Limbs.

Ver. 24. **Therefore as the Church is subject to Christ, so let the Wives be to their own Husbands in every thing.** The conclusion from these premisses is, that because it is the Husbands due, and the Wives interest, therefore she must be subject: Let her imitate the Church which she represents, which observes all the commands of Jesus with an affectionate and chearful obedience; so let the Wife observe all her Husbands Orders, so far as Piety will permit (a). And indeed Jesus never commands his Spouse any evil thing; nor will the good Husband, who preserves his resemblance to Jesus, require his Wife to do any thing contrary to Faith or good Manners; if he do, he must modestly be told, that God who gave him that Authority which he hath, commands the contrary, and must be first obeyed; but in all other things, let her not dispute, but submit and obey, as the Church also doth.

† *Ab alio officia poscens promittit sua. Sen. de benef. l. 2. c. 18.*

(x) *Uxor, i. e. Uxor bona: ellipsis, ut nomen, pro nomine bono, Prov. xxii. 1. Tanquam uxor mala ne Uxor quidem sit. Drufius.*

(y) *Malè Hieron. — ut Ancilla domino: cum non dicit Apostolus, τοὺς υἱοὺς, sed τὸν υἱόν. (z) Et vos in manu et tutela, non in servitio debetis habere eos, et malle Patres vos et viros quam Dominos dici. Valerius ap. Livium.*

(a) *Πάντα μὲν τῷ ἀνδρὶ περιουσίαν. ὡς μὲν δὲ ἀκούσας ἐκέλευε ἀποδεχασθαι, πάλιν ὅσα εἰς ἀρετὴν καὶ σωτηρίαν διαφέρεται νομίζετο. Clem. Al. Strom. 7.*

Ver. 33. And——let the Wife see that she reverence her Husband.] This is added as the means to preserve her within those bounds of Subjection which God hath prescribed to her: We do easily obey those whom we reverence, wherefore let the Wife look on her Husband as her Head, as the representative of Christ, as him whom Heaven hath set over her, and then she will not expose his infirmities, upbraid him with his mistakes, contradict his orders, nor conceit her self fitter to govern than he; for such carriage toward him, and such speeches of him do argue contempt, and that will soon lead the Wife into disobedience, and embolden the whole Family to despise their Master, and then the Servants next Lesson will be to despise the Mistress also. How much better is the advice of *S. Hierom* to a Christian married Lady, *Take* (saith he) *especial care to preserve your Husband in his Authority, and let all the Family learn from your respect towards him, how much honour is due to him; let your obedience shew him to be a Lord, and your humility that he is honourable; for you will be the more respected your self, by how much the more respect you pay to him (b).*

(b) Hieronym.
Epist. 14. ad
Celsantiam.

S. VI. Colos. iii. 18. Wives submit your selves unto your own Husbands as it is fit, in the Lord.] The same Apostle renews the former Precept of submission here, giving as well a reason of the Wives subjection, as a limitation to it. The reason is implied in these words, *[as it is fit,]* which intimate, that the Superiority of the Man is agreeable to the light of Nature, and the dictates of right reason; he is fitted with more capacities to govern, he is apter for Counsel, fitter for ordering, and better qualified for managing than the Woman; so that it is just and reasonable, decent and convenient for her to submit and obey. But this power of the Husband is limited by these words, *[in the Lord,]* which forbid him to enjoin her any thing which is contrary to the Word of God; he must not command her to do any irreligious, immodest, or unjust actions; herein she is not obliged to submit, as we noted before.

S. VII. 1 Per. iii. 1. Ye Wives, be in subjection to your own Husbands, that if any obey not the Word, they also may without the Word be won by the Conversation of the Wives.] *S. Peter*, who gave the former excellent advice to Husbands, doth here also instruct the Wives very well; the first duty he exhorts them unto, is that of Subjection, which is so necessary to be taught, and yet so contrary to the humors of many Women, and so hard to be learned by all, that it is frequently inculcated, and made more indispensable by so many promulgations. But here the duty is enforced with a new Motive, *viz.* that this may be a means of converting evil Husbands. *S. Paul* shewed before, that Obedience is due to good Husbands, as they represent the Person of Christ; and no Wife almost can be so vile to scruple to submit to such a Man: But if the Husband be an Unbeliever, or a wicked person, one that despises or disobeys the Laws of God, then it seems very hard to be obliged to be subject. *S. Peter* answers, that the Wife must be in subjection, even to such, if they be their own Husbands; and that for this every reason, that she may win him thereby to become better: And alas, how shall such as never read God's Word, or never observe it, be brought to Conversion? how shall their souls be kept from eternal ruine? The only way left to win these, is by the obliging conversation and lovely example of their Wives. Her Piety and Submission will render Religion amiable, even to an evil Man, and there is as powerful an Oratory in her Virtuous deeds as the highest Rhetorick can afford (c). So that in all probability this may Convert such.

(c) Habent &
opera linguam
suam, habent
facundiam et
in iacente
lingua. S. Cypr.

Ver. 2. While they behold your chaste Conversation coupled with fear.] For while they are daily Spectators, what incomparable effects Religion doth produce, it is very likely they may fall in love with it; when they see how pure and chaste it makes you, how modest and how free from all Indications of wantonness, when they behold also how it teacheth you to love and reverence their persons, and to fulfil all their just commands, they must be strangely obdurate, and hugely impious, that can resist such charms; and if your Virtue and Piety do prevail, you have then made them more comfortable Husbands to your selves here, and you are the happy instruments of saving their Souls; and if these desirable effects shall not follow, yet you have rendred your selves excusable before God and Man, and shall have your reward in a better world.

Ver. 3.

Ver. 3. **Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of Gold, or of putting on of Apparel.]** The Apostle's second advice is, to be modest and moderate in their Apparel, which well follows the former, because the pretence of many Women who paint and curle and dress themselves gaily, is, that they do this to win their Husbands Love: But he assures them that Christian Wives must not use these Vanities, for God curseth this industrious and costly folly, *Isa. iii. 16.* Painting the face is unlawful for Christian Matrons, as the Fathers affirms (d); it is an Artifice becoming none but a Harlot, nor will any prudent Husband endure to be so deceived (e). And for false Hairs and Jewels, multitudes of Rings and Bracelets, Patches and Perfumes, costly Knots and Laces, with all other Ornamental parts of the Female dress, if they be unsuitable to their Age, or above their Quality and Estate, they are a greater demonstration of a Womans folly than an addition to her Beauty, and disgrace their minds more than they adorn their bodies; for all wise Men conclude they are very defective in inward excellencies, who need so much outward setting off; and that they neglect their souls who bestow so much pains upon their outside (f). Hence *Lysander* would not suffer his Daughters to go bravely, saying it would disgrace them (g); nor do these rich additions make Women so much more beautiful as they are apt to think, for true Beauty is most taking when it is least assisted by art (h); and it is suspicious that is but an ill Piece which stands in need of so much Varnish. When *Apelles's* Scholar had drawn *Hellen* wretchedly, he gilded the Frame, and made the Garments glorious; at which *Apelles* smiling, said, *Thou wast resolved she should be rich, because she was not fair.* And to this Picture doth *Clem. Alexandr.* compare Women, who are richly dressed and void of true Virtue (i). The Laws of *Sparta* (k), and of *Syracuse* (l), allowed none but professed Prostitutes to put on Gold and Purple; and would God our sober and virtuous Ladies would leave these Vanities to be the infamous ensigns of the vilest of their Sex, that a chaste Person might be known by a grave and modest dress; I am sure their Husbands would love them no less, if they be Men of understanding. And if some Ladies of great quality and high degree be forced to use such Ornamental distinctions as express the dignity of their condition; yet we would not have these spend too much of their Estates, their Time, their Thoughts and Care about those things; for it is not the things themselves (when they are suitable to our Fortune) which Christianity forbids, so much as the setting our hearts upon them, and making them our whole business (m), as too many do, neglecting their Prayers, their Families, their Children, and their own Souls, only for these Vanities, which doubtless is a great Sin.

Ver. 4. **But let it be the hidden Man of the heart in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of great price.]** The former kind of Ornaments being forbidden to holy Women, they will enquire what they must be adorned with? *S. Peter* answers, they must dress their souls with sweet dispositions and virtuous qualities, such as Prudence and Chastity, Modesty and Courtesie, Humility and Meekness, Patience and Quietness: These may perhaps be thought to be *hidden* things, of which few will take notice; but they are not so, they are planted indeed within, but the fruits of them appear without, and have a lovely and obliging influence upon their Conversation: and besides, these Ornaments are *incorruptible*; your garments and bravery may be lost or stolen, spoiled or broken, or however they will become old and unfashionable, and the next age will account them ridiculous: But these pious and virtuous dispositions can never be lost nor taken from you, they will never grow old, nor out of fashion: And if your souls be adorned with these, they will give a lustre to the poorest rags; these will make you more lovely in the eyes of a discreet and good Man, than all the gaiety in the world; these are the chiefest objects of a wise mans choice, the only valuable Portion of a Wife, and those things that make a Husband more happy in you than in Millions of gold and silver (n). Finally, these amiable Virtues

dos dicitur, sed pudicitiam et pulchritudinem, et sedatam cupidinem, Deum metum, &c. Plautus Amphitr.

(d) Hieron. ad Lætam Epist. 7. Tom. 1.

(e) *Fucari autem pigmentis quod vel rubicundior vel candidior apparent, adulterina fallacia est, quo non dubito etiam ipsos maritos nolle se decipi.* Aug. Possidon. ep. 73.

(f) *Cultus magna cura tibi, magna virtutis incuria, dixit Cato juveni crispato.* Ammian.

Marcel. li. 6.

(g) *Ταῦτα τὰ κόσμια κατὰ ὅρους μάλιστα ἢ κοσμήσει τις μὴ θυγατέρας.* Plut. in vit.

(h) *Τὸ ἀληθινὸν καλλὸς ἀκεῖθεν ἐξέρχεται, αὐτὸ καὶ αὐτὸ, προσόντων ἀπάντων γυναικῶν.* Galen. hortat. c. 8.

(i) *Clem. Al. Paedag. l. 2.*

(k) *Idem ibid. l. 4.*

(l) *Eustath ad Iliad. A.*

(m) *Οὐ σπουδαίον ἄρα πλεὶς ταῦτα ἔχει ἀπειρηται τοῖς κακῇ μέρους ἢ χρηστοῖς.* αὐτὸ ἢ πλεὶς ταῦτα ἐπιτήδευσις κακοῦ λυται. Clem. Al. pæd. l. 2.

(n) *Non ego illam mihi doctam auctore*

are not only highly esteemed by judicious Men, but they are of great price in the sight of God, who will value and love those that are thus adorned, though never so meanly drest; whereas he despises the most glorious Ladies in all their Gallantry, if their souls be naked and deformed for want of these true and lasting Ornaments, which (you see) delight both God and Man.

Ver. 5. For after this manner, in the old time the holy Women also, who trusted in God, adorned themselves, being in subjection to their own Husbands.] Now the better to set home this excellent Counsel, S. Peter sets before you the example of all holy Matrons of old, who are famous upon record; declaring, he requires no more of you than what those excellent Persons have done: They were plain in their outward habit, but adorned and all glorious within; they were meek and quiet, they were modest and chaste, and notwithstanding they were the miracles of their Sex, yet they were subject to their own Husbands: So that if you would acquire such a fame as they acquired here, or leave such a name as they left behind them; if you would go to that Bliss into which they are gone before you, then you must do as they have done; you must be qualified as they were, and live as they lived, or else you cannot expect any portion with them hereafter (o). The gay and brave Dames who thought highly of themselves while they lived, both they and their bravery are laid in the dust and forgotten; but these plain and holy Matrons, who were lowly in their Minds, grave in their Garb, obedient to their Husbands, and quiet with all they conversed with, shall be remembered for ever, and renowned throughout all Ages.

Ver. 6. Even as Sarah obeyed Abraham, calling him Lord, whose Daughters ye are as long as ye do well and are not afraid with any amazement.] But because the Jewish Women (to whom S. Peter gives this advice 1 Pet. i. ver. 1.) were descended from Sarah, the Apostle particularly propounds her example, who was the Mother of their Nation, and the root from whence the Messiah did spring. Now she (though honoured by God, and admired by all that saw her Beauty,) was still very humble, and shewed great respect to her Husband in words and deeds, calling him Lord, Gen. xviii. 12. and that not in Complement or Flattery, for she readily obeyed his Commands, Gen. xii. 5. and xviii. 6. So that not only in Scripture, but in the Rabbins Books she is set for an example of an Obedient Wife. A good Wife (say they) stands by her Husband, and ministers unto him, calling him Lord, as Sarah did unto her Husband Abraham (p): Wherefore as Christ would not allow the Jews to be Abrahams sons, because they followed not his example; so S. Peter will not allow these Women to glory in the title of Sarahs Daughters, unless they imitate her Virtues (q). They must be plain in their Drefs, meek in their Spirits, subject to their Husbands, pious towards God, careful of their Families, and courteous toward all, if they will be accounted her Off-spring. Holy Sarah did live well, and no danger or affliction, no scorn or contempt could cause her to forsake her pious course, and accordingly God blessed her in a most eminent manner. And if you will do as she did, you shall be accounted her Daughters, provided you do not fear either the scorns or frowns of those who would withdraw you from your holy purposes. You must despise all such opposition, and go on in the practice of these Virtues, so shall you gain the love of God, and the affections of your Husband: you shall live comfortably in this Married estate on Earth, and bring your own soul, and in all probability your Husbands also unto Heaven, where (after death hath made a short separation) you and he shall meet again, and joyn in the Praises of God for ever and ever.

S. Ut. I cannot conclude this Office without a Remark upon the last Rubrick, viz. ["It is convenient that the new Married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.] We have the Testimony of Tertullian and others, that the Primitive Christians did confirm their Marriages with the Celebration of the holy Communion (r). And though the Geneva Order forbids Marriage to be solemnized on that day whereon the Lord's Supper is celebrated (s); yet we do heartily wish this piece of Primitive Christianity were restored,

(o) Nescio quā fronte cum omnibus sanctis in aeternā beatitudine partem habere desideramus, quorum exempla sequi in rebus minimis non acquiescimus. Aug. Temp. ier. 61.

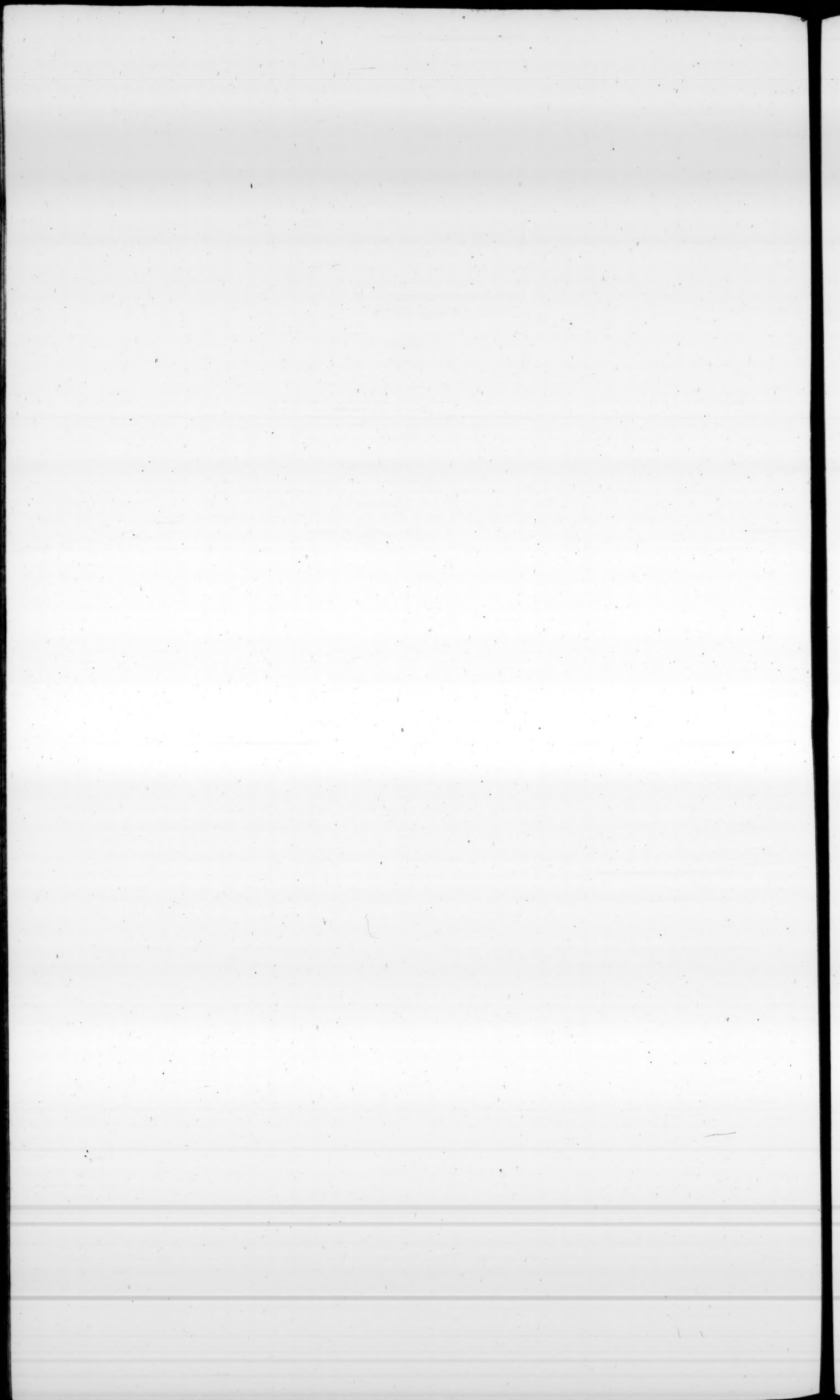
(p) Lib. Musar. c. 6. fol. 73.

(q) John viii. 39. Eorum filii dicimur, quorum actus imitamus. Orig. in Ezech. hom. 4. Nec tibi Diva parens generis, nec Dardanius Autor. Virgil. Æn.

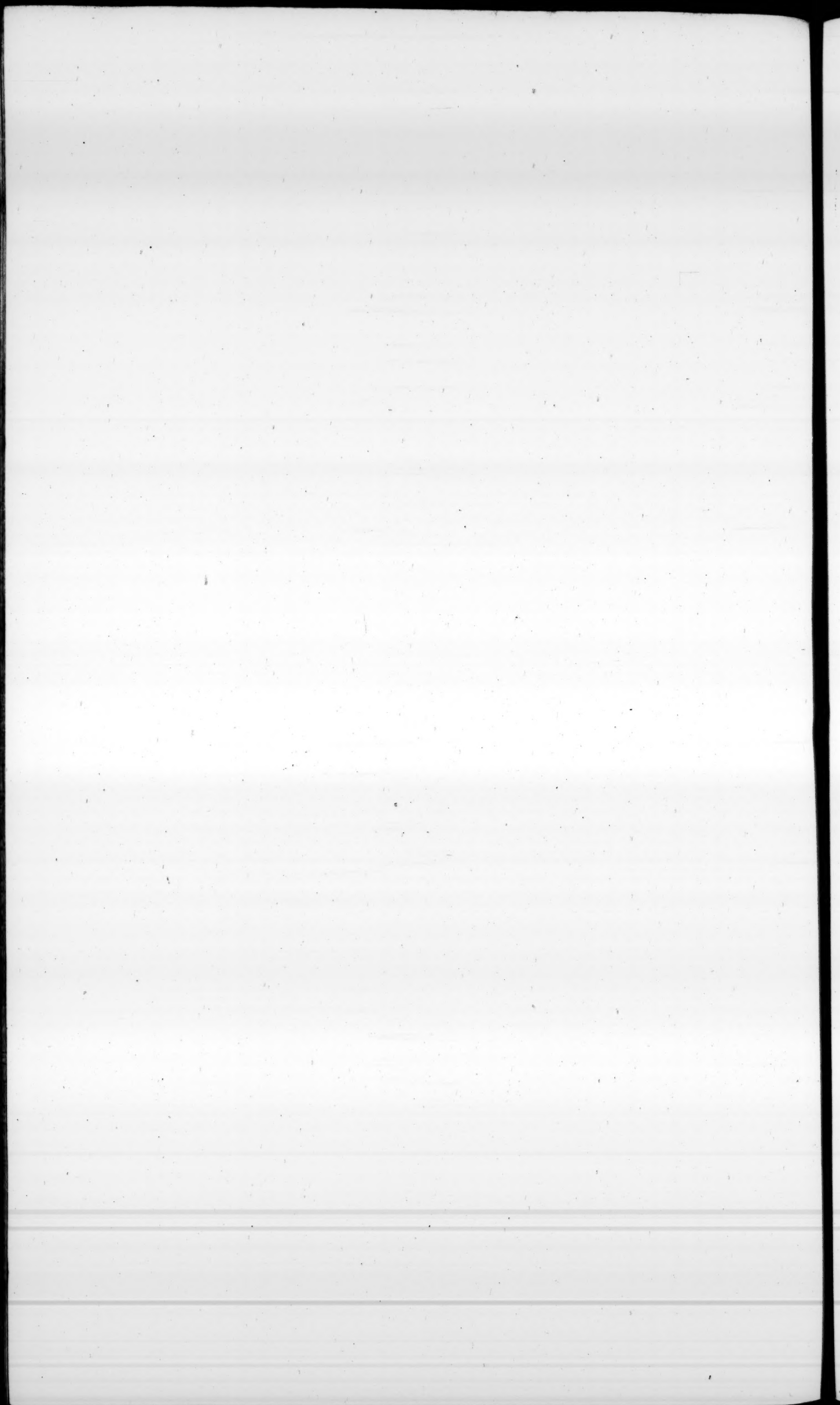
(r) Unde sufficiens ad evan. in laudem felicitatem eius matrimonii, quod Ecclesie conciliat & confirmat Oblatio? Text. ad ux. l. 2. (s) Ordin. Eccles. Genev. 134.

restored, being assured it would be of excellent use upon many accounts. For if this holy Sacrament did attend the Nuptials, it would make this sacred Office more Venerable and more regarded, it would make the Persons go about it more considerately, and perform it more soberly, and especially it would add very much strength to the solemn Vows now made, if they were immediately to be confirmed by the blessed Sacrament; besides, what is more fit, than for those who are now Married to one another, to Marry both their souls to Christ? and as in this Marriage they represent the great mystery of Christ's love to his Church; so it would rarely moralize that Allegory, if they did now in the Sacrament commemorate Jesus his obliging Condescension in Espousing his Church, and laying down his life for it: Nor could the Married Persons make any more auspicious beginning of their Marriage than by receiving the holy Communion to bind their souls to the performance of all holiness, which is the certain means to make them live happily together; especially since in this blessed Sacrament, the grace of God is imparted to those who devoutly do receive it, whereby they are enabled to live in the fear of God: There is but one thing to be objected against this, viz. That the Looseness and Vanity that attend our Nuptials, do indispose the Persons for this most holy and divine Ordinance. But I would gladly know whether we can better spare our unnecessary and evil customs, or so pious and so useful a piece of holy Religion: Methinks it should be one reason why the Sacrament should be joyned with our Matrimony, that the Reverence of so Sacred a thing might utterly banish those vain and wicked Revels from Christian Weddings; the noise and folly whereof, is apt to obliterate all the good impressions which this sober and pious Office had made upon the Spirits of the Persons now conjoyned, and I wish it be not one cause that these solemn Vows are so often broken, because these unseasonable diversions give them no time to consider what they have engaged. The Ancient Christians thought it fit to prohibit those rudenesses by severe Canons, *Concil. Laod. Can. 53.* and all sober Persons at this day do esteem them a great offence to God, and a scandal to Christianity. *Macrobius* tells us the *Heathens* did dedicate the first day of their Nuptials to Chastity and Modesty (t); and while true Piety flourished in the Church, they thought shame to come behind them, and therefore a famous Council then ordained that the Bridegroom and Bride should forbear each others Company that Night, in reverence to the blessing which they had received (u). And if there were no Sacrament, yet when these Persons have done so very weighty a matter, it is fit they should go home soberly, and retire a while, to consider where they have been, what promises they have made, what duties they have obliged themselves unto; to consider what a mighty change they have made in their condition, and how much the comfort of their lives depends upon the being blessed in this affair. I appeal to any serious Man, whether the Sacrament, Prayers and Meditations are not more suitable to this occasion than brutish desires, obscene discourse, and vain Mirth, and abominable Debauchery, which are the direct means to banish God and his Holy Spirit from us; they are not our Friends who desire to be so treated. To conclude therefore, we ought to receive the Sacrament on our Wedding day, if possible, and if we cannot do that, yet it is absolutely necessary that the Married Persons do take some time of privacy that day, to Meditate and do some acts of special Devotion; and therefore a croud of vain and loose Revelers are an intolerable inconvenience, and by all means to be avoided: and if our Circumstances permit us not to Communicate the same day, yet we must think of the Holy Sacrament, prepare for it, and resolve that upon the first opportunity we will there confirm the Promises and Vows which we have made in this holy Confederation; so we may expect the Divine Blessing upon this weighty affair, and have good hope it will turn to our great comfort. *Amen.*

(t) Macrobius.
Saturn. lib. 1.
cap. 15.
(u) Sponsus &
sponsa — cum
benedictionem
acceperint,
eandem nocte,
reverentia ipsius
benedictionis,
in Virginitate per-
manent.
Concil. 4.
Carthag. Can.
13. Excerpt.
Egbert. Cau 83.
Spelm.



THE
VISITATION
OF THE
SICK.



The Introduction.

OF THE VISITATION OF THE SICK IN GENERAL.

§. I.

IT is agreeable enough to the changeable state of things in this uncertain World, that so dolorous an Office as this should immediately succeed the Festivities of holy Matrimony, for our delights are short and soon expire; and sometimes before our Nuptial Crowns wither, they are wet with a shower of Funeral Tears. The Eastern Emperors thought it not incongruous to choose the Stones for their Sepulchre on the day of their Coronation (a). And it would make our very Mirth to be Innocent and Holy, if by casting an eye on this following Form we should call to mind that the next and the longer Scene must be Calamitous. 'Tis certain that Sicknefs doth always, and every where lye in wait for us, no place nor condition of life can secure us from it; our Bodies consist of contrary qualities which are continually in war with one another, and whether the heat or the cold, the driness or the moisture become predominant, our health falls under the Victors Triumphs; so that we began to be sick when we began to live (b), *as soon as we were born we began to draw to our End* (c); and our whole life is but one continued Sicknefs, alleviated with some lucid intervals, but ending in death at last. Alas, who can reckon the innumerable Diseases that do infest us? the smallest part of our Body may be the subject of smart or malady; a Tooth or a Nail, a Finger or a Toe may breed vexation and disquiet to us. And any of the Creatures that minister to our necessities, may bring distempers on us. The Fire that warms us, the Water that cools us, the Air we breath in, the Earth we tread upon, the Food that allays our hunger, the Drink that quenches our thirst, a Fly or a Gnat may be the occasion of our Sicknefs or our Death. The consideration whereof, makes it more to be admired that we are not always sick, than that we are so sometimes; and renders it a greater wonder that any are healthful, than that some are groaning under their Infirmities. And doubtless, since Men are so universally liable to Sicknefs, that sooner or later, in some kind or other, all shall come into this estate; it must be the duty of every particular Person to prepare for it, and it did well become the Prudence and Piety of the Church to provide a peculiar Office for those in this condition. No Man must forget that it will be his own lot, and all Men are

L

concerned

(a) Dionys.
Carthus. de
4. Noviss. art.
14.

(b) Quando
natus est homo,
agrotare cepit;
quando mortuus
est, finit agri-
tudinem. Aug.
de Verb. Dom.
Ser. 21.
(c) Wisdom
v. 13.

concerned to pity and take care of those who at present lye under this common Calamity. *The Visitation of the Sick* therefore is a duty incumbent upon all; we must remember them that are thus Afflicted, as being our selves also in the body, Heb. xiii. 3. We are liable to the same miseries, and likely to need the same Compassion which we extend to others; we are Members of the same Body, and must all conspire to succour and restore a weak and wounded Limb. Nature taught the Gentiles this, and the Emperor *Adrian* is Recorded to have Visited, not only his Friends, but his Souldiers in their Sickneſs twice or thrice every day; and to have taken care they wanted nothing (d); from whence a Learned man observes, that Visiting the Sick was in great repute at *Rome*, since it is so often mentioned in the Emperors Lives; and the Wise-man affirms, it is the ready way to obtain Love, *Eccles. vii. 35*. But Christianity obligeth us to it by higher motives; *S. James* making it an Act of Religion, *Jam. i. 27*. and *David* assures us, that he shall be blessed who visits the Sick and Needy, for God will comfort him in his Sickneſs, and deliver him out of it, *Psal. xli. 1, 2, 3*. Yea, our Lord Jesus adds, that he will take this Charity as done to his own Person, and reward it at the last day with Eternal Glory, *Matth. xxv. 34, 35*. And who would not do so small a duty, which shall be requited with so great a recompence? The Jewish Doctors reckon it among the principal Acts of Mercy, calling it an imitation of the divine Compassion, and a means to deliver from the flames of Hell (e). The Primitive Christians accounted the Visiting the sick and weak Brethren, among the solemn exercises of Religion (f); and the very Women among them did punctually observe this piece of Charity. But we are here to treat of Visiting the Sick in a stricter sense, viz. as it denotes the Religious duties which the Clergy are to perform to those who lye on their sick Bed; for which use this Office was composed, and therefore of this we must give a fuller account.

(d) Dion de Adriano. item Spartian. vit. Adri. pag. 41, &c.
Apparet magni Romanos officii genus hoc afflicto, cuius adeo frequens in Vitis Imperatorum mentio. Casaub. notis. ibid.
(e) Lib. Musar. fol. 120. p. 1.
(f) Aut imbecillus aliquis ex fratribus visitatur, aut sacrificium offertur, &c.
— quidvis horum gravitatis, & sanctitatis negotium est. Tert. de cult. foem. l. 2. cap. 11.

(g) Καὶ οἱ Ἱεροσύργοι ἐπισκοποῦντες τοὺς ἀσθενεῖς. Epist. Polycarp. ad Philip.
(h) Tertul. ad uxor. lib. 2.
(i) Possidon. vit. S. August. cap. 27.
(k) Aug. de Vis. infirm. Lib. duo. Tom. 9. p. 207.
(l) Hieron. Epist. 7. Tom. 9. p. 60.
(m) Dionys. Carthus. de 4. Noviss. Artic. 8. Melch. Adam in vitâ Theodor. Snepfi, p. 591. Clichtov. Doctrin. mor. p. 40.
(n) Buxtorf. Synagog. c. 35.

§. II. The Original of this useful and Pious duty need not be enquired after any further than that positive Command of holy Scripture; *Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord, and the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him, S. James v. 14, 15*. In which words we shall first note the Authority prescribing this duty. Secondly, The particulars prescribed. Thirdly, The benefit to be had by observing thereof. First, The Authority which prescribes this Visitation of the Sick is a positive Divine Command, delivered by an Inspired Apostle, so that it is plainly Instituted by God, and accordingly it was always practised in the Christian Church, as might be evidenced by many Testimonies. The Admonition of *S. Polycarp* to the Elders, to Visit all those that were weak (g), shews it was esteemed necessary in his days. And no doubt that solemn Company in *Tertullian*, who went to Visit the Infirm, were led by a Bishop or Priest (h). *Possidonius* affirms also concerning *S. Austin*, *That when he was called to the Sick, he went without delay (i)*; and it seems by one of his Tracts, he writ to those whom he could not personally come to see (k), as *S. Hieron* also did in an Epistle to one of his sick Friends (l). But it hath been so evidently the practice of the Christian Church, in all Ages to do this, that I will not multiply instances in a known matter, especially since persons of all Perswasions agree in this, that the Sick ought to be Visited by the Ministers of Religion (m): Both Romanists and Reformed, being sufficiently convinced by this plain Command of Holy Scripture. The Jews have no such express Command in all the Old Testament, and yet their *Rabbies* are very careful to visit those of their Nation whensoever Sickneſs seizeth on them (n); whose diligence will condemn our sloth, if we who have clearer Precepts, do neglect this duty so unquestionably enjoyed by Divine Authority.

§. III. The

§. III. The *second* consideration is, What are the things prescribed in this matter? *viz.* 1st. The proper time for it. 2^{dly}. The particulars whereof it consists, being the several duties 1. Of the sick Man; and 2. Of the Priest, on each of which somewhat is to be said. *First*, The *Time* is here noted to be, *when any are Sick among us*. The state of Sickneſs is common to all Men, Chriſtians as well as others are liable to it, there are *among us*, as well as among others, many ſick and weak; and when any Members of the Chriſtian Church are thus Viſited, then is the proper time for this Religious Office and that for theſe Reaſons: 1. Becauſe then the Parties have moſt need of it; Sickneſs is the Harbinger of Death, and Death the forerunner of Judgment; when therefore the day of our great Account draws ſo nigh, then if ever, it is time to regard our never-dying Souls, and to call in all the help we can to aſſiſt us in preparing for our laſt reckoning. Then we have the greateſt work to do, and the leaſt ſtrength in our ſelves to do it, and ſo had need to call in that Holy Man to our aid, whom God hath ſet to watch for our ſouls; eſpecially conſidering the laſt part of our Combat is uſually the ſharpeſt, and our Enemies grow fierceſt when we are leaſt able to endure the ſhock. 2 This Office is moſt fit to be done in ſickneſs; becauſe then the Parties may be moſt likely to profit by it: The greateſt part of Men are, in the time of health, ſo intangled in care, or involved in buſineſs, ſo hardened by ſin, and ſo drenched in pleaſures, that they have neither leiſure nor inclination to think ſeriouſly of Heaven, or to diſcourſe with the holy Man about the ſtate of their Souls and the matters of Eternity: But ſickneſs uſually tames our Luſts, and calms our Paſſions, moderates our deſires, and allays our Pride, makes us ſerious and gentle, deſtroyſ us of our buſineſs and our cares, fills us with holy Meditations and good Purpoſes, and therefore puts us into the beſt frame to conſider of theſe things (o). In the days of Proſperity, Men put the Evil day far from them, and give no great heed to diſcourſes of ſuch matters as they fancy are many years diſtant from them; but when a Diſeaſe aſſures them Death is very nigh, and they perceive they ſtand upon the brink of Eternity, when they are about to take leave of this world, ſo that ſhortly nothing will be left to them but their own Souls, and the God to whom they are going (p), then they grow tender and capable of good Counſel, and one word will work more than a thouſand would do before: And ſince Men are ſo ſeldom in this pious temper, 'tis great pity this bleſſed opportunity ſhould be loſt, for it may be of Eternal advantage to them to meet with a diſcreet and Religious Guide in that happy ſeaſon, when all the powers of their ſouls are diſpoſed for Repentance, and the choice of Virtue; wherefore the Lord hath ordered, and the Church appointed the Priest ſhall do this Office then, when there are ſo fair probabilities of ſucceſs: And for this reaſon we muſt further note, that God requires this Office be performed before the Sickneſs have prevailed too far. [*Adverte te*] Is any Infirm (ſaith S. James.) The word ſignifies the firſt impairing of our health and ſtrength, and the beginning of a diſeaſe, before it be come to that height as to force us to keep our Beds, for the Apoſtle hath a peculiar word for that in the next Verſe [*τοῦ κλῆματος*] The Prayer of Faith ſhall ſave even him that lyes on his Bed, through the extremity of his diſeaſe (q); that is, we muſt ſend when we begin to grow infirm; and if we do that, then although the Diſeaſe ſhould proceed ſo far as to deprive us of our ſtrength, yet theſe holy Prayers ſhall reſtore us (if God ſee Health be good for us) or however they ſhall procure our Pardon: And I would preſs this early ſending the more earneſtly, becauſe of that impious, and fooliſh humor of many ſick perſons, who put this off to the laſt ſcene of their life, and defer the uſe of this Divine Remedy till it is impoſſible it ſhould do them any good; for when the body is incapable of recovery, to pray for Reſtauration, is to mock the Almighty; and when the underſtanding and memory fail, and the ſenſes ceaſe to do their offices, what advantage can we do to any Man's Soul, more than by expreſſing our own Charity: So that the Office then is almoſt done in vain, becauſe it can neither contribute to the ſick Man's recovery, nor his pardon, which were the great ends of its Inſtitution. The Learned *Clichtovans* complains that *there were many who lay dangerously ſick,*

(o) *Nuper me amici cujusdam languor admo-
nuat, optimos eſſe nos dum in-
firmi ſumus.*
Plin. l. 7. Ep.
26. vide locum.
(p) *Omnibus vniſ e medio ſubductis, ipſi morientes ſe & illum tantum conſiderant, cui propinquunt.*
Gregor. moral.
24.

(q) *Omnino diſtinguendum eſt inter advertei ver. 14. & κλῆματος ver. 15. Ut & Per-
ſones Lat. ob-
ſerv. Varab.
& Pec. Infirmus et laborans,
Syr. Paraph.
Infirmus et agrotus.*

(r) Clichtov.
doctrin. Mor.
cap. 10.
(s) Eccius.
xxviii. 9, 10.
11 & 12. vers.
(t) Conflit.
Ricard. Ep.
Sarum An.
1217. ap.
Spelm. Concil.
Tom. 2.

and yet when their Friends advised them to send for the Priest, they took it beinously and very unkindly, as if there was now no hopes of life for them (r). I am sure the wile Man adviseth us first to set our souls right, and afterwards to give place to the Physician of the body (s). And among the ancient Constitutions of this Church the same method is enjoined, *We strictly charge the bodily Physicians* (saith the Canon) *that when they happen to be call'd to the Sick, they do before all things perswade them to send for the Physician of souls, that when care is taken of the sick Mans spirit, they may more successfully proceed to the remedies of outward Medicines* (t); which courle, if it were observed still, in sending for the Priest first, it would be better for the souls and bodies of sick persons: We do therefore detest that wretched Proverb, *Ubi desinit Medicus ibi incipit Theologus*, which (with the evil custom of deferring this Office to the last) seem to have had their Original from the Popish device of making extream Unction a Sacrament only to be ministred to dying persons: But we do advise all Men to perform this duty while their mind and their senses are intire, and their body able to perform its part; for a languishing person, and one in the agonies of Death, can neither searh his heart, nor try his ways, confess his Faith, expresse his Repentance, nor declare his Charity as he ought to do, who desires to dye well; he can neither joyn in the Prayers, nor improve the Counsel of his Spiritual Physician, and therefore must do it letimes, if he would do it well.

§. IV. The particular Duties follow; and *First*, The sick Man is here commanded [to send for the Elders of the Church,] He must not stay till the Priest comes, who perhaps knows not of the distemper, nor when his visit may be seasonable, and the party in good frame to joyn with him; and it is an argument of Mens pride and contempt of Holy things, when they think them not worth the asking for, and expect to find them without seeking: Wherefore the sick Man is to call for, that is (in the Scripture phrase) to invite the Elders (u); it being the observation of an old English Council, that the Precept is given to the Sick Man, who is commanded to send speedily for the Priest†; nor do the Ancient Canons oblige the Clergy to go, *unless they be humbly requested thereto*. I confess it is an excellent Charity in the Minister to go whether he be sent for or no (x); but that is more than is strictly required at his hands. However upon the least intimation, they must go speedily; and if the sick Man be prejudiced by the Priests neglect, they are highly culpable; in so much that of old, such Priests were punished by suspension for this Crime (y). And good reason, for since they are the only Persons commissioned for this Office, if they neglect it upon due notice, it cannot be done at all. *S. James* commands to send (not for ordinary Christians, but) for the Elders of the Church, which was the Name that the Jews had used for any sort of ruler, *Exod. xvii. 5, 6, Numb. xxii. 7.* and in the beginning of Christianity, while yet there was no other Orders, but Bishops and Deacons; the Bishops who were entrusted with the ruling part and principal Administrations, were called Elders, as the Fathers do observe (z). To the Bishops therefore or Elders, the Visitation of the Sick did at first solely belong, till they assigned it to the Priests, whom they took in to their assistance, when the number of the Faithful was encreased; and now that the Church is settled, the People have very great conveniency hereby, having always a Priest near them, who is ready upon all occasions to be sent unto, and is now qualified to perform this Office: And though any private Friend may privately pray for us, and with us in our Sickness, yet we cannot have so much comfort from, or confidence in their Prayers, as in those of the Priest, who is the very Person whom God hath chosen for this Employment; and because he hath bid him Pray in this case, He will be most likely to hear his Prayers. *Secondly*, Here is set down the Priests duty in these words, *Let them pray over him, anointing him with Oyl in the Name of the Lord.* The Apostle had ordered the Afflicted to pray for themselves before, *ver. 13.* but that they may not think their own Prayers sufficient, he adds here, they must send for the Elders, &c. one great part of whole Office it is, to pray for the People: In Preaching they are God's Embassadors to us; in Praying they are

(u) Καλέει hoc
modo lig.
Math. xxii. 5.
† *Infirmus*
et men precep-
tum est, ut pro
sacerdote con-
testim mittant.
Synod. Exon.
cap. 5. An.
1287.
(x) — *Etiā*
non Uicari in-
visant. Concil.
1. Mediol. ap.
Bin. Tom. 4.
p. 2. pag. 364.
(y) *Si eorum*
culpa sine
efficiis his
moritur quis,
sacerdos suspen-
datur. Syn.
Exon. ut supra.
Spelm Concil.
Tom. 2.
(z) *Actis xx. 17*
cum ver. 28.
πρεσβυτερος,
επισκοπος
λεγομενος.
Cecum. &c
Chryl.

are our Embassadors to God, these therefore are the Persons we must employ. And for the place where this duty is to be done, 'tis noted in that Phrase [*pray over him*] which implies, the Priest must go to him, who now is not able to come to God's House, and he must pray there, beside him in his own House. As to the form of Prayer to be used on this occasion, it is left to the prudence of the Church, since God hath only in general, ordered Prayers to be made, but not prescribed any particular words, wherefore several Churches have made and used several forms proper for this occasion. The Greek Church have a very large Office in their Euchologion, which seems to have been much corrupted by the Superstitious additions of latter Ages, though some of the Ancient Prayers may yet be discerned there. The most Ancient of the Western Church, are those which bear the names of S. Ambrose and S. Gregory, and that which Cardinal Bona cites with this Title [*pro infirmis*] written above 900. years ago, and supposed to be part of the old Gallican Service (a). And upon the Reformation, the several Protestant Churches had their several forms, which are in use among them at this day: But doubtless an impartial Eye must needs discern that this Office of the Church of England doth excel all that are now extant in the world; as will more fully appear, when we come to the particular explication thereof. At present we will only note that our Office doth exactly agree with the method of the Primitive Visitation of the Sick in S. Chrysostom's time, who speaking of the benefits done to the People by the Priest, saith, he helpeth not only in health but sickness, *not only by Teaching and Exhortation, but also by Prayers doth he help them; for not only in Baptism, but afterwards also, he hath power of Remission of sins, according to that, Is any Sick among you, &c.* (b) Where we may see the parts of this Office now in use were practised to the Sick then, viz. Instruction, Exhortation, Prayers and Absolution: All which are so comfortable and so necessary for such as are thus Visited, that the Priest must by no means omit this Office, when there is occasion for it; and Anciently it was enjoined to all Parish Priests to study these Prayers, so that they might always have them ready, whensoever they were called to use them (c). *Object.* But some will say, Is not the Priest commanded also to anoint them with Oyl in the Name of the Lord? *Answer.* All the Protestant Churches do omit this Anointing for very just reasons, because it was only a Ceremony proper to the state of the Primitive Church, while miraculous gifts lasted, among which is reckoned the gift of Healing, 1 Cor. xii. 28. 30. Now when Christ sent his Apostles first to Preach, he gave them the Miraculous power of Healing, in the exercise whereof they used Oyl, Mark vi. 13. which they did in imitation of the Jews, who (as a Learned Doctor notes out of the *Targum of Hierusalem*) were wont to pretend to cure the Sick by Anointing them with Oyl, and pronouncing divers strange Names; wherefore the Apostles used the same Oyl, but only used it in the Name of Jesus, to shew that by his Grace and Power the Sick were healed; thereby to convince Men that he was the *Messiah*, and to induce them to believe the Gospel, and therefore S. James writing while this gift remained, mentions the Ceremony of anointing in the Name of the Lord; but yet he attributes no virtue at all to the Oyl, but saith, *The Prayer of Faith shall save the Sick*, &c. And accordingly we see the Apostles did not always use Oyl in their miraculous Cures, but healed the Sick sometimes only by a Word (d), sometimes by a Touch (e); and sometimes by laying on their hands (f). But we never read they used this Anointing to confer grace to the soul, but health to the body; nor did they use it to persons in the Agonies of death, as the Roman Church now do their Novel Sacrament of extrem Unction, which can be derived no higher (as they now use it) than the time of Felix IV. Bp. of Rome, An. 528. 'Tis true, there is frequent mention of miraculous Cures wrought by the Christians, with this Ceremony of Anointing, in Ecclesiastical History: So Proculus cured the Emperor Severus (g); so the Egyptian Confessors restored the Lame Man (h); so S. Hilarion healed those that were bitten with Serpents, and such as were sick of other distempers (i).

So

(a) Bona de rebus Liturg. lib. 1. cap. 15.

(b) Οὐ τὸ δι-
δάσκειν μόνον
καὶ κατεργά-
σασθαι, ἀλλὰ καὶ τὸ εἰ-
σεύχασθαι ὑπὲρ
αὐτῶν ὡς ἀνα-
γράφεται μόνον,
ἀλλὰ καὶ μετὰ
τὸ τοῦ συλ-
λαβῆναι ἑχούτων
ἐξουσίαν ἀμαρ-
τημάτων &c.
Chrysost. de
sacerd. 1. 3.
(c) Constit.
Riculi Ar-
chiep. Suefion.
An. 802. cap. 11.
Tom. 3.
p. 2. pag. 287.

(d) Acts ix. 34.
40. xxiv. 10.
(e) Chap. ix.
7. 16. & xx. 10.
(f) Chap. ix. 17.
& xxviii. 8.
(g) Tertul. ad
Scap. 1. 1. cap. 4.
(h) Rufin.
Eccles. hist. l.
11. cap. 4.
(i) Hieron. vit.
S. Hilarion.
Tom. 1. p. 332.
336.

(k) Sulpic.
Severus Vit.
S. Martini.
(l) Baron, Annal.
An. Christi 63.

(m) Theophy-
last. Com. in
loc. Marc. vi. 13

(n) Irenæus
adv. heres. lib.
1. cap. 18.

(o) Concil.
Cabilon. iii.
Cap. 4. An.
813. Lin.
Tom. 3. Part. 1.

So S. Martin restored a dumb Man to speech (k). But none of these were a Sacramental Unction to dying Men, as *Baronius* himself confesseth (l), but only a means to procure health; or rather the Anointing was merely used with the gift of Healing (as *Theophylact* affirms) to be a Symbol of the Mercy of God, and the grace of his Spirit, by which our pains are eased, and light and joy is communicated to us (m). But now that the Church is planted, and that it neither needs nor enjoys the gift of Healing, (to which the Oyl was a ceremonial Appendix), with what reason can we retain the shadow when the substance is gone? Nay, is it not a bold and unreasonable thing in the Roman Church, to make a Sacrament of this Temporary Ceremony; and though they cannot cure the body by it, to pretend they can Sanctify the Soul, and seal the pardon of sin, and send the Party safe to Eternal glory thereby? What Primitive Father ever affirmed this concerning this Unction? *Irenæus* indeed tells us, the *Valeminian* Hereticks Anointed dying Men with Oyl and Water, using strange words, and pretending thereby to secure their Souls against evil Spirits, and to make them ascend up more easily (n); which Heresie the modern Romanists in this matter do come nearer to, than to any Rite found among the Primitive and Orthodox Fathers, and therefore we have good reason to reject this practice; and though about the 9th. Century, it began to be imposed in these parts of the World (o); yet we suppose we may safely omit the Ceremonial part, especially since we keep the substantial part of the Office prescribed by S. James, viz. Prayers, confession of Sin, and Absolution, which is also all that can be made appear to have been used to the Sick in the first five Centuries, (excepting where miraculous Cures were to be wrought.) And these are alone sufficient for the comfort and relief of poor languishing Christians, without the addition of that Ceremonial Oyl, which was the Symbol of a gift which the Church doth not now enjoy, and therefore can be of no real use at this day in the Visitation of the Sick, and we dare not abuse our People, to put a new signification of our own devising on it, nor make them expect that from it which they will never find, for we had rather lay it aside, than use it to vain and evil purposes.

§. 5. The third general Consideration is, the Benefits of this Office, which the Apostle sets down, ver. 15. *The Prayer of Faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* The benefits were to be perpetual, though the Anointing was but for a time, and therefore they are annexed to the Prayer which was to be perpetual also. Now these benefits are two, First, generally implied in the word, [save,] and then particularly expressed, 1. By the word [raise him up,] a Scripture Phrase for the recovery of bodily health, *Psal. xli. ver. 10. Hos. vi. 2. 2.* By the [forgiving him his sins,] So that the Benefits are two; First, the recovery of Health; Secondly, the Remission of Sins; both which may be obtained by the devout use of these Prayers: not that they do as constantly and certainly follow as the effects from natural causes; for then the Sick would always have been cured by this Office, and none could have dyed, which is contrary to Nature and God's decree, *Heb. ix. 27.* and then even Hypocrites should hereby obtain Remission, which is contrary to God's declared will. They are therefore conditional Promises, so that Health shall be procured hereby if God see fit, and Pardon granted also, upon condition of the Parties confessing and repenting, which is therefore enjoined in the very next verse, *Confess your faults, &c.* The sum is, that though mortal Men cannot expect Immortality here, nor Sinners Pardon without Repentance; yet if their disease be curable, and the Person qualified for Remission, God hath appointed this Office to be the means to convey both. And since the two main things which sick Men desire, is ease of their pain, and forgiveness of their sin; and this is a means of divine Institution to obtain both; this shews how careful every sick Man ought to be, to have this Office used for him, and how highly he ought to esteem thereof:

Not

Not neglecting in the mean time to perform the conditions required on his part, viz. Submission to the will of God for life or death, and a hearty Repentance for all his Sins; and he that is so prepared for it, shall recover by it, if it be for his good to live longer; however he shall have his Pardon Sealed, and then he need not be solicitous whether God order him to live or dye, because he shall be happy either in life or death, and either of both these shall work together for his good. Finally then, the Visitation of the Sick is of Divine Institution, and of excellent use; and that it may have all those effects upon us, which God designed to us thereby, let us descend to a particular view of all the parts of it, when first we have considered the method of the whole Office, as it is presented in the following Scheme.

The

The Analysis of the Visitation of the Sick.

The Visitation of the Sick consisteth of Two Parts:	1. The usual Office, containing Four Particulars:	1. The Supplications to deprecate Evil, viz.	The Salutation : The short Litany :		Peace be to, &c. Remember not, Lord, our, &c. Lord have mercy, &c. The Lords Prayer. The Responses.
		2ly. The Prayers to Petition for good, viz.	1. In General: 2. In particular, for	1. Support under the Affliction: 2. Sanctification thereof:	The first Collect. The second Collect.
		3ly. The Exhortation in two Parts :			The Author : The end & manner of bearing Affliction : Patience, Repentance, and Faith :
		4ly. The Consolations, contained in	1. Prescribed in the Form, containing	Instru- ctions about	Dearly beloved, know this, that Almighty God is, &c.
			2. Directed in the Rubrick, to advise concerning	Admo- nitions to	Take therefore in good part.
				1. Charity, in	1. Forgiving :
				2. Justice in making their Will :	2. Giving :
				3. Repentance and Confession of Sin :	The Rubrick before the Absolution.
				1. The Absolution :	Our Lord Jesus, &c.
				2. The Prayer to confirm it :	O most merciful God, &c.
				3. The Psalm LXXI.	In thee, O Lord, have, &c.
				4. The Benedictions :	O Saviour, &c. The Almighty, &c. Unto God, &c.
2ly. A Two-fold Appendix, being	1. The Prayers in cases extraordinary, for			1. A Sick Child :	O Almighty God, &c.
				2. One past hopes of Recovery :	O Father of mercies, &c.
				3. One at point of Death :	O Almighty God, with whom, &c.
				4. One troubled in Mind :	O blessed Lord, &c.
	2. The Communion of the Sick, in which is			1. The Collect :	Almighty and ever-living, &c.
				2. The Epistle :	[Hebr. xii. 5.]
				3. The Gospel :	[John v. 24.]

PARTITION I. OF THE SUPPLICATIONS.

SECTION I.

Of the Salutation.

s. I. **P**EACE be to this House, and to all that dwell in it.]

This Office is introduced by that pious Salutation which the Jews were wont to express, by wishing *Peace* (as *S. Hieron* notes (p)), and this they constantly used to those they met Morning and Evening (q). Nor did the Gentiles omit this Religious Civility (r); or the Christians forbear to salute in this manner, not only their Brethren, but the Heathens also (s). And though our Lord Jesus forbid his Disciples (in their first hasty Embassy) to stay in ceremoniously complementing those they met by the way, according to the custom of their Nation, *Luke* x. 4. yet lest he should be thought to dislike the universal rite of Salutation, or privilege that Rudeness which some misal Religion, he enjoins them in the next verse (t), upon their entering into any House to salute it, saying, *Peace be to this House*. And it will not seem strange that we have transcribed that precept into this Office, if we consider that one main part of the Apostles Errand then was, to heal the Sick, *Luk*. x. 9. *Matth*. x. 8. And since the miraculous gift of Healing continued long after in the Church, no doubt the Primitive and Apostolick Men did use this very Salutation when they went to work these wonderful Cures in the Houses of those they Visited; so that even when the gift was ceased, the form of Salutation remained still, which therefore we use to this very day in our Visiting the Sick, because we go on the same Charitable account, though not with the same power; and the sense of the words are very suitable, for *Peace* signifies all outward Blessings; but when it is used in way of Salutation, it properly imports *Health*: Whence it is that where we read, *Is he well?* and the Greek Versions, *Is he in health?* the Hebrew Phrase is thus, *Is there Peace to him?* (u) When therefore a Family is visited with Sicknes, and full of distress, what better Prayer can we make for them, than that they may all have Peace, that is, Health and Prosperity? And as the Apostolical Salutation was not a meer Complement, but a real Benediction, as appears by our Saviours assuring them, *If the house were worthy, their Peace should be upon it*, ver. 9, 10. † so shall this Prayer of ours prevail for what we ask, to that House which is prepared to receive it, wherefore they ought to receive our Salutation as a real Blessing, and to welcome the Embassadors of Heaven, who in the time of their Calamity, come to bring Health and Salvation to their dwellings.

(p) *Quod Græce Χαίρε, & Latine Ave, Hebraico Syro-que sermone appellatur, Pax Tibi.* Hieron. in Luc.
(q) *Jud. xviii. 15. Mane & vespere pacem optamus obvis.* Com. in Aboth. fol. 4.
(r) *Al. ab Alex. genial. dier. l. 2. c. 19.*
(s) *Theoph. ad Autolyc. lib. 2. initio.*
(t) *Luk. x. 5. & in Vulg. & quibusd. Græcis Exemp. Matth. x. 12.*
(u) *Gen. xxxix. 6. Heb. Num ei pax? LXX. εἰς δὲ αὐτοῖς, ὑγιαίνε.*
† *Ὁ μόνον ἀσπαζόμενος ἐστὶ τὸ, ἀλλὰ καὶ ἐυλογεῖ.* Theophylact. in loc.

M

SECTI-

SECTION II.

Of the short Litany.

s. I. **R**emember not Lord our Iniquities, nor the Iniquities of our fore-fathers; spare us good Lord, spare thy People whom thou hast redeemed with thy most precious Blood, and be not Angry with us for ever. Answ. Spare us good Lord.]

The Litany being designed for the averting of Evil, and the proper Office for a state of Affliction, should probably have been intirely used here, but that it is supposed the sick Man will be unable to attend so long; wherefore the Church hath selected the most pertinent Sentence of the greater Litany, and the *Κόρε ἐλάσων*, or lesser Litany, to supply this place, of both which we have discoursed before (*), so that now we are only to observe how pertinent they are on this occasion. The Scripture informs us that God is the Author, and Sin the meritorious cause of all Afflictions, *Job v. 6. Lament. iii. 39.* and therefore advises us, when we are Afflicted, to Pray, *James v. 13.* Now there is nothing so needful to pray for in this case, as the pardon of those sins which have brought this evil on us. Hence the Greek forms do often repeat this request (y); and we acknowledg that God hath matter enough against us for our own sins, and the sins of our Fore-fathers, (which we have made ours by imitation of their Crimes), yet we intreat him to spare us, and not to call them to his remembrance; for if he do, his Holiness and Justice will oblige him to punish us more and more (z). But since we confess and bewail our offences, we hope he will cease his Correction, and lay aside his Rod. For we are *His People*, our sins are expiated, and our Souls redeemed by Jesus his most precious Blood; and he hath promised in the New Covenant, to forgive our Iniquities, and remember our sins no more, *Jer. xxxi. 34.* which gracious promise, if he please to perform for Jesus sake, then he will either presently remove this punishment, or if it lye on us a while, we shall have this comfort, that he will not finally condemn us, nor punish us with Eternal Vengeance. And because all of us either actually are Afflicted as well as the sick Man, or at least deserve so to be; therefore all that are present, joyn to say for themselves and for him, *Spare us good Lord.*

s. II. *Let us pray: Lord have mercy upon us: Christ have mercy, &c. Lord have mercy &c.*] Besides what is formerly noted upon this devout form of supplication, we may add here, that this seems to be the proper Petition for miserable Persons; for those sick and distressed Creatures that came to Jesus for help, did generally address themselves to him in these words: *Have mercy on us*, was the Prayer of the two blind Men, *Matth. xx. 30. Matth. ix. 27.* and the Woman of *Canaan*, with the Father of the Lunatick, used the same Supplication, *Matth. xv. 22. chap. xvii. 15.* which since it prevailed with our Lord in his Humiliation, to pity, heal, and help those who used it then; we may with more comfort send it up to him now in his Exaltation, for he is not less merciful now that he is become more glorious. 'Tis sure, the whole Catholick Church hath esteemed it very fit for this purpose, in that it is so early found in the Western, and so often repeated in the Eastern Offices for the sick (a). What is there, that they who lye in this misery, either need or desire so much as mercy? And the threefold repetition doth well express the greatness of their necessity, and the fervency of their desire, and if they with us, and we with them, present it to God with a due importunity, it will be very likely to procure mercy.

(x) Comp.
Temple, Part
II. patrit. 1. Sect.
2. §. 3, & Sect.
3. §. 25.

(y) ὁ ἰσχυρὸς τῶν
αὐτῶν πάντων
πλημμελημάτων.
Euchol. p. 415.
(z) Tunc
meminisse dici-
tur Deus
quando facit,
tunc oblivisci
quando non
facit. Aug. in
Psal. 87.

(a) Eucholog.
Offic. S. Olei,
duodecies re-
petitur in initio.
p. 408.

The Paraphrase of both these Forms.

s.III. **O** Thou most Righteous Judge of all Men, who seemest now resolved to call us to account for our old Sins, consider thy merciful Promise, and **[Remember not]** we beseech thee **[O Lord our Iniquities]** which we have committed, **[nor the Iniquities of our Fore-fathers]** which we have imitated, so as to punish us for either those, or these, according to our deservings. **[Spare us]** of thy gracious Nature, **[good Lord,]** Oh be pleased to **[spare]** us, who are of the number of **[thy People,]** the Members of thy Church **[whom thou hast Redeemed]** and dearly bought **[with thy most precious Blood,]** Or if thou wilt not wholly free us from Correction, sweetest Saviour, let the Chastisement be gentle and soon over, **[and be not angry with us]** long in this World, nor yet **[for ever]** in the World to come.

Ans. Deal gently with our sick Brother, and with us all, O **[spare us]** for thou art our **[good Lord,]** from whom we always find relief.

s.IV. We are justly, but sharply afflicted for our Offences at this time, O **[Lord]** God the Father **[have mercy upon us,]** pity and deliver us from the punishment which we groan under.

We are also liable to eternal Damnation by the guilt of our Iniquities, but O **[Christ]** the Eternal Son of God, and Saviour of the World **[have mercy upon us,]** Pardon and deliver us from the Guilt which we have contracted.

Finally, we are oppressed by the power of our Corruptions, which entice us to commit more, but O **[Lord]** God the Holy Ghost **[have mercy upon us,]** sanctifie and deliver us from these evil inclinations which deceive us and betray us.

PARTITION II. OF THE PRAYERS.

SECTION I.

Of the Lords Prayer.

§. I.

O ~~ur~~ Father, &c.] Having deprecated all sorts of Evil, we come now to Petition for good things in these Prayers, which are introduced, as usual, with the Lords Prayer, which Jesus commands us to say, whenever we pray, be the occasion what it will: I am sure in placing it here, we follow the example of both the Latin and Greek Churches, who use the

(b)Manual. Sarisb. An. 1555. fol. 69. b. Eucholog. per Jac. Goar. p. 408.

Lords Prayer almost in the very beginning of this Office (b). And in using it for the Sick, I dare affirm we do apply it as its Author particularly intended; for if we well consider how many of these Petitions are proper to a state of Trouble, we may discern that our Lord made them, with respect to the Tribulations which he foresaw his own Servants were like to endure here. Wherefore we have added the following Paraphrase, to shew how it refers to the present case.

The Paraphrase of the Lords Prayer.

§. II. **W**E murmur not at thy Corrections, O Lord, but while we labour under them, we cry unto thee [~~Our Father which art in Heaven~~] for succour and support: We know thou canst turn them to our good, wherefore however thou dealest with us, we will still pray that [~~Hallowed~~] and Blessed may [~~be thy Name~~] among all Mankind: Let these Afflictions bring us to submit to thy Kingdom of Grace, and then let [~~thy Kingdom~~] of Glory (where all our miseries and sorrows shall cease) [~~come~~] as soon as thou pleasest. Lord, if thou orderest this Sickness shall prepare us to reign with thee, we have no reason to repine at it, let [~~thy will~~] and good pleasure [~~be done~~] either for Life or Death concerning us here, [~~in Earth, as it is~~] always done concerning those more noble Creatures, the blessed Spirits which are [~~in Heaven.~~] But while we remain in this World, we daily need many outward comforts, especially in time of Sickness: [~~Give us~~] therefore [~~this day~~] while yet there is life and hope, [~~our daily Bread~~] with all that is necessary and convenient for our refreshment under, and recovery out of, this uneasie condition: And that our sins may not keep back thy Blessing from any good means which is used for our relief, [~~forgive us,~~] we beseech thee, all [~~our Trespases,~~] which we here humbly acknowledge and heartily bewail. Oh be thou, for Jesus sake, reconciled to us [~~as we~~] by the example and engagements of thy mercy, do freely [~~forgive them that trespass against us,~~] and are in perfect Charity with all the World. And now that we have smarted so severely for former Sins,

Sins, we cannot but dread the committing of any more ; prevent us therefore with thy Grace, [and lead us not into] any such Trials as will be too hard for our patience, or holy purposes, that we may not by [Temptation] fall into despair, or any other sin. Leave us not to our selves, neither deal with us after our Inquiries ; [but deliver us] good Lord [from] all sorts of [Evil] Temporal, Spiritual, and Eternal. [Amen.] Be it unto thy Servants according to their Faith.

SECTION II.

Of the Responsals.

s. I. **W**Hen the Priest hath thus begun to pray, the Church orders all that are present to joyn, not only in heart, but in voice also, to beseech God for the sick Person, who doubtless will be much refreshed by the Charity and Devotion of so many Supplicants, who with united Requests do Petition the Throne of Grace for him ; and since every one of us is liable to fall under the same necessities which now oppress our afflicted Friend, we should all pray for him with the same fervency as we wish others should do for us, if we were in the like estate. The words of these Responsory Prayers are taken out of *Dauids* Psalms, and have all been explained before (c), excepting one new Petition for the sick Mans preservation from Sathans malice, taken out of *Psal.* lxxxix. 23, according to the old Latin Translation (d), which, when we have briefly treated of, we shall by a plain Paraphrase accommodate that and all the rest to the present occasion.

(c) Office of Matrim.
Partit. iii. Sect. 2.
(d) Nihil proficiet inimicus in eo, & filius iniquitatis non apponet nocere ei. Vulg.

s. II. *Psal.* lxxxix. 23. **Let the Enemy have no advantage of him.** Answ. **Do not the Wicked approach to hurt him.** This Sentence is a gracious Promise, turned into a Prayer ; and what God promises literally to *David*, mystically to Christ and the Members of his Body, we desire that may be particularly made good to this languishing Christian. Our Lord did punctually perform this Word to King *David*, and to Jesus our Head, and therefore we hope he will grant the same favour to one who needs it exceedingly, and begs it most importunately. By [the Enemy] and [the Wicked] in this place, we must understand the Devil, who is called Sathan, the Adversary and the Enemy, from his malice and his opposing all good Men, *Matth.* xiii. 28. *1 Pet.* v. 8. and from his natural wickedness, and tempting others thereto, bears the Name of the Wicked, or the Evil one, *Matth.* xiii. 19. *Ephes.* vi. 16. *1 John* ii. 13. & v. 18. And the sense of this Prayer is, That Sathan may have no advantage against the sick Man in this his weakest state, nor so much as be allowed to come near to hurt him. 'Tis certain that this Enemy is much our Superior in our best health, and hath great advantage of us in policy and strength, vigilance and experience ; how much more then would he be too hard for us, when Sickneſs hath impaired all our faculties, and weakned all our powers, if we called not our God into our assistance ? It was a cruel policy of *Jacob's* Sons, to set upon the *Sechemites* when they were unable to defend themselves, *Gen.* xxxiv. 25. And it is a piece of Sathans malicious craft, to assault the poor Christian most violently, when he is least able to resist him ; his fury is greatest when we draw towards our end, because he knoweth he hath but a short time, *Revel.* xii. 12. if he cannot conquer them in this last conflict, he foresees they will be presently above his reach, and placed where he can never assault them more : Wherefore now he summons up all his devices, but blessed be God we are not ignorant of them, and so may hope he shall have no advantage of us, *1 Cor.* ii. 11. We know he will tempt some to presume, and others to despair, some to impatience in Sickneſs, and fear of Death, others to doubting and infidelity, to impenitence

impentence and the love of this evil World: But if God keep us, he cannot hurt us; he hath this Enemy in Chains, who cannot come near us unless he permit him: To him therefore we pray to keep off the Enemy, and to send us help to save and defend this infirm Servant of his. And this is the subject of all these Responsals, whose application may be learned from the following Paraphrase.

The Paraphrase of the Responsals.

s.III. **P**SA L. LXXXVI. 2. **O Lord** we beseech thee [*save*] and preserve the Soul and Body of this sick Man who professeth himself to be [*thy Servant.*] *Answ.* Yet not for any merits in him, but because by flying to thy protection, he declares that he is one [*which putteth his trust*] and confidence only [*in thee,*] therefore let him not be disappointed of his hope.

Psal. XX. 2. In his distress he looketh up to thee, O thou Most High; [*send him*] therefore such wonderful [*help*] and assistance, that we may know it comes [*from*] Heaven [*thy holy place*] of Residence. *Answ.* Both now in this great Calamity, [*and evermore*] do thou take his part, and [*mightily defend him,*] so shall he be in safety.

Psal. LXXXIX. 23. We know Sathan will most fiercely tempt him, now that he can make the least resistance. But [*let the Enemy*] of Souls not be permitted to set upon him now, let him [*have no advantage*] by his present weakness to prevail [*against him*] *Answ.* [*Do*] do thou suffer this raging Adversary [*the wicked*] One, so much as to [*approach*] near unto him, to affright him by his terrors; neither let him have any power [*to hurt him*] by his temptations.

Psal. LXI. 3. He is too mighty for us in our best estate, how much more when we are cast down by Sickness, as this thy Servant now is. Let thy mercy therefore [*be unto him, O Lord,*] as sure a Protection, as [*a strong Tower*] and invincible Fortrefs. *Answ.* Let him take comfort in it by hope, and by Faith flye into it [*from the face*] and furious prosecution [*of his Enemy,*] the Devil, who cannot touch those that rely on thy Mercy.

Psal. LXI. 1. It is not only his, but all our desires, that thou wouldest pity and relieve him, wherefore [*O Lord hear*] and graciously answer this [*our Prayer,*] that we so unanimously make for him. *Answ.* [*And let*] the importunity of [*our Cry*] pierce the Clouds, not resting till it [*come unto thee*] and reach thy merciful Ears, and then we doubt not but it shall return with a Blessing:

SECTION III.

Of the first Collect for support under the Affliction.

S. I. **T**HE Original of these kind of Prayers appears from the name *Collect*, being a Collection or gathering up of the joynt Petitions of both Priest and People out of the alternate Responses, and presenting them in one continued Prayer to God (e). And this present Collect doth well answer to that Etymology; for it doth unite and press the very same Requests which were made in the Responses that went before, and that in very proper Phrases and an exquisite method. The subject of the whole Prayer being for support under Affliction, here is declared, First, The original of this support, viz. 1. The Person from whom it comes [*the Lord*.] 2. The place from whence he sends it, [*from Heaven*.] Secondly, Here is the manner of bestowing this support, expressed, 1. More briefly in three general words [*by Gods beholding, visiting, and relieving them*.] 2. More largely in describing the special effects of every one of these acts of the Divine Care, viz. First, [*Beholding them in mercie*.] Secondly, [*Visiting them with his Grace*.] Thirdly, [*Relieving them*] as well [*by his aiding them*] against Sathan, as [*by his keeping them*] from all other dangers. And how proper all this is for the sick Man's condition, our discourse upon the Particulars will manifest.

(e) *Collectæ vocantur quia sacerdos (qui fungitur legatione ad Deum pro populo) in eis petitiones animi colligit & concludit, ut eas ad Dominum ferat.* Durand. rat. l. 4. c. 15.

S. II. *O Lord, look down from Heaven, behold, visit, and relieve this thy Servant.*

To say the Introduction of this Collect is found very anciently in the Offices of the Greek or Latin Church, is somewhat for the honour thereof; but we must look higher, and then we shall see that God himself instructed the Jews in Moses his time to pray so, *Look down from thy holy Habitation from Heaven, &c.* *Deut. xxvi. 15.* And that the use of this Form continued for many Ages in the Jewish Church, may be known from that Prayer in *Isaiah*, where the People in their distress, say, *Look down from Heaven, and behold from the Habitation of thy Holiness, and of thy Glory, Isai. lxiii. 15.* Yea, Solomon was assured, that when any Sickness was upon that People, if they called upon God, *He would hear them in Heaven his dwelling place, 1 Kings viii. 37, 38, 39, and Chap. ix. 3.* So that the Church had just reason to transcribe this piece of sacred Devotion into the Office of *Visitation*. It may be the sick Man may with some trouble consider, that though God be his Father, yet he is very glorious, and very distant from us, dwelling in Heaven, while we are upon this Earth grieved with many miseries, and far from our Father's House. But God in prescribing this Form, hath secured us, that he doth not forget us in the midst of all his glories. How many of our great Neighbours, (though made of the same Clay with us) do proudly pass us by, and despise our sufferings, not enduring to see our wounds, or to hear our groans; but God who is infinitely higher and more glorious, doth not disdain to behold, visit, and relieve us: He condescends to visit us, and when he comes, he is both able and willing to help us; many of our Friends forsake us now, and of those few whose Charity brings them to us, not one can give us any ease: The kind Neighbour may look on us with pity, and the devout Priest may heartily pray for us; but it is only in Gods hand to relieve both our Souls and Bodies: He is our great Master, and we must approve our selves his faithful Servants, and then our Lives shall be precious in his Eyes, *Psal. cxvi. 13.* He will visit and relieve the meanest of his Servants. The *Rabbins* say, it is one of Gods Attributes to visit the Sick, and if we behave our selves under his hand as becomes his Servants, then the Priests Visitation shall be effectual and comfortable indeed, for the sound of his and our Masters feet are behind him. It was a surprizing joy to poor *Hagar*, that God should look after her in the Wilderness, *Gen. xvi. 13.* and will be a refreshing

Cordial

Cordial to us, if he shall please to have respect unto us, who only is able to help us. The Minister is come to visit us, but he thinks not his own presence or power sufficient, and therefore calls upon his great Master to visit and relieve us both.

s.III. Look upon him with the Eyes of thy Mercy, give him comfort and sure confidence in thee.]

We proceed now more fully to express the blessed effects which we desire from Gods gracious Visitation; and *First*, we pray that God will *Look upon him with the Eyes of his Mercy*, which same Petition is used in the Greek Office (f), and the Phrase is very significant, for to look or set ones eyes upon any, is to shew a dear affection to them (g), and to take a special care of them (h), for we use to look often upon that which we love and value; and thence it is said, *The Eyes of the Lord are over the Righteous, and upon them that fear and love him* (i). So that when we pray that God will look upon the sick Man with the Eyes of his Mercy, we desire that he may signally express his love to him, and care of him, that he may consider his misery and pity him: And if one Look of our dear Lord and Heavenly Father be so reviving, how much more will it be for us to find by experience that he not only looks on us with a great affection, but looks to us also with a peculiar care, which yet he hath promised, even *that he will make all our Bed in our Sickness*, Psal.xli.3. that is, make our condition easie to us by the continual refreshments which he gives us. There is indeed an angry Look also, with which God beholds the wicked, Exod.xiv.24. and the best are apt to fear in time of Affliction, that God looks upon them in Anger; nor is there any thing so bitter in this Cup of Sorrow to a pious Soul, as the fears and apprehensions of the frowns of Heaven; whence our Lord Jesus complains not of his torments on the Cross, but only of the Divine displeasure; that only broke his silence, and made him passionately cry, *My God, my God, why hast thou forsaken me?* Matth.xxvii.46. What request therefore can be more seasonable than to beg of God to look favourably on them now? that is, to support them by inward assurances, that he is not highly angry at them; to persuade them that he loves them still, and that he sent not this Affliction to them in wrath, or with resolutions of Vengeance, but in Mercy, and with purposes of kindness, designing their good thereby; which Petition is pressed further in the next words, which do desire, *Secondly*, That God will visit him, and bestow on him the graces of Hope and Faith, that so he may have comfort and sure confidence in him: Nothing so necessary for the Afflicted as *Comfort*; and none so able to comfort us as God, who is *The Father of Mercies*, and the God of all Comforts, who comforteth us in all our Tribulations, 2 Cor.i.3,4. He is the Original, not of one kind of comforts only, but of all, who comforteth us not only in some sorts of Tribulation, but in all (k); nor are any so likely to be comforted of God as those in the state of Sickness; for others can receive comfort from the good things of this world, which makes them desire and value the inward comforts of the Divine grace far less; but when Sickness hath imbittered all earthly comforts to us, when none but Divine comforts can refresh us, then we are fittest to receive them (l). In this condition Company is a burden, Meat and Drink unpleasant (m), Riches are vain, Pleasures odious, and Honour insignificant; and now is the season for God to give us comfort, when all our other delights do fail. Now we shall prize his favour more than ever; and if he please to grant us his Consolation now, we shall bear up more vigorously under the pressures that are upon us, and the sense of the Divine Love will make our spirits chearful, and the acutest bodily pains far more tolerable. Nor do we pray alone for some present irradiations of reviving hope, but for the constant and continued emanations of Gods grace, that so the sick Man may have *[sure confidence in him]* through Faith; and God hath promised, *That he will keep him in perfect Peace whose mind is stayed on him, because he trusteth in him*, Isa.xxvi.3. If he cannot firmly trust in God now, he will be miserably tost upon the billows of his Affliction, and must needs be Shipwrackt at last. This steadfast hope is the Anchor of the Soul, Heb.vi.16. and the greatest support imaginable, when the storms of Calamity do arise. *I should utterly have fainted* (saith holy David) *but that I believe verily to see the goodness of the Lord in the Land of the living* (n). The confiding hope

(f) — Ἐπι-
σκεψαι αὐτὸν
ἐν ἐλέει καὶ
ὀικτιρμοῖς σου.
Eucholog.
p. 421.

(g) Ubi amor
ibi oculus.

Jer.xxiv.6.

1 King. ix. 3.

(h) Gen.xliv.21.

Heb. Ut ponam
oculos meos in
eum.

LXX. καὶ ἐπι-
σκεψάμεαι αὐ-
τόν, ἰτεν

Jer xxxix.12.

Heb. Pone oculos
tuos in eum.

Versio Angl.

Look well to

him. Vide

Jerem.xl.4.

(i) Psal.xxxiii.

18.& xxxiv.15.

Eccles. xxxiv.

16.

(k) D. Bernar. de
Temp. Ser. 2.2.

(l) Delicata est
divina consolatio,
quæ non
datur admittentibus alienam.

D. Bern.
(m) Sanis suavior est panis
quàm pulpa-
mentum aegrotus. Proverb.

Lar.

(n) Psal. xxvii.

15. Terra vi-

ventium, pro

seculo presenti

(scilicet post-

quam salutem

recuperasset) ut

signif. Psal. cxvi.

9.&c. Druf.

hope of his Recovery was the greatest stay to him under his Affliction, which occasions S. Paul thus to advise his distressed Countrymen, *Cast not away therefore your confidence, which hath great recompence of reward, Heb. x. 15.* for it both supports us and engages our Heavenly Father to succour us. Wherefore as we pray for, so let us labour after this sweet and advantageous hope in Gods mercy, which must always be built upon sincere purposes of intire obedience, for *in the fear of the Lord is strong confidence, Prov. xiv. 26.* To be confident of the divine Favour while we remain impenitent, is a groundless and deceitful hope; but when we have reconciled our Souls to him by Repentance and pious resolutions, the more firmly we trust in him, the more we do oblige him. And oh, how blessed is that Man who hath the Lord for his help, and whose hope is in the Lord his God! What is there in this World besides, that we can have sure confidence in when Sickness seizes on us? Not in our selves, for our flesh and our heart both fail us, *Psal. lxxiii. 26.* not in our Wealth, which can give us no relief, *Prov. xi. 4.* not in our Friends, some of which begin to forsake us already, and we know not how long the rest will be faithful to us, *Prov. xix. 7.* But if God be our Father and our Friend, we may have sure confidence in him. His Power is infinite, and his Mercy inexpressible; his Promises are inviolable, and his Goodness unalterable; wherefore, blessed are all they that put their trust in him.

s. IV. Defend him from the danger of the Enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord, Amen.] This Petition is fitly annexed to the former, since a well grounded Faith and confidence in God is the best defence against the assaults of Sathan. It is the Christians Shield, whereby he is able to quench all the fiery Darts of the wicked One, *Eph. vi. 16.* As the Shield defends us from the danger of the Enemy in War, so doth Faith in time of Temptation: So that when the Devil desired to assault S. Peter, Christ only prayed, *that his Faith might not fail (o)*; because while he trusted in God, he knew Sathan could do him no harm. It is the nature and delight of this Enemy to assault us, especially when we are infirm (as was noted before) we can expect no other, nor no better from him, he will certainly rage and tempt, and we do not absolutely pray that we may be wholly kept from the assaults, but only preserved from the danger of the Enemy (p), so as we may take no harm by his attempts; and indeed God hath not promised he shall not tempt us, but he shall not hurt us, *Psal. lxxxix. 23.* Since therefore we may expect to be assailed, our only care must be, that we receive no harm thereby, and accordingly we must consider how and where he will attack us, for being fore-warned we are fore-armed; and it will contribute much to the prevailing of this Petition, if we not only pray against the danger of the Enemy, but consider how we may be secured. An ancient and devout Author observes, that when Death approaches, Sathan usually tempts those who have lived carelessly to despair; the more Religious, to Presumption; the Weak, to Impatience; the Wavering, to Unbelief; the Worldly, by Unwillingness to dye; and the Secure, by deferring Repentance (q); and that we may be prepared in each of these kinds, we will shew how we may be safe and secured against them all. 1. If he tempt us to Despair, we must look up to Gods infinite Mercy, and observe, that if God had resolved not to pardon us, he might have taken us away by a sudden stroke; his giving us time to Repent in, is evidence sufficient, he desires our Reformation, and designs our Pardon; and if we perish, it must be because we will not Repent, not because he will not Forgive. He no doubt will rejoyce more in an opportunity to shew us mercy, than we can do for the receiving thereof, so that we may justly suspect these thoughts of despair are suggestions of the Devil, who labours to discourage us from going about to seek mercy; because he knows if we seek it, we shall find it. 2. If he tempt us to Presumption upon the conceit of our Merit, and would flatter us into a good opinion of our selves, we must remember our best Services are due to God, and cannot requite him for temporal, much less merit Eternal Blessings. Our most holy duties come far short of the exactness of our rule, and need fair allowances to make them but excusable. If any thing were done well, it was by the assistance of his Grace; so that He (and not we) must have the praise:

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(o) Luk. xxii. 32.
In tantum enim
tentatio profi-
cit, in quan-
tum fides defi-
cit. Aug. Verb.
Dom. Ser. 36.
(p) Scivit qui-
dem inimicus,
sed non proficiet
in eo — ini-
micus facit
quod suum est,
sed non profi-
ciet. Aug. in
Psal. 79.

(q) Dionys.
Carthus. de
4. Noviss. As-
tic. 3.

But the best Men have also done many things that are ill, which their good actions can never expiate; so that all Men stand in need of mercy: And if any be confident and presume, we may justly suspect that it is not the goodness of their condition, but want of considering their danger, that makes them so bold and unconcerned; especially when they are so shortly to be tryed at God's Tribunal, where such as think well enough of themselves, 1 Cor. iv. 4. and such as are excellent persons in the opinion of Men, are not always justified. When that holy Abbot Agatho came to dye, his Scholars discerned that he had some fears upon him; whereupon they asked him why so Religious a person should be afraid of Judgment, since all Men knew him to be so innocent; to whom he replied, *The judgment of Men is one thing, and the Judgment of God is another. Dionys. Carthus. in Supr.* Now if the best of Men are not void of fear, how foolish is it for us to presume? 3. If he tempt us to *Impatience*, by the extremity of our Disease, we must Meditate, that the Almighty is just in laying these Pains on us, because our sins deserve them; and we are unjust if we complain of that which we justly suffer (r), especially since our Punishment is far less than our Crimes, Job xi. 6. We have deserved the pains of Hell, and the torments of damned Spirits; and if we consider that these short and gentle Corrections (being sanctified) will free us from everlasting Vengeance, surely they will seem to be very light (s); and if we can hardly endure these, how could we have suffered a thousand times worse? and besides, we ought to behold what Jesus did suffer for us in the time of his bitter Passion; and we shall blush at our unquietness under less sharp and justly deserved evils, which we bear for our selves, while he was patient under the undeserved Agonies he sustained for others; nor do we gain any thing by our peevishness, but only to double the load and fret our shoulders. 4. If he Tempt us to *Unbelief*, and disturb us with scrupulous doubting of, or needless enquiring into any of the Mysterious Articles of Religion, we must resolve to believe rather than dispute now; and rather confirm our Faith in the Fundamentals, than impertinently search after circumstantial. It is sufficient if we hold fast our Creed, and live agreeable to those Essentials which have been confirmed by so many Miracles, received by so many Ages, and are approved by the reason of all unprejudiced Men. It were folly and impudence to doubt of these, and it is vain curiosity for a dying Man to waste his poor inch of time in nicer searches. An Oriental Author compares such impertinence to a Man that was condemned to have his hands and feet cut off after two days, who spent all the intermediate time, which should have been employed to reverse his doom, in studying by what kind of Instrument he must lose his Limbs (t): Let us be wiser, and do nothing now, but endeavour to make our peace with God, rejecting all scruples and curious speculations since we are going to a place where all our doubts shall be satisfied, and where we shall see God face to face. 5. If he tempt us to be *Unwilling to dye*, and leave our Friends or worldly enjoyments, let us call to mind, they did not make us happy, nor preserve us in our health, nor cannot ease us or restore us now: They were got with pains, and kept with care; and the fear of losing them, robbed us of the pleasure of enjoying them. Besides, if we be not taken from them, they will perhaps be taken from us (u), and it may be leave us desolate in our greatest need, and then we shall wish that we had dyed in our Prosperity, rather than to live to see our selves miserable and despised. We ought therefore to be thankful that we have them now while we need them, and to be willing to quit them all; since God is calling us into that estate where we shall have no use of these Vanities, and where we shall enjoy infinitely better Company and nobler satisfaction, especially if we do not provoke him to exclude us from thence, because we went thither so unwillingly †: and truly we can scarce expect to be welcomed and rewarded with eternal joys by that God whom we value so little, that we are loth to exchange this loathsome Prison for the glories of his Palace; nor did we obey his Message but with a great reluctance. 6. If he tempt us to *defer our Repentance* with the hopes of recovery, and a longer life, we shall do well to recollect how many thousands have dyed with this vain persuasion, who have never Repented at all, because they put off their Repentance (x), till God snatcht them from all the abused possibilities of Pardon.

Men

(r) *Iusta sunt cuncta quae patimur, & ideo valde injustum est si de iusta passione murmuramus.*
Greg. Moral.
(s) *Compara hoc tatum Gehennae, & leve erit quod poteris.*
Bern. de modo bene vivendi, c. 43.

(t) *Al-gazalius Arab. ap. Pocock. not. Miscel. c. 7.*

(u) *Finem habent omnia ista, aut tuum, aut suum.* D. Bern.
† *Eximus isthinc necessitatis vinculo, non obsequio voluntatis: Et volumus ab eo praemii celestibus honorari, ad quem venimus invitati.* Cypr. de mortal.
(x) *Dura etenim mente abesse mors longius creditur, etiam dum sentitur.* Greg. 8. moral.

Men in health may dye suddenly, and therefore in them 'tis folly to defer; but those in sickness cannot expect to live long, wherefore in them 'tis apparent madness not to begin to do that which must be done or they are eternally lost. And if we have repented, we live more safely, and shall dye more comfortably, but not one moment sooner: When we are prepared for the worst, if it come, we shall not be surprized; but if we recover, it is no lost labour to Repent and resolve upon a holy course, because these purposes are as necessary for one that is to live, as for one that is to dye; and if we do not Repent in Sickness, we shall but recover into a worse condition, and live only to aggravate our Condemnation; so that whether life or death be the event of this Sickness, we must not defer our Repentance. These Considerations annexed to this Prayer, if they keep us not from the assaults of Sathan, will preserve us from being hurt by him; so that by this means we shall obtain the last Petition also, and remain *in perpetual peace and safety*; if this Enemy be not permitted to disquiet nor to harm the sick Person, he shall be always in peace, and ever safe, no inward trouble shall molest him, no outward suffering shall hurt him, but whether the Visitation turn to life or death, the event shall be blessed, and still he shall be quiet and safe; which being so very desirable to the sick Man, and to all that truly love him, we beg both these and the necessary causes of them, most humbly and earnestly for Jesus Christ his sake. *Amen.*

The Paraphrase of this Collect.

s.v. **O Lord** who in the midst of all thy glories, dost not forget thy afflicted Servants in their distress, [*look down from Heaven*] upon us all, and especially vouchsafe to [*behold*] favourably, [*visit*] graciously, [*and relieve*] speedily [*this thy Servant,*] who stands in such great need of thy pity and thy help: His misery is apt to make him fear thou art displeased at him, wherefore [*look upon him*] and regard him [*with the eyes of thy Mercy*] which are always over them that fear thee: Perswade him thou intendest good things towards him; [*give him comfort,*] O thou God of all Consolations, [*and sure confidence*] by Faith and Hope [*in thee,*] for now all other comforts and reliefs forsake him; and Sathan is now most busie to tempt him when he is least able to resist him. [*Defend him*] therefore, if not from the assaults, yet [*from the danger of the Enemy,*] that he may not be hurt by any of his temptations; so shall thy Divine comforts inwardly refresh him, [*and keep him in perpetual peace,*] and thy mighty Protection preserve him in continual security [*and safety;*] and whether thou orderest him to live or dye, he shall be happy; grant us therefore these mercies for him, [*through Jesus Christ our Lord*] who pities and prays for all the Afflicted. *Amen.*

SECTION IV.

Of the second Collect for Sanctifying of the Affliction.

§. I. **T**HE former Collect doth request, that while the Sickness remains, it may be made easie to bear, by the comforts of divine Grace, continually bestowed on the suffering Person. And this proceeds further, to beg that the Correction may be sanctified, so that whether it end in life or death, it may be to his advantage. The Form was shorter, before the last revising of the Common Prayer, and the instances of *Peters Wifes Mother*, and the Centurions Servant, borrowed from the Roman Office (y), (being examples of miraculous Cures, which are not to be expected now) were judged improper, and prudently left out; instead of which, here are other more pious and suitable Petitions added, and that in so clear a method, and so expressive a stile, that it must be confessed this Prayer hath received much lustre from those who made the last review. The Parts of it are four. 1. A proper Introduction, *Hear us Almighty, &c.* 2. A general Petition, shewing 1. What we desire, [*Extend thy accustomed goodness.*] 2. In whose behalf, [*this thy Servant, &c.*] The third Part is a more particular request for one special act of Gods goodness now to be exercised, expressing 1. What it is, [*sanctifie we beseech thee, &c.*] 2. What we desire may be the effects thereof, viz. at present, the strengthening of his Graces, [*that the sense of his weakness may add strength, &c.*] and for the future, that this Sickness may have a happy event, either ending in a holy life, [*that if it shall be thy good pleasure, &c.*] or in a happy death, [*or else give him grace, &c.*] Lastly, the Conclusion, containing the Motive used to obtain all this, [*through Jesus Christ, &c.*] upon each of which particulars we are now to discourse.

§. II. *Hear us Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy Servant who is grieved with sickness.*

Here are two proper Considerations to quicken our Devotion in making this Request, and to confirm our hope that it shall prevail: The *First* is taken from the Person to whom we present it: The *second* from the Person for whom it is made. He that we Pray unto, is infinite in Power, and wonderful in Mercy, he is stiled the Saviour of those that trust in him (x). And if we consult the Records of his Providence, we shall find he hath been always accustomed to do good (z); his gracious Nature hath evidenced it self in many thousand instances of his mercy to poor Sufferers; so that his Servants usually plead with him to deal with them according to his wonted *Loving kindness*; and *David* prays, *Quicken me, O Lord, as thou art wont, Psal. cxix. 156.* We ask nothing but what he is very able, and very willing to grant, nothing but what agrees with his Nature, his Attributes, and with all his other Dispensations; so that if we ask fervently, we need not fear to be denied. *Secondly*, The Person we pray for, is one of Gods Servants at this present grievously afflicted: We are supposed to be Spectators of his misery, and the prospect of his agonies, the hearing of his groans, the sense of his anguish doth melt us into compassion and a sympathizing tenderness; and as it moves us to beg the more importunately, so also it will incline our Heavenly Father to help him the more speedily, for his great necessity and present distress doth it self cry aloud in his gracious Ears for mercy. And since the Person prayed for, needs Gods goodness so exceedingly, and he that we pray unto, is so likely to grant our desire; let us offer up this, and all the following Requests, with a lively Hope and a fervent Devotion.

§. III. *Sanctifie*

(y) *Sicut vis-
tare dignatus
es socrum Pe-
tri, puerumque
Centurionis, &c.
Manual. Saris-
Ord. ad Visita-
firm. fol. 70.*

(x) 2 Sam. xxii. 3.
Isa. xliii. 11. &
xlix. 26.
(z) *Bonitas o-
tium sui non
patitur, hinc
censetur si a-
gatur. Tertul.
adv. Marc. lib. 2.*

s.III. Sanctifie we beseech thee this thy fatherly correction to him.]
 We are naturally so sensible of bodily evil, and so little affected with that which concerns our Souls, that we are unwilling to purchase our Spiritual good at the rate of a little outward smart; and therefore most Men are apt to pray immediately for deliverance from their present grievances, before they have done them that advantage which God designed to effect by them. They are impatient to have their distemper removed, before it hath weaned them from the love of earthly things, or taught them humility and submission to the will of Heaven; before it hath quickened their Repentance, tried their Faith, or exercised their Patience; before it hath mortified their Lusts, elevated their Devotion, or confirmed their purposes of Holy living; which unreasonable Requests, it would be no mercy in God to grant, because it is no argument of his good will, nor no profitable method for us (a), to take off the Plaster before the Cure be wrought. If a Child deserve and need Correction, a Prudent Father will not spare for his crying, *Prov. xix. 18.* Nor will our Heavenly Father be so cruelly kind to us, as to hear us when we pray for that which is hurtful for us. So that though the sick Man may chiefly, and perhaps only desire our Prayers for his Restauration to health, yet the Church knows that those in Sickness are not so competent Judges in this case (b), since their sense of Pain prevails above the rational expectations of the benefits that flow from thence; And therefore we are ordered in the first place to Pray absolutely for sanctifying the Affliction, and only in the second place, and conditionally for removing it. Nor will the Sufferer dislike this way of proceeding, if he rightly and rationally consider it: For if his pain and trouble make him more holy, (and as *S. Hieron* speaks to his sick Friend (c),) if the distemper of his Body become the cure of his Soul (d), (as it will surely be, if it be sanctified by divine Grace) then it cannot be ill for him to bear it a while: That is not really bad for us which certainly makes us better: *David's* experience made him say, *It is good for me that I have been afflicted*; for then he learned Gods Statutes, and lest off to stray from his Commandments, *Psal. cxix. 67. 71.* Sickness sanctified improves good Men, converts Sinners, and reduces those whom Prosperity had debauched (e). The Heathen world wants not Examples of those whom Diseases have brought to the love of Virtue, and to a sound mind. *Ælian* informs us, that a long Sickness brought *Hieron* the *Sicilian*, *Protolmy* and *Theages* to the study and practice of Virtue (f). And *Zeno's* Shipwreck made him a Philosopher (g); whereupon he was wont to say, *That Shipwreck was the most prosperous Voyage he ever made.* But Christianity can produce more Instances of such, who being first brought into Christ's School by this Rod, have proved great Proficients there; and have we not reason to pray this afflicted Person may add to the number of those illustrious Names? The Sickness it self (I am sure) seems designed to that end, being so gentle and Fatherly a Correction: When God strikes his utter Enemies, he cuts them off at once, and gives them no time to become better; but this is a lingering disease, mingled with lucid intervals and spaces of ease, on purpose to invite us to amendment, which cannot be the act of one that wills our destruction, but of an indulgent Father, who wishes our Sanctification, and endeavours to make us holy; and therefore no doubt he will be pleased when we ask in the first place that which he chiefly doth intend and desire, 1 *Thess. iv. 3.*

s.IV. That the sense of his weakness may add strength to his Faith, an seriousness to his Repentance.]

This brief, but significant clause, comprehends the two infallible signs of a sanctified Sickness, viz. when the sense of a Mans weakness makes him trust in God more firmly, and repent more heartily. There are some kind of diseases which disable the faculties of the Mind, and make the Patient wholly insensible; which when they befall a good Man, who was before prepared, may be reckoned among the easiest ways of dying, because such as live well, cannot dye ill (h); but to unprepared Persons, nothing is so dangerous as to be so surprized, and because the greatest part of Men are not so well disposed as they ought to be, therefore

(a) *Sunt que-
dams nocitura
impetrantibus;
que non dare
sed negare be-
neficium est.*
Sen. de benef.
l. 2.

(b) *Οὐ γὰρ ἀ-
πὸ τῶν νοσούν-
των, ἀλλ' ἀπὸ
τῶν ὑγιαίνον-
των Χρὶς λαμ-
βάνει τὰ πλε-
ονεκτήματα τοῦ
σώματος. Ἰσίδωρος.
Πελεῦς.
l. 3. Ep. 242.*

(c) *Hieron. ad
amic. ægrot.*
Tom. ix. ep. 6.

(d) *Adversa
carnis remedia
sunt animi.*

*Bern. demodo
ben. viv. c. 43.*

(e) *Qui cor-
rumpuntur
prosperis, corri-
guntur adver-
sis.* *Salv. de gub.*
l. 6.

(f) *Ælian. var.
Histor. lib. 4.
cap. 15.*

(g) *Diogenes
Laert. vitæ Ze-
nonis, lib. 7.*

(h) *Mors male
parata non
est, cui bona
vita præcessit.*
Aug. Civ. Dei
l. 1.

therefore it is very profitable, though more painful to be sensible of our weakness; and if our sense of the Disease be sanctified, it is a desirable blessing. 'Tis true, to unsanctified Persons, the apprehension of their approaching death fills them with terror and amazement, doubtings and despair, destroying their Faith, and utterly discouraging their Repentance, it being Satans policy to terrifie those at their death with the perswasion, It is too late, whom he flattered in their life, with the fancy, It was too soon to Repent. But when a Sickness is sanctified, the sense of a Mans weakness makes him more vigorous in his Faith, and serious in his Repentance: He is not so solicitous to preserve his body, as to save his soul, nor is he afraid to dye, but concerned to dye well; the weaker he is in himself, the closer he cleaves to God, praying more earnestly for the aid of the divine strength when his own begins to fail. He trusted in God always, yet while he was incircled in Plenty and Prosperity, enjoying health and wealth, friends and honour, he could hardly forbear relying in part on these brittle supporters, since *David himself fancied in his Prosperity he should never be moved*, Psal.xxx.6. But now when these deceitful stays are gone, he relies on God alone, and more firmly than ever he did before; the divine Mercy is the only Plank remaining after this boisterous Sea hath swallowed all the rest. To this therefore he clings, knowing if he let it go, he shall perish in the waters; and thus his Faith is strongest when his body is weakest. And *S Paul's Riddle* is a great truth, *When I am weak, then I am strong* (i). And this which is their last, is their surest refuge, and the wisest choice in order to their safety; for when our God beholds we trust in him alone, and declare that as we can have no help from, so we have no confidence in any other, then it is time for him to help us, for *his strength is made perfect in our weakness*, 2 Cor. xii. 9. and his mercy is made illustrious by our necessity; wherefore it is our wisdom and our advantage to believe most firmly in him when we have no strength of our own, and it will oblige him not to disappoint our expectations, when we have so noble an opinion of his goodness that we dare firmly rely on him in our most desolate condition. Happy is that Sickness therefore which thus confirms our Faith, the distemper becomes its own cure, while it strengthens our Faith, and engages Heaven to our assistance. The second sign of a sanctified Correction is, when it adds *Seriousness to his Repentance*. When fear forces an Hypocrite to put on the pretences of Penitence, and the approaches of death extort some shews of sorrow for Sin, it is not out of any dislike of the evil they have done, but out of a despair of all possibility of committing it any longer, and a sad prospect of the Vengeance shortly to be taken for it; but all this while there is no change in their will, but only in their power to do evil (k); they do not Repent sincerely or in serious earnest, as is evident from their soul Relapses, as soon as their restored health qualifies them for new offences, which they would never so greedily run into, but only that they never heartily lamented their former misdoings (l); nor is it any great wonder if Men easily break those Vows which they neither made seriously, nor ever intended really to perform. The sad experience of multitudes of these Apostates doth shew how necessary it is to Pray, that Sickness may bring us to speedy and full Repentance. And indeed nothing will so certainly produce this effect as a Sanctified Correction. We have often been admonished by a Sacrament and a Solemn time to begin our Repentance; and when we did attempt it, we were too soon diverted by Company, Business, or Recreation, so that as yet I doubt we have not been so serious as we ought in perfecting this great and necessary duty: But when our weakness is the Harbinger to Death and Judgment, then we know we must either Repent speedily and thoroughly, or remain unpardoned for ever; for after death, neither our own sorrow, nor the Charity and Prayers of our surviving Friends can alter our Estate as both Scripture and Fathers do assure us (m). And the old Roman Doctors themselves believed the same truth (n), though interest hath taught the

(i) 2 Cor. xii. 10.
Egre fortune
sana consilia
— ita me-
lius in malis
sapimus.
Sen. ep. 44.

(k) Qui enim à
malis actibus
tantum morte
discedit, non
relinquit sce-
lera; sed re-
linquitur à
sceleribus. Salv.
ad Ecclef. Ca-
tholic. l. 7.
(l) Sequitur e-
nim ne ultra
velis id te esse,
quod si prius
scisses non fuisset.
Tertul. Apol.
p. 9.

(m) Sera est
penitentia
mortuorum.
Salv. Ecclef.

Cathol. l. 3. Nihil te adjuvabit quod hic non feceris. Aug. Verb. Dom. Ser. 21. ita Theophylac. Matth. xxii. & Epiphani
Panar. l. 1. Tom. 1. pag. 223. vide Ecclef. xi. 3. (n) In quocunque affectu obierit homo, in eo aeternaliter permanebit. Dionys.
Cathuf. de 4. Noviss. cap. 4.

latter

latter Champions of *Rome* to deceive Men by expectations of a fantastical Purgatory, and the feigned suppletory of too late expiations. Now since it is so certain, these few moments of life are the only seasons to obtain pardon, had we not need be serious and sincere in that work, which if ill done, can never be redressed? Ought we not to cast up those accounts exactly, which must so shortly be reviewed by an All-seeing Judge? Oh how passionately should he now bewail his transgressions, how freely should he confess them, how bitterly should he detest them, and how stedfastly renounce them all for ever? If he have a right sense of his weakness, it is next to impossible he should not be sincere and serious in all this, the worst of Hypocrites not daring to defie Heaven by dissembling in the last Scene. And if the sick Man do now Repent heartily, by the help of the divine grace, his Affliction is sanctified, and his sin shall be forgiven; the good Lord therefore grant him this blessed fruit of his fatherly Correction, and then the event will be truly happy. *Amen.*

s. V. *That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory.* Every Sickness must end either in Life by recovery, or in Death by the continuance thereof, and God alone knows which of these shall be the event of this present distemper; but whethersoever he appoints, it cannot be ill to him that hath seriously Repented of his Sins, and doth firmly believe in God: therefore our great care is to obtain these Graces for the sick Man, which will make either life or death to be a Blessing; and without these, neither of them are good. For if God restore an impenitent and evil Man, he lives only to multiply his offences, and aggravate his Condemnation: If such an one dye, his possibilities of Mercy cease; and his endless misery begins, so that it is necessary for us to pray for these Graces: And when we have done so, we need not Petition absolutely for Life and Health, but only with submission to Gods good pleasure, and if he see it best for the Afflicted Man. If our Heavenly Father please to grant a Recovery, we shall be very thankful for it, and not doubt but it will be for good; if not, the suffering Christian may be happy without it; and it were in vain to ask what is not agreeable to the Divine will, which always must be done. Upon these considerations the Saints have been indifferent either for Life or Death, which best pleases God (o): And when the Scholars of *S. Martin*, in his last Sickness, wept exceedingly and seemed extremely troubled to part with him, addressing himself to God, he said, *Lord, if I may be further serviceable to thy People, I do not refuse to labour; but if thou pleasest to spare my old Age, it will be better for me, thy Will be done* (p). It was the Ambition of the noblest Philosophy to bring a Man to that temper, that he need neither wish nor fear Death (q). But Christianity and a Sanctified Affliction can only really effect it: These can teach a Man with the Church here, to pray directly and positively for the divine Grace, but for Health, only on condition that it may please God, and tend to enable us to live in his fear, and to his glory. To live longer, is not truly desirable, unless we resolve to live better. We have lived too long already, if we have lived to the dishonour of him that made us; and this will be a happy Sickness, if it bring us to a sound mind, and make us resolve, that whatever addition shall be made to our days, we will spend it in his Service; and if he gives us time and strength, doubtless we are obliged to lay them out in doing his blessed Will: Let us resolve therefore, if we recover by the Divine Mercy, that his Law shall be the rule, and his Glory the end of all our actions; that we will fear to displease him in any thing, and desire to honour him in all things; so shall we adorn the Gospel, bring glory to God, do good to our Neighbours, and encrease our own reward. To live in this holy manner, and to this blessed end, is a Mercy fit for us to beg, and proper for our Heavenly Father to grant, whose Justice obliges him to cut off all desperate and impenitent Sinners, but his Mercy will joy with us to plead for sparing those whom he foresees this kindness will oblige to spend the time well which he indulges to them. and verily, if the sick Man do rather desire to live longer, I know no better expedient to obtain that desire, than to endeavour his Sickness may be sanctified; let him exercise his Faith, and actuate his Repentance, and take unto himself sincere purposes to live Holily, and this (if any thing) will prevail for his Recovery.

(o) Philip i. 21.
*Quasi vivus
non refugit vitæ
obsequium, &
quasi sapiens
lucrum mortis
amplectitur.*

Ambros. de
bon. mort. c. 2.

(p) Sulpic.
Severus in Vit.
S. Martin. Episc.

(q) *Illi nec vitæ
radio sit, nec
mors timori.*
Sen. Ep. 65.
& 78.

*Ζήσεται, τὸν δὲ
νατὸν μὴτε
διδόνον, μὴτε
φείδον.* Marc.
Anton. lib. 3. §. 7.
*Summum nec
metuas diem,
nec optes.*
Martial. Epigr.
l. x. Ep. 45.

§. 6. Or else give him grace so to take thy Visitation, that after this painful Life ended, he may dwell with thee in Life everlasting, through Jesus Christ our Lord, Amen.) Since it is appointed to all Men once to dye, Heb. ix. 27. and good Men must dye some time or other, it is certain the Church cannot always prevail for Restoration, and therefore she prays absolutely for the sanctifying of the Correction; and if it shall not please God to grant longer life to the Patient, yet the event will be altogether as good, if he grant him grace to dye happily, and advance him to a glorious and a better life that shall have no end. The sick Man, who is graciously disposed, also is of the same mind himself, he neither frets nor murmurs at God's Visitation, as evil Men do; he knows that sooner or later he must tread this Path, be his life never so long it must have an end (r), he may be reprieved, but cannot be discharged, Eccles. viii. 8, so that whether he dye now or hereafter, his main care is that he may dye well, and live with God for ever; our life is full of trouble and vexation in Health, of pain and anguish in Sicknes, and not very desirable at the best; the longer we live, the more miseries we endure (s), and all the advantage we gain by recovery, may be either the doing or suffering of more Evil (t). The very danger of committing more sins made S. Bernard willing to leave the World (u). And the losses and crosses, cares and fears, injuries and sorrows, to which we are exposed here, have tired out the patience of such as were not very much in love with Heaven; yea, even these have desired death meely as it is the end of all their miseries, the Physician that certainly cures them all (†). How much more then should a good Man desire to dye, to whom death is not only the end of a miserable and mortal state, but the happy beginning of an immortal and glorious Life (x)? His life here is a kind of death, because it separates him from Christ; his death is more truly to be called life, which unites him unto his dearest Lord (y). The very Heathen Plato in his *Phædon* can say, *He is no Philosopher that fears to dye, it being ridiculous to pretend we have all our lives been preparing for that, of which we are afraid when it comes*: But we may more justly say, he is no Christian who hath pretended all his days to love God, and now at last is unwilling to go to dwell with him: Oh how unworthy is he of the joys above, who murmurs that he must leave these miseries in exchange for them! we live here with mortal sinful Men, but there (as this Prayer notes) we shall dwell with God, with glorious Angels, and glorified Saints, this life is wretched while it continues, and must end in death at last; but that is most happy and hath no end; we shall change our Company and our Estate infinitely for the better; there is but one narrow gate which lets us into all this felicity, and shall we shrink at that one pinch? There have been some Gentiles who have dyed with great satisfaction, in hopes to see and enjoy those brave Persons who were deceased before them (z); but we have better assurances of nobler Society, and greater happiness. The Primitive Christians (saith S. Bernard) (a) *stay for us, the Saints desire us, the holy Souls expect us; let us therefore desire their company who long for ours; make haste to them that stay for us, and wish for those who do expect us*: Provided it may please God to grant us to make so happy an exchange, we are well content to dye, yea, rather, more willing than to live longer in sin and misery, since a holy Man is ten thousand times happier in such a death, than another who survives him, and enjoys a little moment of Prosperity, which is but the Prologue to a sad Catastrophe. One of these two, either a holy life therefore, or a happy death the good Lord grant us, and we are indifferent whether, for either of them will be for good. Amen.

(†) *Morieris, non quia aegrotas, sed quia vivis.* Sen. Epist. 78. *Nihil est diuturnum in quo est aliquid extremum.* Aug. de Civ. Dei. l. 12. c. 12.

(s) *Quid est diu vivere nisi diu torqueri?* Aug. Temp. Ser. 113.

(t) *Οὐδὲν τοῦτον καὶ φα- νούμεν μακρο- τερον (ὡντες) ὅσον πλείον κακὰ, τὰ μὲν ἰδόντες, τὰ δὲ παθόντες, καὶ περὶ πάντας.* Nazianz. Epi- graph. Cæsar.

(u) *Cur vitam istam tanto affectu desidero, in quo quanto plus vivo, tanto plus pecco?* D. Bern.

† *Apud Philum, Λύπας, μελί- μνας, ἀπα- γὰς σπέρμας, νότος.*

Τόπον ὁ δό- νατ' ἔχοντα, πο- τὶς ἀνέχεται.

(x) *Per vitam ad mortem tran- situs est, per mortem ad vitam reditus.* Ambros. de bon. Mort.

(y) *Non est mors*

sed vita, quæ morientem Christo sociat; non est vita sed mors, quæ viventem Christo separat. Idem. 1 Tim 5. (z) *Equi- dem effror studio Patres vestros (quos colui & dilexi) videndi.* Cicer. de Senectut. Vide Alian. var. histor. l. 13. cap. 20. (a) Bern. de Temp. Ser. 98.

The

The Paraphrase of this Collect.

s. VII. **H**ear us] we beseech Thee, O [Almighty] Lord, and help us we pray thee most gracious [and most merciful God] who hast always been the Deliverer [and Saviour] of those that flye unto thee in their distress; thy Nature is full of Compassion, and all thy dispensations shew thou art ready to relieve the miserable; [extend thy accustomed goodness] therefore, by which so many formerly have been refreshed, [to this thy Servant] among the rest [who is] a proper object for thy Mercy, being at this present sorely [grieved with sickness] and pain; when we behold him in this Extremity, our compassion excites us to intreat thee to ease him, if it be thy will: However grant him thy Heavenly grace, and [sanctifie, we beseech thee, this] sharp Affliction which is [thy Fatherly Correction,] that it may not ruine him, but amend whatever hath been amiss, and prove beneficial [to him:] Let him so wisely and piously consider of his present estate [that the sense of his weakness,] and the probability of his approaching dissolution [may add strength to his faith] and make him cleave closer to thee, now all other comforts fail; let the shortness and uncertainty of his stay on earth, quicken him to prepare for Heaven, and add sincerity [and seriousness to his Repentance,] because his next account is likely to be at thy dreadful Tribunal: Good Lord give him grace to believe firmly, and repent unfeignedly now, [that if it shall be thy good pleasure] to comply with our earnest desires, and [to restore him] from this weak condition [to his former health,] which we know thou art able to do; then we pray that upon his recovery [he may lead the residue of his life,] which thou hast so wonderfully and graciously bestowed on him, [in thy fear] and in all obedience to the rule of thy Laws, and let all his actions be designed to thy Honour [and to thy glory,] and then the sparing of his life will be a real mercy: [Or else] if thou resolvest to take him away by this distemper, and wilt not grant him longer life, be pleased however to [give him grace] to submit to thy Will, and enable him [so] humbly and quietly [to take this] Chastisement, as [thy Disitation,] that he may bear it patiently, and be diligent to make his peace with thee, and then his Sickness shall have this blessed event, [that after this] miserable, sinful, and [painful life] shall be [ended] by a happy death, though he must stay no longer with us, yet [he may dwell with thee] and thy glorious Saints and Angels [in] that blessed [life] which is free from all Evils, and full of all Felicity, being also [everlasting,] without alteration or any end, which as it was purchased by the merits, so it is now begged [through] the Mediation of [Jesus Christ our Lord,] who liveth for ever, Amen.

1871

1871



Partition III.

OF THE

EXHORTATION.

SECTION I.

Of the first part of the Exhortation contained in the prescribed Form.

S. I. **I**T is a part of the Ministers Office to Exhort as well as to pray for their People, 2 *Tim.* iv. 2. and that not only in time of health, but also in time of sickness, 1 *Theff.* v. 14. (b). For then they stand in most need of our directions, and then they are most likely to follow our wholsom advice. The Church is unwilling we should lose so probable an opportunity and fit a season to do good; and since the

(b) Græc. *ἀνὴρ*
τὸν ἰσχυρὸν
ἐν τῇ νόσῳ. i.e.
manu sustentate
infirmos. Græc.

Patient is now made tender and tractable by suffering, we are here furnished with a proper and pious Exhortation to improve that happy temper for his Souls health: And though the Priest is not absolutely tyed to this form of words (because of the variety of cases in sick Men,) yet this is so rarely contrived, that it will sure most occasions; and those who consider it, will be convinced that they are not able to make any thing comparable hereto. The use of exhorting the Sick hath long continued in the Western Church, and the principal Heads of this very Form are prescribed in an ancient Council, supposed to be held above 800 years ago; where the Priest is ordered, after he hath prayed for the Sick, *to speak comfortably and mildly to him, exhorting him to place all his hope in God, and to bear his scourging patiently; to believe it is designed for his purifying and amendment, as also to confess his sins, and promise reformation if God shall grant him life, and that he engage to do acts of Penance for his faults; also that he dispose of his Estate while his reason and senses remain intire, and that he break off his Iniquities by Alms-deeds; that he forgive all that have offended him; that he hold a right Faith and Belief, and never despair of Gods Mercy.* Concil. *Nannetens* cap. 4. ap. *Binium*, Tom. 3. p. 2. pag. 131. which I have the more fully set down, because it is evident our Learned Composers of the Liturgy had this ancient Constitution for their Guide, in their drawing up this present Exhortation, having only put these things into proper phrases, and a more exact method, the order of which we may thus describe: In this first part, which is the prescribed form, are two Particulars; *First*, Instruction: *Secondly*, Exhortation, properly so called. 1. We are to instruct the sick Man, *First*, Concerning the Author of Affliction, viz. God. *Secondly*, The causes of it, viz. 1. To try our Graces: 2. To correct what is amiss in us. *Thirdly*, The manner of bearing it, viz. 1. With Penitence. 2. With Patience. 3. With Faith. 4. With Thankfulness. 5. With Submission. *Fourthly*, The event of Affliction so born, viz. 1. It shall be profitable. 2. It shall tend to our Salvation. The *second* Part is Exhortation, properly so called, wherein we are to exhort the sick Man, *First*, To Patience: 1. By the words of Scripture, *H. b. xii. 6, &c.* 2. By applying them to this case. 3. By proposing the Example of Christ unto him.

Secondly, We exhort him to examine himself. 1. In general, of his Baptismal Vow. 2. In particular, both of the Acts which he hath done, and the Faith which he believeth. These are the parts of the set Form, the remaining particulars concerning Confession of Sin, Forgiveness of Injuries, Satisfaction for Wrongs done, disposing of the Estate, doing acts of Charity and Alms-deeds, being reserved for the general directions which are the second part of this Exhortation, of which hereafter; Let it suffice that we note here, nothing is wanting which is requisite for the comfort and benefit of a sick Person, as the particulars will evince.

s. II. Dearly Beloved, know this, that Almighty God is the Lord of Life and Death, and of all things to them pertaining, as Youth, Strength, Health, Age, Weakness and Sickness; wherefore whatever your Sickness is, know you certainly that it is Gods Visitation.] To the Afflicted (saith Job) Pity should be shown, Chap. vi. 14. and gentle words are fittest for those in distress; wherefore we begin our Admonition with this courteous salutation [Dearly Beloved.] As to those we Visit, some are ignorant, they know not these plain things, and those which do know them, are so apt to forget them through pain and other diversions, that we judge it necessary to teach the one, and put the other in mind (c) of such things as are proper to the state of Sickness. First, Concerning the Author of Affliction, which is no other than God: In case of a Disease Men seldom look higher than the second causes; a Cold or a Surfeit, a Bruise or a Wound, the Malice of a Foe, or the negligence of a Servant; and this makes them look no further for their cure than they did for the cause of their hurt, relying on outward Medicines, but wholly neglecting Almighty God, the first and great cause, as well of our Diseases as our Remedies: To prevent which Atheistical and Irreligious stupidity, we do in the first place lift up their minds to him that dwells in Heaven, for Affliction cometh not out of the dust, Job v. 6. it hath a more sublime Original, He that made us and gave us Life and Health, he only hath power to continue or take away these his own gifts from us; and though he employ Creatures and second Causes as the Instruments to accomplish his Will, we must know they act but by his Permission. The Scripture fully asserts this Royal Prerogative to be solely vested in God; I kill (saith he) and I make alive; I wound and I heal, Deut. xxxii. 39. And again, The Lord killeth and maketh alive, he bringeth down to the Grave, and bringeth up, 1 Sam. ii. 6. which the Author of the Book of Wisdom thus expresseth, Thou hast power of Life and Death, Wisd. xvi. 13. And we from thence, He is the Lord of Life and Death; that is, God is the Supreme Lord and Governour of the World, and of every Creature, and we know the power of Life and Death is inseparably annexed to the Supreme Authority. God therefore being the most High and Supreme Governour, in him alone is this Power originally, and humane Governours have it only by Communication from him, so that according to his Will, our Life is lengthened or shortened, continued or ended. Our Lord tells his Disciples, That one Sparrow doth not fall to the ground, (that is, in the Hebrew phrase, doth not dye) without the Will of their Heavenly Father, Matth. x. 29. and surely we are of more value than many Sparrows; if the life of so mean a Creature cannot be taken away but by the permission of Divine Providence, doubtless the Life of Man is much more immediately under his care. It is an Observation of the Ancients, upon the Lords permitting the Devils to destroy so many Swine to save one Man, that the life of Man is more valued by God, than the lives of all other Creatures (d). Let us therefore firmly believe that our time is in Gods hand, as holy David saith. The modern Jews teach the sick Man to say, O Lord, my Recovery, or my Death is in thy hand. Buxtorf. Synag. c. 15. And since the principal Ends are in his power, it follows, that all the means that tend either to the continuance of Life, or the acceleration of our Death are ordered by him also. To the preservation of Life three things especially conduce, Youth, Strength, and Health. To the bringing on our Death the three contraries do contribute, Age, Weakness, and Sickness: Now whatever variety happen to us in any of these kinds, either for better or worse, we may be sure they are appointed by his Providence;

if

(c) Quid prodest (inquit) aperta monstrare? Plurimum, interdum enim scimus nec attendimus, &c. Sen. ep. 94.

(d) Epiphan. Panar. contr. Manich. hær. 66.

if we be young, strong, and healthful, and consequently likely to live, it is by his order we are so; if we be old or infirm, diseased and in danger to dye, the same God doth order this unto us: The Scriptures testify that all the Blessings and Cresses of this life come from him (e), and the Heathens did believe it (f). He is not the Author of any of the evil of Sin; but the other sort of Evil, (which is but improperly called Evil (g)), the evil of punishment, that is ever ordered and appointed by God, who is not ashamed to do justice though we give it a harsh name. Now then since whatever be the occasion of our Sickness, or in what manner soever it seizes us, God is certainly the Author thereof, and it is his Visitation; we may learn from this consideration, *First*, To be patient and submit, *If it be the Lord, he may do what seemeth him good*, 1 Sam. iii. 18. He is so mighty, that it is in vain to resist, nor can there be a greater folly than to contend with him that will so surely overcome us. *Wo unto him* (saith the Prophet) *that striveth with his Maker; let the Potter shew his Power, the Potterer of the Earth*, Isai. xlv. 9. Thy Pitcher must not be dashed against this Rock (as the Eastern Proverb speaks,) *Ecclus. xiii. 2.* Submission is the only way to deal with Omnipotence. *Hercules* is said to have thrown all that entered the Lists with him, at the *Grecian Games*, but when *Jupiter*, in the shape of a Wrestler, offered to try with him, he declined the exercise as soon as he discovered his Adversary to be Divine, saying, *We must not strive with the Immortal Powers.* *Secondly*, If we discern it to be Gods Hand, we shall then believe it must needs be just; and though we yet know not the particular offence, we must conclude that something hath been amiss, or else so just a Judge would not have punished us; and by this means we may be likely to find out our Sin, and be brought to Repentance: Thus *Joseph's Brethren* discovered their Wickedness, *Gen. xlv. 16.* thus *Adonibezek* came to see his Crime, *Jud. i. 7.* And *Julian's Wife* told him, *He had never come to know whom he had opposed, if God had not laid those Plagues on him*, *Theod. hist. Eccles. l. 3. c. 12.* *Thirdly*, The apprehension of Gods Hand, will put us upon all the exercises of Piety, viz. Prayers and Reading, Confession of Sin, acts of Charity, receiving the Sacrament, &c. as the only means to appease the Divine Majesty, since it is plain that none can remove the Evil but he that sent it; so that this is the first thing the sick Man is to be taught, that his Affliction is from God, which if it be well considered, will make the person very pious under his Calamity, and dispose him for all the rest of this Exhortation.

§. III. And for what cause soever this Sickness is sent unto you, whether it be [1.] To try your Patience for the example of others.] From this Foundation, that a Wise and Holy, a Just and Righteous God is the Author of our Sickness, we may easily infer that it is sent for some great and noble ends. The brave Heathen could say, that *All the Divine Actions were full of wise Providence (h)*; nor is it (saith he) possible to conceive that God should do any thing without Counsel and consideration (i). And S. Salvian affirms, *We ought to believe he acts with the greatest reason and prudence, even then when we cannot apprehend what are the particular causes of his dispensations (k)*. Since God appoints this Sickness, we may be sure therefore he was moved by wise and just reasons thereunto, nor will it be very difficult to find out the chief cause of this appointment; for (as the Church here notes) there are but three principal causes why God doth thus Afflict us. 1. For the tryal of our Patience. 2. For the manifestation of our Faith. 3. For the reformation of our Manners. I know some enumerate more particulars, but all may be referred to these; And though sometimes we are Afflicted for all these reasons, yet we are never afflicted, but one of these at least hath been the occasion thereof, wherefore they will deserve to be viewed apart. First, Our Sickness may be sent to try our Patience for the example of others. S. Peter tells the Christians of his time, that their Afflictions (which he calls the Fiery Trial) were designed to try them, 1 Pet. iv. 12. And S. Paul also teacheth, that Tribulation worketh Patience, or (as I would rather Translate) exerciseth Patience, Rom. v. 3. (1). And it is evident that the troubles of holy Job, and others of Gods Saints, were sent to try their Patience, and make them Examples to encourage us, James v. 10, 11. If they had lived in perpetual prosperity, they had never become Exemplary to us,

(e) Isa. xlv. 7.

Amos iii. 6.

(f) Ζεύς ἀγα-

θόν τε καὶ ὀνεί τε

διδῶν. Homer.

Odyss. Δ.

Σὺν τῷ Θεῷ

πᾶς ὁ γὰρ καὶ

ἀδύνατος.

Sophoc. Ajace.

(g) Supplicia

illis mala sunt

quibus repen-

duntur, cate-

rum suo nomine

bona, quā justa,

et bonorum de-

fensoria, et deli-

ctorum inimica,

et in hoc ordine

Deo digna.

Tertul. adv.

Marc. l. 2. c. 14.

Augustin. ad

Pelag. Epist.

l. 2. c. 17.

(h) Τὰ πᾶν

Θεῶν ἀγνοί-

ας μετὰ. Marc.

Anton. l. 2. §. 3.

(i) Ἀέλιον γὰρ

Θεὸν εἶναι ἀπι-

νοῦσαι βέβαιον.

idem. l. 6. §. 44.

(k) Sicut plus

est Deus quam

humana ratio,

sic mihi plus

esse debet quam

ratio, quod à

Deo cuncta agi

cognosco. Salv.

(l) Græc. κατεργα-

ζόμενη. unde

κατεργαζομένη

γῆ, ap. Theo-

phrast. pro terra

cultā, i. e. quæ

aratro exercet-

tur.

(m) *Apparet
virtus, argui-
t inque malis.*
Ovid. Trist. l. 4.
el. 3.

*Quod quisque
possit, non nisi
tentando didi-
cit.* Sen. de
prov. cap. 11.
(n) *Καὶ ὅσον
βαρύτερος ὁ πόν-
τος, τοσοῦ-
τω μᾶλλον ὁ
φελῆμας ἐστίν.*
Arrian. in Epict.
l. 3. c. 20.

(o) Deut. xx. 8.
(p) Quint. Curt.
lib. 10.

us, nor had an opportunity to shew how much they could do and suffer for Gods sake. The Pilot cannot shew his skill, but in a Storm (m); nor the Souldier his Valour, but in a Battel. Hardships do both contend with Virtue, and render it conspicuous, being no otherways our Adversaries than the *Abletae* were to those with whom they exercised in the Olympicks (n), whose skill and strength only added to the glory of the Victory. The Courage and Patience of the best Christians is made illustrious by Calamities, and they are chosen on purpose to be exercised by these Tryals, that in them our Heavenly Father may demonstrate the noble spirit of his Children, and the efficacy of his Grace. Humane Nature of it self is querulous and apt to murmur at the least evils; but those who are endued with Heavenly grace, can suffer the greatest without the exorbitancies of grief or fear, anger or discontent; and doubtless (as the Moralist observes) no prospect is more worthy for God himself to behold, than a brave Soul assaulted with adverse fortune, and remaining smooth and serene, silent and unmoved in the midst of all its Agonies. But if our Patience be not arrived to this height, yet Sufferings will teach us this Virtue, and Tribulation often becomes the School of Patience. The *Spartans* caused their Children to be scourged severely by a publick hand, to try their temper, and enure them to suffer hardship. *Sen. de prov. cap. 4.* We see those parts of our bodies which are most in use become the hardest, and those who are oftenest exercised with Affliction, bear it with least regret; yea, some whose Clamors have been loud and troublesome at the first approach of a short distemper, have been disciplined into Silence by a lingering Disease. Besides, we ought not to be unwilling that God should thus deal with us, since while he exercises our Patience, he tries our love to him by the most infallible Touchstone. The Hypocrite will fawn on his Maker, when all things go according to his wish; but that is a generous and sincere affection, which is the same when our Heavenly Father Chastises, as when he Cherisheth us, being an argument we love him only and purely for himself; and such a Man will not only be patient under, but thankful for that trouble which gives him so fair an opportunity to testify how much he loves him that can turn all things unto good. And is it any wonder when Christ's School hath bred such Scholars, if their great Master shall try them before the Ill-tutor'd World, that their Patience may cast a lustre on their Profession, and either excite others to follow them, or shame them if they do not? The Magnanimous demeanor of some eminent Christians under great Tryals is an honour to the Gospel, a reproach to faint-hearted Worldlings, and a mighty encouragement to weaker Christians, whose courage grows by the noble resolution of those they see before them. Wherefore, if God have chosen us to this trial, with design to make us exemplary, we must by no means faint or flye when the Combat begins, lest we shew our base Cowardise, disgrace our Lord who brought us into the Lists as his Champions, and dishearten all our Fellow-Souldiers. It was Gods own order to the Jews, that all the fearful and faint-hearted should have liberty to return home before the Fight began (o); and *Alexander* sent home all those Souldiers that had not a good heart to the War (p), lest the mischief of their example should outweigh the advantage of their presence. If therefore we are thus to be tried, let us bear up nobly, let not an aking Limb, or a distempered Stomach, the gripings of a Colick, or the scorchings of a Fever, the trembling of a Palsie, or the pining of a Consumption tempt thee to Impatience or Repining. O how many Tortures did the holy Martyrs endure? How many Agonies did the Blessed Jesus suffer? How sweetly did he and they go on to the torments of a violent death, and shall we be so disturbed that we must pay Natures debt? Alas, we double our pain by suffering it unquietly, and force our Father to lay on more and heavier stripes, because we are so unruly. It is in vain to struggle with that load which we cannot shake off, and it is Wisdom to bear what we cannot avoid: But Christianity will teach us to take up that Cross which others complain of, when it is laid upon them; and the Grace of God will teach us to suffer quietly and thankfully, so that God may be glorified, and others encouraged by our deportment in the day of Trial.

s. IV. And

§.IV. And [2.] that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity.] This second end of Affliction is set down by S. Peter, who tells the Christians of his time, they were exercised with many troubles *that the trial of their Faith might be found unto praise, and honour, and glory, at the appearing of Jesus Christ*, 1 Pet.i.7. From whence 'tis plain, that our God doth often afflict his dearest Servants with purposes of Love, and designs to render them more glorious thereby. Thus where we read *God tempted Abraham*, Gen.xxii.1. Symmachus Translates *he glorified Abraham*, and the event confirms that Version, since it appears that the Almighty intended not to deprive him of his only Son, but to give him opportunity to exercise a noble Faith, Heb.xi.17, 18, 19. He knows that true Faith will abide the test, and approve it self by the trial: The Goldsmith dares put pure Gold into the hottest Fire, knowing it will come out still purer; but the counterfeit cannot endure such proof. There are some of Gods Children who do so firmly trust in him, that no hardships can make them abate of their generous opinion of him: *Though he kill me (saith holy Job) yet will I put my trust in him*, Job xiii.5. And the great Apostle challenges all the miseries in Nature, to try if they can make him quit his affections to God, and his Faith in him, *Who shall separate us from the love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?* Rom.viii.35. and finally, is confident his Faith and Love to God would enable him to come off a glorious Conqueror, ver.38,39. Such was also the Faith of the holy Martyrs, who could not be courted by any Flatteries, nor affrighted with any Menaces, to desert the cause of God, believing he was able to support and reward them, as we may read Heb. xi. and in all Ecclesiastical story. And is it not pity such an Heroick Faith should rust in a dull obscurity, and want its due valuation for want of occasion to shew its lustre? The great King of Heaven designs such Persons to share in his glory; and that they might have a reward as great as his kindness hath prepared for them, he gives them a difficult task to perform, not to quench their Faith, but increase their Glory; for the sharper and more tedious the Affliction is, if our Faith hold out under it, the fairer evidence we give of our sincerity, and the higher shall our place in glory be (q). There are degrees in the joys of Heaven, but the greatest are provided for those who drink deepest of the Cup of Sorrows, Matth. xx.21,22. We all pretend to believe in God, the Hypocrite is as forward as any in these pretences, and a sharp Affliction only makes the distinction, for then the Dissembler falls off, and by his doubts and impatience discovers to all the World, his brags of Faith were empty flourishes: But if God discern in you the seeds of a vigorous and unfeigned Faith, and resolve by this severe Sickness to give you occasion (r) to manifest your Vertue before the World here, that he may have opportunity to Crown your Faith before Men and Angels hereafter, what reason have you to think he deals hardly with you? The Souldier whom his Prince singles out to guard a desperate passage, not only quietly but thankfully accepts the order, esteeming it a mark of his Masters favour, and an opportunity to gain a greater honour: And you also ought to embrace this Affliction as the means which God hath chosen to demonstrate your Faith to Men and Angels, and to make you exceeding glorious in this world, and also in the world to come.

(q) *Quo longior vestra pugna, eo sublimior est Corona.* Cypr. ad Martyr. ep.16.

(r) *Calamitas virtutis occasio est.* Sen. de prov.cap.4.

§.V. Or else [3.] *It be sent unto you to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father.*] This is the last and most usual cause of our afflictions, for the correction of our Faults, and the reformation of our Manners. In health and prosperity we are exceeding apt to forget our selves, and the very best become remiss in their watch, and consequently are surprized (s). Now when we have sinned in our health, if God have any regard to the welfare of our Souls, he will correct us by Sickness, or some other Calamity, to make us serious and look into our selves, to let us understand he is displeased at something, and expects our amendment; and if we have the prudence and the grace to perceive this, then all his Corrections become Instructions, his Stripes, Medicinal, and the sickness of the Body is the cure of the Soul:

(s) *Homo visus in Paradiso, visus in stercore.* Aug. in Gen. 3.

(r) Prov. xxix. 15

Παθήματα

μαθήματα

unde dicuntur

φάρμακα σω-

μείας. Clem.

Al. Strom. 7.

Χερσὶ μὲν τῶν

τῆς ψυχῆς

παθῶν, ἔστιν ὁ

ἐλεγχος. id.

Pactag. l. i. c. 8.

(u) Magna ira

est quando pec-

cantibus non

irascitur Deus.

— Medicus

si cessaverit cu-

rare, desperat.

Hieron. ad Ca-

strut. Ep. 33.

† In hac vitā

Deus parcat

peccatoribus et

non parcat ju-

stis; in futurā

vitā parcat ju-

stis et non par-

cat peccatoribus.

Bern. mod. ben.

viv. cap. 43.

(x) Tert. de pa-

tient. p. 146.

(y) Idem Scor-

piac. cap. 5.

(z) Quia secuta

es carnem fla-

gellaris in car-

ne, in ipsa ge-

mis, in qua pec-

cāsti. Bern.

mod. ben. vi-

vend. c. 43.

(a) Psa. xxx. 6, 7.

Ne dixeris in

abundantiā tuā

Non movebor

— ne etiam

illud quod se-

quitur, Domine

avertisti fa-

ciem tuam a

me — cum

gemitu dicere

cogaris. Bern.

in Cant. Ser. 2. 1.

(b) Ὁ μαρτυρῶν

μὲν ἀέριον.

Clem. Al.

Strom. 4.

Τῶν τῶ σωμα-

τι κακῶν

— πρὸς τὴν

ὁρμήν. Plat. de

leg. l. 1.

Ἐπειὰ ἡδύ-

μα δεύοντων

ἐστὶ πᾶν γὰρ

ἡδὺ ποιεῖ. Plu-

tar. defauit.

fit jucunditas

Soul (r): We are so foolish, that the warnings in his Word will make no impression on us, *Prov. xvii. 10.* We must feel the smart of Sin before we will part with it, and it is well if we begin heartily to repent of it when the punishment of it hath opened our eyes. Now since no gentler means will reclaim us, it is mercy in God that he will undertake this troublesome, and (to him as well as us) ungrateful method; it argues he loves our Souls, and both desires and hopes for our Reformation: but if he let us go on in Health and Sin together, 'tis an Argument he despairs of our Cure, and foresees our inevitable Ruine. The case of that Man is desperate, whose wounds the Chirurgeon will not search; and God is then most Angry, when he will not be thus Angry with Sinners (u). He reserves the punishment of such to the next World, whom he doth not correct here, and will spare those for ever whom he Chastises now for their amendment †; so that upon a just computation, it is kindness, and not cruelty to be thus treated. *Oh, how blessed is that Servant (saith Tertullian) for whose emendation his Lord is concerned, with whom he doth vouchsafe to be Angry, whom he hardeneth not by refusing to admonish (x); and elsewhere, That which thou takest for severity, is favour, for he is doing thee an eternal benefit by a temporal calamity (y).* It is indeed no other than his usual way of proceeding with those he loves, whom (as *S. Bernard* notes) he either corrects before they sin, to prevent it, as in the case of *S. Paul, 2 Cor. xii.* or after it is committed, to bring them to Repentance, as in the case of *David, 2 Sam. xxiv.* If therefore you be now afflicted, it is fit to consider what there is which hath offended the Eyes of your Heavenly Father, and what he would have you to amend. It may be you have in time of Health been too Indulgent to the flesh, abusing your strength to Luxury and Intemperance, to Lust and Wantonness, Gluttony and Excess, and therefore God hath taken your Abused appetite, and Evil-employed vigour, punishing you in the flesh, for the gratifying whereof, you have run into so many Sins (z). It may be you have loved the World too much, setting your affections wholly upon it, and spending all your time and care in the pursuit of its riches and glories; perhaps you have been unjust for a present gain, and greedy after future opportunities of advantage, projecting great things to your self and Family here, while your Soul in the mean time hath been altogether disregarded; and now you are justly disabled from these pernicious professions, and convinced by this Affliction, that they cannot ease you in your greatest need, nor go with you in your longest and most desolate Journey. It may be you began to presume, being puffed up with prosperity and abundance, imagining the Scene would never change (a), which made it necessary for God to humble you, and to convince you of the uncertainty of those things which you placed your confidence in. It may be you have been unmerciful to the Poor, and void of compassion to the Sick, and Heaven intends to teach you what they suffer by your own sad experience, that you may have more Pity and Charity for all miserable persons hereafter. It may be you have been remiss in Holy duties, negligent in reading and hearing, slight and indevout in Prayer, formal and indisposed in receiving the Holy Sacrament, which forces the Almighty to bring distress upon you, that your necessities may teach you that fervency in holy duties, which you would learn from no other Master. Perhaps you were not thankful for your Health while you enjoyed it, or did not value it, as indeed it deserves, being the choicest of all Earthly blessings, and that which gives us power to relish all the rest (b); and therefore it was just you should be taught to prize it by your want of it, and learn to esteem it hereafter more highly, by feeling the miseries of a sharp and tedious distemper (c). I cannot enumerate all the offences which you may have committed, nor directly assign the particular Sin which hath been the *Achan* to bring this scourge upon you; but since it is certain somewhat is amiss, some Crime not yet Repented of, nor amended, your own Conscience upon a strict enquiry will discover to you what it is, and then you must reform it; so shall your Heavenly Father obtain his gracious design in Correcting you, and you shall receive the benefit of this advantageous Chastisement.

(c) Quid boni sanitas habet, languor ostendit. Hieron. ad Pam. ep. 26. Expertā enim morbi molestiā evidentior sanitatis. Aug. Civ. Dei l. 14. c. 17.

§. VI. Annotu

s.VI. Know you certainly, that [1.] If you truly Repent you of your Sins, and [2.] bear your Sickness patiently, [3.] trusting in Gods mercy for his dear Son Jesus Christ his sake, [4.] and render unto him humble thanks for his Fatherly Visitation, [5.] submitting your self wholly unto his Will.] We must enquire after the cause of our suffering, not merely to satisfy our curiosity, but that we may demean our selves under it, so as may best sute with the ends of Providence in sending it. For they who entertain themselves and their Ghostly Physician with scruples, and impertinent demands about the cause, and proceed no further, are like that foolish Man, who finding his Neighbour fallen into a deep Pit, and in danger of drowning, asked many questions how he came to fall into that place; to whom the poor Man sharply replied, *It is more seasonable to endeavour to help me out, than to spend time in asking how I came in* (d): Such endless enquirers lose that little time which is given them to remove the effects, in their anxious pursuit of the determinate cause; whereas they should search for that only in order to the bearing it aright, which the Church intimates, when she affirms that *for which soever of these causes this Sickness be sent, if they demean themselves under it as they ought, it shall turn to their profit*. And accordingly this Sentence teacheth us, *Thirdly*, The right manner of bearing Affliction, and that in five particulars, 1. With Penitence. 2. With Patience. 3. With Faith. 4. With Thankfulness. 5. With Submission; and if we thus bear the hand of God, we shall no doubt obtain the following benefits thereby.

(d) Aug. ad Hieron. Ep. 29.

First, *We must truly repent of our Sins*; the prospect of our approaching Death, and the dreadful Judgment which succeeds it, will surely make us heartily bewail our sins, and with unfeignedly we never had committed them; and the smart we now suffer for our misdoings, would teach a Fool to detest the cause of all his misery; and if all these do but produce in us a fear to offend our Heavenly Father, and an utter detestation of every evil way, we make a wholsom use of this bitter Potion; and we had need be very careful that our Repentance be not forced and feigned, counterfeit and pretended; for then alas, if we dye we shall get no pardon, and if we recover, there will follow no amendment. We read of a devout Hermit, who having once had a Vision of his own death, shut himself up for twelve years after, nor would he speak to any till his last breath; when being asked the cause of his silence, he said, *No Man who hath his death in view, dare commit one Sin* (e). He that will not repent now, will never Repent at all; for all the circumstances of Sickness do prompt us to learn this Lesson, so that it were the highest imprudence to lose so useful a season. I confess we can scarce do the works meet for Repentance, when our bodies are grieved with pain and sickness, but we may then express our sorrow, and take up holy resolutions; the Disease which confines our Limbs to a Bed, cannot hinder our purposes of Virtue (f). We may make our Vows then, and if God restore us, our care must be to shew they were made sincerely.

(e) Joan. Climacus, ap. Dionys. Carthus. de 4. Noviss. & Maxima Vegetum Biblioth. Patr. Vol. 15.

(f) Νέτε σὺ μάλ' ὅτι ἐμπόδιον περὶ πένεως δὲ ἐκ ἐστὶν ἐμπόδιον. Epist. enchirid. c. 3.

(g) Καὶ γὰρ ἡ γυνὴ λυπεῖ, καὶ τὴν ἰατρὴν αἰπῶνται καὶ δυσχεραίνουσι τὸ κλινίδιον. Plutar. de Tranquil.

(h) — Cruentius writ Quos videt invitos succubuisse sibi. Tibul. Eleg. 1. 8.

(i) Cedam ne Plaut. Rud. 2. 3.

Secondly, *We must bear our Sickness patiently*; for he hath learned nothing by Affliction, who hath not learned quietly to bear Gods yoke, *Lament. iii. 27, 28*. 'Tis true, Sickness is of it self an uneasie state, it makes every thing grievous to us, and Nature is very apt to complain, our Bed and our Food, our Attendants and Friends can hardly give us content (g): But Grace will teach us more Serenity; and when we call to mind our guilt, and how justly we have deserved far greater evils, it will help to make us more patient under the less; and till our stubbornness be brought down, and turned into silence and meekness, we have not suffered enough; our striving shews we do not yet discern the Hand of God, and are not sufficiently humbled, and therefore our Master will lay on yet greater load (h). So that our wisest course is to bear this stroke patiently, or we shall have it redoubled (i); and the quieter we are under it, the sooner it shall be taken off: besides, Patience makes our pain less in Sickness (k), and is necessary, even though we should recover, there being no condition of life, in which we can be without it, our best Health being not free from many occasions for the exercise thereof, because there are Evils in all Estates.

his punger. Bern. de divers. c. 20.

(k) Animus aquis optimum arumne condimentum. Plaut. Rud. 2. 3.

P

Thirdly,

Thirdly, *We must trust in God's Mercy for Jesus sake.* It being not only our comfort, but our duty in time of trouble to refresh our selves with Gods infinite Mercy: for unless we can rely upon it, we shall never be able to bear our burden; which our Enemy knows, and therefore he endeavours to raise in us fears and jealousies, as well to weaken our faith, and destroy our hope, as to make us provoke our God by unworthy suspicions concerning him: *'But since God is willing to have mercy, because he is good and able, because he is Almighty, why should we shut the gate of Divine mercy against our selves, by fearing he either will not, or cannot save us?'* Aug. de Temp. Ser. 58. He would have us fear him, but not so as to exclude our hope, for the Lords delight is in them that fear him, and put their trust in his mercy, Psal. cxlvii. 11. (l). We must fear to Sin, but not fear his accepting of us upon our Repentance. And if any say, we are unworthy of his pity, it is here noted, that the ground of our Faith is not our own merit, but the merit of Jesus; for our own sakes we can expect nothing, but we may hope and trust he will both pity and pardon us for his dear Sons sake: Let us consider how infinitely God loveth his own Son, and how intirely Jesus loveth us; and let us infer from thence, that when such a Mediator pleads for us to his and our Heavenly Father, there is all possible hopes he will obtain his mercy for us.

Fourthly, *We must take our Correction thankfully,* saying in our troubles as holy Job in his, *The Lord gave [us health] and the Lord taketh [it] away, blessed be the Name of the Lord,* Job 1. He sends them for our good, and shews his care of our welfare thereby; wherefore the smart of his Rod must not make us forget the kindness of his intentions, nor the benefit he designs unto us; he is curing our Maladies, and we shall find hereafter that the pain we suffered, was no more than was in order to our restoration: *We see (saith Tertullian) that even they that exclaim and roar under the Chirurgions hands, will soon after fill those hands that hurt them with a large reward, proclaim their dexterity, and say they were not cruel, but kind and very useful (m);* and why should we be less thankful to the Physician of our Souls? It was a Law among the Persians, that whosoever was publicly scourged by the Kings command, should openly give him thanks, and declare he esteemed himself happy in that the King concerned himself for his amendment (n); and ours is the same case: if we rightly apprehend the motives that induce the King of Heaven to correct us, we shall kiss his Rod, and as S. James advises, count it all joy when we fall into these Tribulations, Jam. i. 2.

Lastly, *We must submit our selves wholly to his will.* Almighty God is so gracious, that he always intends well to us; so wise, that he knows what is good for us better than we; and so powerful, that he can accomplish whatsoever he pleases: and if we fully believe and well consider all this, it will seem very reasonable that we should not choose for our selves, but leave all events to him, and if we do so, he will make all work together for our benefit. In Sicknes therefore we must not absolutely choose life nor death, though we know which would please us better, yet he only knows which will profit us most; it is S. Bernard's note on Rom. viii. 28. *That we are not promised all things shall work together according as we desire, but according as will be for our profit, if we love God.* What can we desire (saith a brave Heathen) but only to have that which is best, and what is better than that which God chooses for us (o)? To that therefore let us submit, which God wills; for doubtless, it is more reasonable that we should yield to the Will of God, than that he should alter his choice to please our mistaken fancy (p). What a shame is it for a Christian to resist, when Pythagoras's rules taught a Scholar of his to say, (when one wisht the Gods might give him whatever he would,) *Nay, rather let me be willing to have whatever they please (q).* Let us believe we have a good God, and then we shall easily be perswaded to leave it to him, whether our Sicknes shall be long or short, acute or lingring, and whether it shall end in life or death; for if he support us under it, and turn it to our benefit (as he will certainly do upon such a resignation) we need be concerned no further.

(l) Cum dixisset
timentis, adiecit
sperantes, non
enim sic time-
tur Deus ut la-
tro aut bestia.
Aug. in loc.

(m) Tertul.
Scorpiae. cap. 5.

(n) Stobæus de
leg. Ser. 44.

(o) Ἄλλο γὰρ
ἢ βέλτερον ἢ τὸ
ἀμεινον; ἄλλο
ἢ τὸ ἀμεινον
ἢ τὸ τῷ θεῷ
δοκῶν; Arri.
in Epict. l. 2.
c. 17.

(p) Utrum a-
quius est, aut te
voluntati divi-
nae conformando
subdere, an ut
ipsa tuae subjer-
uiat voluntati?

Carson. consel. l. 2. c. 1. (q) Jamblic. vit. Pythag.

s. VII. **It shall turn to your profit, and help you forward in the right way that leadeth to everlasting Life.**] This is the *fourth* particular. in which we are here instructed, *viz.* Of the benefit of Affliction, which well follows on the other; for if we thus bear our Sickness, then it really makes us better, more penitent and holy, more patient and humble, stronger in our Faith, ferventer in our Praises, and more submissive to his Will: If it be thus born, it makes us dearer to God, freer from Sin, fuller of Piety, and fitter for Glory, and then who can question but that it is profitable for us? *It is very good* (saith a devout Father) *for strong and healthful persons to be Sick sometimes, lest by the vigour of health, they take too much delight in transient things—and that is but an evil health of the body, which weakens the soul, and causes Diseases there* (r). Some have so fully believed this great truth, that Afflictions are profitable, that they have wished for them, and chosen them. *Plato* placed his Academy in a moist and unhealthy place, that his Scholars by frequent sickness might mind outward things less, and practise Virtue more. Our noble King *Alfred* prayed to God that he might have a weak body, *that by the warnings of distempers he might despise worldly Vanities* (s): And *S. Hierome* relates that the Lady *Paula* was wont to rejoice whensoever a Sickness seized her; often repeating that of the Apostle, *Who shall deliver me from this body of death* (t)? If we really desire the Salvation of our souls, we must needs count that Affliction profitable which sets us forward in our way to Heaven. Now 'tis sure this Cross is the way to our Crown, for Jesus and all his Saints have gone this way before us; all which Lessons, if we have new well Learned, we shall be excellently prepared for the Exhortation, properly so called, which now follows.

(r) Eern. mod.
ben. viv. 43.

(s) Guliel.
Malmsbur. de
gest. Reg.
Angl. l. 2.
(t) Hieron. in
Epitaph. Paul.
Ep. 27.

s. VIII. **Take therefore in good part the Chastisement of the Lord, for** (as *S. Paul* saith, *Heb. xii.*) **Whom the Lord loveth he chasteneth, &c.**] If the sick Mans distemper will allow us to enlarge, we go on in this second part of the Exhortation to admonish and stir him up to the practice of those Virtues, which before we had instructed him, were needful: Beginning first with an Exhortation to Patience, the grace that is most assaulted in time of Sickness; and we assign that the first place, because till by comfort and counsel we have calmed the afflicted Mans mind, it were in vain to press him either to Faith or Repentance. One that is loaden with grief, amazed with fear, and disturbed with inward vexation, can do no Religious duty well; wherefore we use all means to cheer up the spirits of the disconsolate Sufferer, administering to him, first, the choicest of all Cordials, even the Words of God himself, spoken by the mouth of *S. Paul* upon a like occasion, *viz.* to comfort the distressed believing Jews, whom he had encouraged by the example of the Saints, *chap. xi.* and cheered by shewing them the blessed Jesus for a precedent, *chap. xii. 1, 2, &c.* And in this choice portion of Scripture (selected for this occasion) he comes by Arguments to prove they ought not to be dejected under their Afflictions; first, if they considered God the Inflicter, or secondly, themselves on whom they were inflicted. 1st. As to God the Corrector, these Afflictions are, 1. A token of his Love, *ver. 6.* 2. The manner of his dealing with his own Children, *ver. 7.* 3. The want of them, being an ill sign, *ver. 8.* 2dly. As to themselves, who were Corrected, they suffered the like from Earthly Parents, although 1. Their Authority was not so great over them as God's, *ver. 9.* 2. Nor their end in Correcting so noble, *ver. 10.* The force of which excellent reasonings will best be perceived by a brief discourse upon the particular Verses.

Heb. xii. 6. **Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.**] It may be some are not troubled so much at the grievousness of their Disease, as at the sense of God's displeasure, the fear that He is angry being the heaviest part of their Affliction; but such may consider what *S. Paul* here cites out of the Old Testament, *Prov. iii. 12.* (according to the Greek) **Whom the Lord loveth, &c.** He often gives this reason why he corrects a Person or People, because he loves them; saying to his own Inheritance, *You only have I known of all the Families of the Earth, therefore will I punish you for your Iniquities*, *Amos iii. 2.* 'Tis true, the very word [Chastened] doth

suppose some fault, and none of those whom God loves, are wholly free from sin; but though God always is displeased at the Crime, yet it is certain he loves the Persons whom he Corrects for their amendment, and he Chastises them here, that he may spare them hereafter. If you object that your Affliction is a very sharp one, *S. Paul* replies, that God not only Chastens gently, but [**Sourges**] severely those whom he Adopts and receives into the List of his Children: He usually tries them by some great Calamity, which makes them wise and sober, humble and fearful to offend, and gives them an opportunity to manifest their courage and valour, are becomes those who are chosen to be Heirs of his Heavenly Kingdom. We shall not find on Earth a brave Son, unless he have been disciplined under a strict Father (u); wherefore these very Corrections which we feared were effects of God's wrath, are the tokens of God's love, and the methods he useth with those whom he chooseth for his Children, and designs for Heirs of Glory.

Ver. 7. **If ye endure Correction, God dealeth with you as Sons, for what Son is there whom the Father chasteneth not?**] If God lays Affliction on you, it is no more than he doth to his dearest Children; and if you [**endure**] them patiently, it is no other than every Child ought to do; He acts the part of a Father in Correcting, and you do the duty of a Son in submitting. Look over the Roll of all God's Saints, and you shall not find one without his cross; you desire to be numbred among them, and so must not refuse to drink of their Cup: If you will not go the same blessed way, how can you hope to come to the same happy end? How unreasonable is it to expect your Fathers Inheritance, when you never felt his Rod? What Parent is there who loves and takes care of his Child, and doth not sometimes Chasten him? Or what Son can you find who despairs and doubts of his Father's love, merely because he doth Correct him? For shame do not despond because your Heavenly Father Chastises you, but rather rejoyce that he hath given you so great an Evidence of his care, and so plain a Testimony that he hath Adopted you for his own.

Ver. 8. **But if ye be without Chastisement, whereof all are partakers, then are ye Bastards, and not Sons.**] Not they therefore who are Afflicted, but they who are not, have reason to question their own Estate and to fear God is angry with them. *It is the Ungodly* (saith *David*) that are in Prosperity; 'tis they that are in no peril of death, that come into no misfortune like other Folks, neither are they plagued like other Men, but are lusty and strong, *Psalm* lxxiii. 3, 4, 5. The Jews have a severe Proverb, That he which passeth 40. days without Chastening, hath his portion here. And *R. Jehuda* adds, *He is destinated to Hell, who hath his part in this life*; and therefore Heaven orders that all things shall fall out according to his Will; which rule *S. Ambrose* observed, when he refused to lodge all night in the House of that Host, who bragged he had ever enjoyed a constant Prosperity, predicting a sad and sudden ruine to him and his, which soon after came to pass †. They that have no sorrows in this World, are the Children of this World, provided for, and indulged by the World, and accordingly they desire and delight in nothing else: But these are not begotten of God, nor designed to inherit his Kingdom, he esteems them a spurious Brood, and so will not be at any trouble with them, because he hath no hopes of them; and since Earthly happiness is all they are ever like to enjoy, he will not deny them prosperity, while he Corrects his own here, who are to be Eternally happy hereafter, which is noted to be a very just way of proceeding, by *Tertullian* (x), and more fully by *Lactantius*, saying, *God will give every one a share both of good and evil, but in a different method; one sort of Men have Temporal evils first, with Eternal good things afterwards, which is the better order; The other have Temporal good things first, with Eternal misery after, which is the worse part by far.* *Lactant. inst. lib. 6.* So that they who have their good things here, have more reason to fear they belong not to God, than you who are Corrected in this World as his Children are wont to be.

Ver. 9. **Furthermore, we have had Fathers of our flesh, which Corrected us, and we gave them Reverence, shall we not much rather be in subjection to the Father of Spirits, and live?**] Now as He that Corrects doth

(u) Prov. xiii.
1. in Hebr.
*Sapiens filius
est castigatio
patris: Unde
RR. dicunt,
Non est filius
sapiens nisi
quem Pater
castigaverit.*

† Vita Ambrosii
per Baron.
præfix. experi-
bus ejus.

(x) *Communio
voluit esse et
commoda profa-
nis, et incom-
moda suis, ut
pari consortio
omnes et leni-
tatem ejus et se-
veritatem
experiremur.*
Tert. Apol.

doth but act like a Father, so we in submitting thereto, shall do no more than as becomes Children, as may appear from a familiar instance taken from our demeanour under the Corrections of our Earthly Parents: They are not the sole Authors of our being, nor is our soul (the nobler part) derived from them, being only God's instruments in the producing our bodies, for which cause Christ allows us not to call them Fathers in opposition to God (y). Their Authority also is but subordinate to that of our Heavenly Father, and derived from him; yet these our natural Parents have frequently Corrected us, and we have submitted thereunto, neither loving them worse, nor respecting them less for it; neither did we murmur at them, or distrust their affection to us upon that account. And is there not infinitely more reason that we should be subject to Gods Correction, who is the Creator of our souls (z), the first cause of our being, whose Authority over us, is so far above theirs? Shall we not love and trust in him still? especially since by quiet bearing his Correction, we shall be likely to be spared at present, and to live for ever with him in glory.

Ver. 10. *For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his Holiness.* Besides, we have more reason to submit to the Chastisement of our Heavenly Father, than to that of our Earthly Parents, considering as well the manner as the end of his Correction. They Chastise us often according to their own fancy and the degree of their Passion, sometimes overlooking great faults, and at other times being very severe for smaller matters, and they seldom aim higher than to do us good for a few days, to make us mind the business of this transitory Life. But our God doth not afflict us willingly, nor doth he strike us to satisfy his own anger, or Correct us beyond the measures of equity and moderation, and his intentions always are to make us eternally happy thereby. Hence we dote upon the world, and love those sins that will destroy us; and therefore he imbitters the world to us, and makes us feel the smart of sin, that we may love Holiness and long for Heaven. The Natural Parent Corrects us that we may be fit to inherit the Estate he is to leave us, which we can enjoy but a few days: But our Heavenly Father designs a nobler Inheritance to us, even his Holiness, that is, himself; he would make us partakers of his Holy Nature, that we may be fit for his glorious Kingdom; and yet he never afflicts us more than is agreeable to our strength, and expedient in order to this noble end (a). How just ever we were under their Correction? Let us think what a blessing it is to be made holy as God is holy, and happy with him for ever thereby. What signifies a little smart or pain, which procures so incomparable a benefit unto us? he does not deserve to share in that felicity, that will not bear his Cross for a while in the way to it.

s. IX. *These words, good Brother, are written in Holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our Heavenly Fathers Correction, whensoever by any manner of Adversity it shall please his gracious goodness to visit us.* This is the Application of the forecited Scripture to the present occasion, wherein we put the Sick man in mind, 1. Whence these Cordials are taken, viz. out of that Store-house of Divine comforts, the Holy Scripture, which ought to make him esteem them more highly, and believe them more firmly, since they were spoken by God, and endited by the Holy-Ghost the Comforter, especially if he consider, 2. For what end they are written. S. Paul tells us that all Scripture in general was written for our learning, that we through patience and comfort of these Scriptures, might have hope, Rom. xv. 4. And it is evident the Apostle writ these words to rectify the judgment of his afflicted Brethren, and allay their fears; and if we make that right use of them, they will infallibly teach us with patience and thankfulness to bear whatsoever our Heavenly Father shall lay upon us. It is not the hearing of the Word of God, but the applying it to practice which profits us (b); if we hear God himself speak all this to us, and yet remain as disconsolate and full of doubts as ever, it argues either we

(y) Μη αἰνον
ἡγούμεθα τοὺς
σώσαντάς ἡ-
μᾶς, τὸν κατὰ
σάρκα πατέρα
ἡμῶν, ἀλλὰ
συναινον τὸν ἁ-
γίον. Clem.
Alex. Strom. 3.
(z) Numb. xvi.
22. Eccl. xii. 7.
1Sa. lvii. 16.
Heb. Animas
quas ego feci.

(a) Græc. Ἐπὶ
τὸ σπουδαίον.
Veto, secun-
dam id quod
congruum est,
et expedit, ut
fig. 1 Cor. vi.
12. et hoc modo
antithesis patet,
id est κατὰ τὸ
δύναμι αὐτοῦ,
ille ὅτι τὸ
σπουδαίον.

(b) Jan. 122.
Sic ista
discimus, ut
quæ fuerant
verba, sint opera.
Sen. ep. 108.

do

do not heed, or not believe his speeches, both of which are highly Criminal; wherefore (as S. Paul adds) *ver. 12. Lift up the hands which hang down, and the feeble knees*: let us see by our submission and patience, that these divine Cordials have cheered your drooping hearts.

s X. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently Adversities, Troubles, and Sicknesses; for he himself went not up to Joy, but first he suffered Pain, he entered not into his glory before he was Crucified; so truly our way to Eternal joy, is to suffer here with Christ, and our door to enter into Eternal life, is gladly to dye with Christ, that we may rise again from death, and dwell with him in everlasting Life.] Hitherto we have comforted our sick Brother by argument and precepts, and now we proceed to the second Method taken from Example. Nature taught the Heathen, and experience shews us, that it is a great support in Affliction to consider we are not alone, nor can we justly complain of that which many others suffer (c). Hence Solon took his complaining Friend to the top of a high Tower in Athens, desiring him to look over those many Buildings, and consider how many under all those Roofs in the City were then suffering worse things (d). It may be some allay to our sorrow to reflect upon the like sufferings of our fellow Christians, but surely it will effectually silence all our complaints, when we turn our eyes to the great example of our Lord Jesus, who was higher than the most glorious Angels; yea, he was God blessed for ever, and as pure and holy as innocence it self; yet he was pleased for our sakes to submit to the saddest miseries that ever befel any person: He became a Man of sorrows, *Isa. liii. 3.* and his whole life was but one continued scene of grief; he deserved all good, yet suffered all evil; Persecution and Calumnies, Poverty and Distress did every where assault him; he wept sometimes in pity to others; but laughed never (e); and his Death was more dolorous than his Life, being managed with all the arts of Malice and Cruelty, Violence and Injustice, and imbrutted with all kind of scorn and coarumely, torture and anguish. Now one great end of all this, was to set us an example that we might follow his steps, *1 Pet. ii. 21. The Disciple is not above his Master, nor the Servant above his Lord, Matth. x. 24.* It would be strange if we should think much to be treated by God in the same manner that Jesus was; He was content to leave his Glory and partake of our Miseries, and shall we repine when God makes us like him? The holy Martyr Ignatius rejoiced when he was about to suffer, saying *Now I begin to be a Disciple; and desired his Friends to give him leave to imitate the Passion of his dearest Master (f).* It is so glorious a thing to be like Jesus in his sufferings, that some of his Saints have refused all worldly honours upon that account; the Heroic Godfrey of Bouillon, denying to wear a golden Diadem, where his Master wore a Crown of Thorns. A true lover of Christ, no doubt, will rather suffer with him than reign with the Princes of this world, *Heb. xi. 25, 26.* But further, it is not only an act of Love, to suffer with Jesus, but it is necessary we should have a share in his sorrows, if we look for a part in his joy; the Cross was the way that he went to his Crown, nor was the Captain of our Salvation made perfect without suffering, *Heb. ii. 10.* and if he obtained his Laurels this way, shall the common Souldiers (who expect a part in his Victory) murmur to march after their glorious Leader? When the two great Apostles by their Mothers mediation sued for an honourable place in his Kingdom, he assures them they cannot have their desire unless they drink a part of his bitter Cup, *Matth. xx. 22.* nor will he own any for his Disciples, but those which take up their Cross and follow him in this path of sufferings, *Luk. ix. 23.* It is unalterably decreed, that *through many Tribulations we must enter into the Kingdom of God, Act. xiv. 22.* and if we suffer with him, we shall also reign with him, but not otherwise, *2 Tim. ii. 11.* We like the joyful part better; but since God hath tyed both together, we must either take both together, or we must not expect the better part at all: And as for sickness and natural death, it is the only door to let us into Immortality, for flesh and blood cannot enter into the Kingdom of God; we must be stript of those rags of Corruption before we can be clothed upon with glory, *2 Cor. v. 4.* and therefore to be unwilling to be sick and dye,

is

(c) Maximim solatium est cogitare id sibi accidisse quod ante se passum sunt omnes, & post se omnes passuri. Senec.—Similes aliorum respice casus, Mitius ista feret.

(d) Sarisbur. Polocrat. lib. 8. cap. 14.

(e) John xi. 5. Flevisse legimus, risisse non legimus. Salv. de gub. lib. 6.

(f) Νυν ἄρ-
χουμαι μαθη-
της ἑαυτοῦ
ἐπιτρέψατέ
μοι μιμητῆν
ἑαυτοῦ πάθος
Χριστοῦ. Ignat.
Epist. ad Ro-
man.

pare for that account, to consider how we have kept that engagement. When we entred first into God's Family, and were enrolled Heirs of his Kingdom, we promised *first* to renounce all Evil: *Secondly*, To believe all Divine Truth: *Thirdly*, To live in all Holinets; and now 'tis time to enquire how we have filled our place and performed these promises. We engaged to do all these to our lives end, and now that seems to draw very near, we must look back and examine whether we have fulfilled this Vow. These are the very terms of the Covenant of Grace, by which God will judge us hereafter, and therefore by these let us judge our selves here. And because it is a matter of so great moment, we do not only mention it in general, but enlarge upon every branch of this Baptismal Vow, that our enquiry may be as particular and exact as becomes so great an occasion.

§ 12. And for as much as after this Life there is an account to be given to the Righteous Judge, by whom all must be judged without respect of Persons, I require you to examine your self and your Estate both toward God and Man, so that accusing and condemning your self for your own faults, you may find mercy at our Heavenly Father's hand for Christs sake, and not be accused and condemned in that fearful Judgment.] As the first part of our Vow was to renounce all Evil, so the first particular of this advice is an Admonition to Repentance, containing 1st. The motive to it, The approach of Judgment. 2dly. The manner of it, viz. By Examining, Accusing, and Condemning your selves. 3dly. The benefit to be had thereby, viz. A final Pardon.

First, The Motive to this duty is the consideration of the last Judgment, which shall be so dreadful to all that are then found impenitent. S. Paul urges the Athenians even in health to Repent by the same argument, saying, God hath commanded all Men everywhere to Repent, because he hath appointed a Day in which he will judge the World in Righteousness, Act. xvii. 30, 31. How much more then ought we to press it to the Sick, who are so shortly to appear at the grand Tribunal? It is the opinion of all sober Christians that every Man shall receive his particular Judgment as soon as ever he dyes——after Death (that is, immediately after Death) the Judgment, Heb. ix. 27. The World (saith Damascen) ends with every particular Man at his Death (q); and Justin M. cites it as one of our Saviour's sayings, In what state soever I find you, in that will I judge you. (r). Yea, all the Fathers agree that every Man shall have his final Doom, according to the condition which Death finds him in (s). Whence S. Aug. infers, that it is not material how long it shall be to the great Judgment, since our Death cannot be far off (t). And now in Sickness it is very near; if it end in Death, we pass immediately to our Tryal, and must be doomed to an unalterable Estate, without hope of remedy, or possibility of deliverance. Knowing therefore the terror of the Lord, we persuade Men to Repent, 2 Cor. v. 10, 11. Our Saviour hath sufficiently forewarned us of the danger of being unprepared then, in the Parable of the foolish Virgin, Matth. xxv. 10, 11, 12. And the ancient Jews do well illustrate the folly of such deferring by the example of two Companions in Evil, one of which, after death, was taken into the Congregation of the Saints; the other being excluded thence, asked why his Companion was in a better state than he? being told it was because he had Repented. Suffer me also (saith he) to Repent; but it was answered, This World in which you now are, is like the Sabbath, the Desert, or the Sea; wherefore you should have prepared your Meat on the Vespers before the Sabbath, in the habitable Country, and on the Land, or else you must fast here (u). Consider therefore you are going to that Righteous Judgment-seat for your last Sentence, where you must not only appear, but be laid open (as the Original implies †,) where all your thoughts, words, and works must be uncovered before an Impartial Judge, who cannot be bribed nor deceived; you cannot pervert his Sentence, nor escape from his Execution; neither Wit nor Power, Friends nor Wealth can reverse your Doom, which shall be passed without respect of Persons; the Poor shall have no pity for their Poverty, the Rich no favour for their Riches, and all shall be judged, not according to their Dignities, but their Deeds. The Contemplation of this Scene of terror hath

(q) Ἐστὶ μὲν
σωτὴρία με-
τὰ τὸ θάνατον
πάντων.

Damasc. de Or-
thod. fide l. 2.

(r) Justin
Martyr Dial.
cum Tryph. p.
267.

(s) Qualem te
invenit Deus
cum vocat, ta-
lem pariter et
judicat. Cypr.
de mortal. Am-
bros. de bon.
mort. c. 4. Aug.
de Temp. Ser.
66.

(t) Longè est
quidem dies
judicii, sed
utriusque homi-
nis dies ulti-
mus longè esse
non potest. Aug.
de Verb. Dom.
Ser. 16.

(u) Historia re-
per. in Midras
Ruth, fol. 44.

† 2 Cor. v. 10.
Græc. πάντων
θλῶας δεῖ,
i.e. manifestari
oportet.

hath brought the most obdurate Sinners to Repentance in their health and prosperity; and we read of a Pagan *Bulgarian* Prince, who (having rejected the Preaching of a devout Father) was converted by a Picture which represented to the life the horrors of the last Judgment; *Cassian parab. hist. l. 3. c. 42.* But how much more may we expect it should work upon a dying Man; to behold himself naked and friendless, about to be brought before an All-seeing and Impartial Judge, encompassed with Myriads of Venerable Saints and glorious Angels, accused by Satan and all that he hath injured, condemned by his own Conscience, and amazed with the dismal expectations of an intolerable Eternity? The very Idea of this to one who stands within a few steps of it, is enough to make a heart of Adamant melt and dissolve into penitential tears; there is but one puff of breath that with-holds you, and all the time you have hangs upon the slender thread of your poor Life, when that is once snapt in sunder, you cannot Repent at all, but must be dragged to this Throne of Justice with all your sins about you; wherefore let this move you immediately to begin to make your peace; and the next part will shew you how that is to be done.

Secondly, The manner of doing is expressed in three Particulars. 1. By Examining, 2. By Accusing, 3. By Condemning our selves here. In humane Courts the Criminal is Examined by the Judge, Accused by the Prosecutors, and upon just grounds, finally Condemned; and the same will be the method of Process against all Impenitent Sinners at God's Tribunal, and against you in particular, unless you prevent it by the same manner of proceeding against your selves; for if we judge our selves, we shall not be judged of the Lord, 1 Cor. xi. Let us therefore set up a Judicatory in our own breasts, and then, 1. Examine diligently our estate both towards God and Man, calling to mind all our thoughts, words, and deeds, and trying how we have done our duty to God and to Men, to our Superiors, Equals, and Inferiours; to our Prince, our Priest, our Master, our Friends, our Wife, our Children, our Servants, and our Neighbours; to the Poor, the Sick, and the Sorrowful; we must try our selves impartially in all these things; and 2. Where we find our selves faulty, we must accuse our selves, (for all the good things we have left undone, and the evils we have committed) by sincere acknowledgment and humble confession. 3. We must Condemn our selves for having been so foolish and unreasonable, so refractory and rebellious, so ungrateful and unworthy, confessing we have deserved all that God hath threatened for our frequent and grievous provocations; and this we must do very exactly, because He that is to judge after us, is so Holy and Omniscient, that the best actions of the best of Men are deficient when he comes to enquire into them (x); which hath made the most eminent Saints to approach his Judgment with many fears, and to be very solicitous for the event.

Thirdly, The benefit of doing this well, which is, the receiving a Pardon at God's hand for Christ's sake, and consequently the escaping the sad Condemnation of that day. *There is but one remedy* (saith S. Bernard) *that if we judge our selves, we shall not be judged, and it is a good Judgment which hides us from the severities of the Divine Judgment; for I extremely fear to fall into the hands of the living God: let me therefore be judged before death seize me, and presented before thy glory judged already, and not be to receive my Doom then*, Bern. ut supr. And truly this mercy is as lasting as it is desirable, for if we be forgiven then, we can never be called to account more, that happy Absolution is as irreversible as the Condemnation of Sinners is. And Oh how blessed news is this to a poor drooping spirit, to be fully and finally acquitted and freed in one moment from all its fears and anxious expectations! Doubtless Heaven may be dated from the hearing of this surprising favour, for no pleasure on Earth can compare with it. If the duties were ten times more difficult than they are, this is a sufficient reward; and therefore it is noted, we do not deserve this by our selves, but obtain it by Christ's Merits, and for his sake. If the sick Man might choose, he would wish for this rather than all the glories of the world; his Sins are the greatest load, and his Fears the saddest part of his suffering; these once removed, there remains nothing but eternal joy: Lose not therefore one moment of your narrow

(x) *Verendum
valde, ne sub
tam subtili
examine, multæ
nostre justitiæ
ut putantur,
peccata appa-
reant.* Bern. in
Cant. Ser. 35.

and uncertain time, but lament you began no sooner, and spend your little remaining Strength in this most blessed work, the pains whereof will be largely compensated with everlasting felicity and endless satisfaction.

S. 13. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you believe as a Christian man should, or no. Dost thou believe in God the Father—— &c. Answ. All this I steadfastly believe.] The second part of our Vow at Baptism, was that we should believe all the Articles of the Christian Faith; the Churches next care therefore is to enquire whether the sick Man do intirely retain the right Faith. It hath been an ancient practice to propound these Articles to dying Christians, and one of the questions ordered by that old Council cited before (a), is, *Whether the sick Man held the right Faith and Belief*: And an excellent Author advises dying Men (b) to bear the Creed always fixed in their mind, and to meditate daily upon it, or else to take care that some others often repeat it to them in an audible Voice, that so under this Banner they may encounter the Enemy. The Roman Church hath devised two new forms, one consisting of fourteen Articles, the other somewhat briefer, but both leavened with their own novel Errors, and much differing from the Apostles Creed (c). But this Church uses no other form but that into the which we were Baptized, wherein we agree with all other Protestants, as Melch. Adam witnesseth, who in his Lives of the German Divines, frequently relates that this Creed was repeated to the most famous of those Doctors upon their Death-beds (d). And truly there are great reasons why this Faith should be proposed to all Christians in their Sicknes. First, That hereby they may declare whether they dye in the true Faith of the Catholick Church, and consequently in the Communion thereof. The Jews are chiefly careful to examine their Sick when they Visit them, whether they do intirely hold the Jewish Religion (e). And we have more reason to enquire of Christians whether they retain their Principles, because without Faith it is impossible to please God. Now our Faith is but one, Ephes. iv. 5 once delivered, Jude ver. 3. and intirely preserved in the Church, and professed by every true Member thereof; so that whosoever forsakes this Faith, is an Apostate, and cut off from the body of Christ's Church, in which alone Salvation can ordinarily be obtained. These Articles are all fundamental, and to doubt of, or deny any of them, is damnable Error or Heresie; so that if our Brother do not satisfie us before his death, that he kept this Faith unto the last, we shall remain under great uncertainties as to his eternal state; nor do we know whether we may own him as one of our Communion. This is the Christians Watch-word, distinguishing them from Jews, Turks Pagans, and Hereticks, all which he renounceth, who professeth this Faith: When we were first Lifted under Christ's Banner, this was our Badge; and now that our Warfare is accomplished, and we hope to receive our reward, we must produce our Cognizance, to shew we were ever true to our first engagement. Secondly, The repeating our Creed now is useful to arm us against the fiery Darts of the Devil, Ephes. vi. 16. He knows Faith is the foundation of all Religion, and therefore in Sicknes, when we are least able to dispute, and most apt to entertain scruples, he usually suggests many doubts about the mysterious Articles of our Faith; but if we stick to this Anchor, and resolve to believe, he cannot remove us. Thirdly, There are none of these fundamental Truths contained in the Creed, but they are useful in the conduct of our selves in this last Agony; while we lived, they were rules for us to walk by; and now we come to dye, they are principles of comfort, and infallible maxims on which we may venture our immortal Souls. How miserably did the untaught Heathen fluctuate for want of this Faith? The great Socrates knew not well, whether it were better for him to live or to dye, nor was he certain that he should exist at all after death. The brave Emperor Adrian, who had lived nobly, dyed with amazement, not knowing whither his Soul was going (f). But we Christians have these Articles as a sure foundation to rest upon, revealed by the God of truth, and such as cannot deceive us; nor is there one of them but it is an Antidote against the fear of death, and an excellent means to teach us to leave the world with a quiet mind; wherefore having discoursed of the Creed as

(a) Concil.
Nannet. cap. 4.
ap. Binium, T. 3.
(b) Clichtovaus
doctr. moriendi,
cap. 16.

(c) Ord. ad
visitand. in firm.
secundum us.
Sarum, fol. 70.
71.

(d) Melch.
Adam in Vit.
Musculi, p. 338.
Brentii p. 454.
Bullengeri, p.
504. &c.
(e) Buxtorf.
Synag. cap. 35.

(f) Animula
vagula,
blandula—
Quò nunc
abibis?—Spar-
tian. in vit.
Adrian. Cæsaris

the foundation of a good life before, we now will shew how to apply it so as it may be the ground of a blessed death.

The Paraphrase of the Creed, applied to the Case of a dying Christian.

S. XIV. **S**ince thou art shortly to leave this World, that thou maist approve thy self a faithful Souldier of Christ, and a true Member of his holy Catholick Church, it is fit thou shouldest declare and profess what Faith thou resolvest to dye in: Wherefore I demand, **[Dost thou]** according to thy Vow at Baptism, still **[believe in]** and acknowledge one **[God]** a pure invisible Spirit, most Wise and most Holy, Eternal and Infinite, distinguished into three Persons; the first of which is **[the Father]** who hath shewed himself **[Almighty]** by his wonderful works of Creation and Providence, as he is the **[Maker]** and Preserver **[of Heaven and Earth]** with all contained in them both; and wilt thou not evidence this by patient bearing thy Sicknes, and quietly resigning up thy Soul to him that gave it? **[And]** dost thou believe **[in Jesus Christ]** the second Person of the glorious Trinity, who is very God and equal to the Father, as being **[his only begotten Son]** by Eternal Generation, and **[our Lord]** by his undertaking the work of our Redemption? And wilt thou testifie this Faith by relying on him as an All-sufficient Saviour? **[And]** dost thou believe **[that]** this was the very Son of God, **[which]** when he came to Redeem us **[was Conceived by]** the power of **[the Holy Ghost,]** and becoming real Man, was **[Born of the Virgin Mary]** without any Sin, that he might cleanse our Nature from Original Sin; and wilt thou manifest this by enduring the infirmities of this Nature which He took upon him, and by casting away all those evil Inclinations which he came to purge us from? Dost thou also believe (since thy Sins could not be expiated, but by his Death) **[that he]** was made a Sacrifice for thy offences, and **[suffered]** a cruel Death **[under Pontius Pilate]** by whom, after many Agonies and Indignities, he **[was Crucified]** on a tormenting Cross, till at length in extream pain and languishing, He gave up the Ghost, and was really **[Dead and Buried?]** And wilt thou declare thy belief of this, by not fearing to follow him into the shadow of Death; now that his sufferings have taken away Sin, the only sting that made Death so terrible? Dost thou further believe **[that he]** continued a while in that state of separation, into which thou art going, and that while his Body lay in the Grave, in Spirit he **[went down into Hell]** to receive the Keys thereof, in token of his Conquest over all the powers of Darknes; and wilt thou confirm thy Faith of this by not fearing to enter into that state which he hath sanctified, and by couragious resisting those Foes which he hath subdued?

[And also] dost thou believe, that after this, He was made alive, and **[did rise again]** from Death and the Grave upon **[the third day]** after his Crucifixion; and wilt thou demonstrate this Belief, by dying chearfully in sure and certain hope of thy own Resurrection, through his power who broke the chains of Death? Dost thou believe **[that]** forty days after **[he ascended]** in the presence of many infallible Witnesses **[into Heaven,]** from whence he came before, where he now remaineth in all possible glory, **[and sitteth]** down as a Conqueror **[at the right Hand of God the Father Almighty,]** employing all his power and interest in interceding for us; and wilt thou make this Faith appear by longing to follow him to that blessed place, and relying on his Mediation to bring thee thither? **[And]** dost thou believe that (though he be now in Heaven) **[from thence he shall come]** at the last day, attended with innumerable Saints and Angels **[to judge]** all Men, both **[the quick]** that shall be then living, **[and the dead]** that departed in all preceding Ages; and wilt thou attest this Faith by preparing thy self with all possible care while thou art alive for his dreadful and righteous Tribunal? **[And dost thou believe in]** the third Person of the Blessed Trinity, **[the Holy Ghost,]** proceeding from the Father and the Son, who

also is very God, and the Sanctifier of our Souls; and wilt thou avouch this thy Faith by admitting his comforts, and cherishing his good motions, by following his directions, and craving his assistance, especially in this last and great work? Dost thou further believe that God did at first call, and hath, and will ever preserve that Society of true Believers; called **[the holy Catholick Church;]** and though some of the Members of this Society be in Heaven, others scattered in divers parts of the Earth, yet they are all one Body, by **[the Communion of Saints]** who share with one another in grace here, as they shall in glory hereafter; and wilt thou shew forth this Faith, by thy living and dying in the Peace and Communion of this Church, and by thy liberal Charity to all the poor Members thereof? Dost thou believe that Christ hath left Authority in his Ministers; the Pastors of this Church, to grant **[the Remission of Sins]** to all that truly Repent and believe the Gospel? and wilt thou prove this thy belief, by seeking for a comfortable Absolution from the Ministers of the Gospel in this last conflict, and by diligently preparing thy self by Penitence and Faith, worthily to receive it? Dost thou believe **[the Resurrection of the flesh,]** even that by his mighty power that made it (after it be turned to corruption and dust) it shall be made alive again, and united to the Soul? And wilt thou assure us of thy believing this by thy not fearing Death, and by thy diligent care, so to leave the body now, as one that is assured to meet it again? **[And]** dost thou believe that there is an Eternal state, wherein the Wicked shall suffer endless punishment, and the Righteous enjoy an **[everlasting life]** of joy and glory, **[after death]** hath taken them both out of this world? And wilt thou make this evident by despising the short pleasures of Sin, and willingly leaving the Vanities of this mortal and miserable life, that thou maist obtain a part in that blessed immortal life, through Jesus Christ? *Answ.* **[All this I stedfastly believe,]** and thus I am willing to testifie my unfeigned perswasion of the truth of these holy Articles. *Amen.*

SECTION II.

Of the second part of the Exhortation contained in the Rubric.

S. I. Rubric. **T**hen shall the Minister examine whether he repent him truly of his Sins.] The Third part of our Baptismal Vow was, That we would keep Gods Commandments, and lead an holy life; the sum of which is Religion toward God, Charity and Justice toward our Neighbour: Concerning the Observation whereof, the Minister is now to enquire, wherein the sick Man hath failed in these particulars, and there he is to examine his Repentance; and wherein he may yet exercise some of the Duties, and there he is to exhort him to performance. But herein the particular manner of Expression is left to the prudence of the Spiritual Guide, because no exact form could be prescribed to suite all the variety of Circumstances that may happen. There are some things proper for all Sick Persons, such as Prayers for Mercy and Pardon, Support, Sanctification, and Deliverance, Exhortations to Patience, Repentance and Faith; for these therefore we have a set Form: But other matters vary exceedingly, according to the condition and temper of the sick Man; some are so obdurate as not to relent at all; others are so tender, as to be almost over-whelmed with sorrow and despair; some have lived piously, and made Religion the business of their lives; others have sinned frequently, and repented not at all; nor regarded their immortal Souls; some have been busie in pursuing the World and the Flesh, others have lived a more retired and unactive life; some are to be instructed, others Reproved; some to be Exhorted, and others Comforted: The Spiritual Physician cannot cure all Distempers with one Method or Medicine, but must speak seasonably and pertinently to all cases: *A word spoken in due season, how good is it! Prov. xv. 23.* The Hebrew phrase for such opportune discourse is, *A word upon its wheels, Prov. xxv. 11.* to intimate the easie entrance and speedy success thereof. Wherefore the Priest that Ministers in these Cases, ought to be a very prudent Person, to whom God hath given the tongue of the Learned to speak a word in season to the weary, *Isai. l. 4.* and he must consider the Age and Sex, the temper and quality of the persons, with the manner of their former life, their Education and Fortune, their Employment and Company, their Character and Condition, their dependencies and designs; as also the state of their Disease, whether it be acute and violent, or lingering and mingled with intervals of ease; whether it act upon their mind or their body; whether it be desperate or likely to be cured: As also whether they be depressed with sorrow, or made serene by Patience; whether they be cheered with hopes of life, or terrified with fears of death; and accordingly his Enquiry and Exhortation must be longer or shorter, milder or sharper, as occasion is offered, designing still to promote the main end, which is to fit them for Death and a happy Resurrection. It is certain that all have sinned, *Rom. iii. 23.* and therefore all Men need Repentance; and before the Priest can give the sick Man comfort upon good grounds, he must be satisfied of the truth of his Repentance; in order to the Trial whereof, there is a very ancient form (ascribed to *S. Anselm*) used not only in this Church, but in many other parts of the Western world, by way of Question and answer, being a Dialogue between the Minister and the Sick man, beginning thus: *Quest. 1. Brother, dost thou not rejoyce that thou dyest in the Faith of Christ? Answ. Yes. Quest. 2. Dost it not repent thee that thou hast not lived as thou ought? Answ. Yes. Quest. 3. Hast thou a mind to Repent if God grant thee space of life. Answ. Yes, &c. (g).* But now that we have a more knowing Clergy, they will be able without such helps to judge of the Sick mans Repentance, nor will it be needful for me to direct them, who (if their

(g.) Ap. Usher.
de Christ. Ec-
clesiæ Successione,
cap. 7. §. 22.

care

care answer but their skill) are sufficiently qualified for this Enquiry: Wherefore I shall turn my directions into Exhortation, and humbly request my Reverend Brethren to search these Penitents very narrowly by fit and proper Questions, that so, if they have truly Repented, they may comfort them on sure foundations; if not, that they may acquaint them where the defect lyes, and help them to amend it while there is time and hope; for (as S. *Salvian* speaks) *The Repentance of the Dead comes too late*: And by all means let them deal faithfully in this weighty Case, neither fearing any mans displeasure, nor courting his favour, lest by this cruel Kindness they deprive them of that only Moment they have left to Repent in, and help to betray them into unexpected Damnation: Such pernicious flattery will render them odious to God and Men; *He that justifieth the wicked, is an Abomination to the Lord*, Prov. xvii. 5. and he severely threatens those who heal the hurt of his People slightly, saying, *Peace, Peace, when there is no Peace*, Jer. vi. 14. nor will the success thereof be any better with those whom their fair speeches gratifie at present, *For he that rebuketh a Man, afterwards shall find more favour than he that flattereth with his tongue*, Prov. xxviii. 23. While *Amasis* was a private Person, he exercised Robbery, and being taken upon Suspicion and carried before divers Oracles, some of them Absolved him, others (as he deserved) declared him guilty; and when he was advanced to the Egyptian Crown, it was noted he honoured no Temples but those whose Priests had condemned him in his private fortunes, *Pontan, Bellar. Attic.* And if we seek a well-grounded favour; it is a better method to obtain it (as S. *Augustine* notes) *To love with severity, than to deceive with too much lenity* (h). But we must here observe, that it is not always the Ministers fault that Men do not hear the worst in these cases, for it frequently happens, that the Persons visited are so Great, or so Proud, so Peevish or Impatient, that they will not endure a salutary and plain Reproof; and the Clergy seem excusable when they are assured before-hand, that they will trample these Pearls under their feet, and turn again and rent those who did present them: Wherefore the Sick must also be admonished to encourage the Holy man to declare the whole truth, by expressing themselves desirous to be undeceived: They are not greater than King *David*, yet how patiently did he suffer *Nathan* to tell him, *Thou art the Man*? because he looked not so much at the Messenger, as at his great Master God Almighty, by whom he was sent (i). How freely did the blessed S. *Ambrose* reprove the mighty Emperour *Theodosius*, and how well did that excellent Prince receive those kind severities, knowing, *That if the Priest of the Most High durst not tell him truth, no other would dare to attempt it* (k). Great Men are nursed up in flattery from their Cradle, and the mercenary tongues of those that depend upon them, will never permit them to know the truth (l); a sincere and impartial Friend being the only thing which they want, who have abundance of all other earthly satisfactions: and now they are going to leave all, and to be judged by him that hath no respect of Persons; it is their greatest happiness and certain interest to have a Holy man that may and dare let them know their Estate before it be unalterable. And for meaner Persons, they must beware that their Pride and Peevishness do not discourage their spiritual Physician from doing this necessary, though seemingly displeasing office to them, because no man can judge his own case so well as an impartial and faithful By-stander may do, since most Men are apt to think too favourably of themselves.

(h) Augustin.
ad Vincen.
Epist. 48.

(i) Οὐ γὰρ
μεγιστὸν ἔστι
λαλῶντι, ἀλλὰ
τῷ ἀποστει-
λάντι. Cyril.
Catech. Illum. 2.
(k) In causâ ve-
ro Dei, quem
audies, si sacer-
dotem non au-
dies? —
Quis tibi ve-
rum audebit
dicere, si sacer-
dos non aude-
at? Ambros.
ad Theodos.
Ep. 13.
(l) Senec. de be-
nef. lib. 6. c. 30.

§. II. Rubric. "And be in Charity with all the world, Exhorting him to
"forgive from the bottom of his heart, all persons that have offended
"him, and if he have offended any other, to ask them forgiveness; and
"where he hath done injury or wrong to any Man, that he make amends
"to the uttermost of his power." Our Sins that are the breaches of our Bap-
tismal Vow, and of the Divine Law, are of two sorts, 1. Against God, 2. Against
our Neighbour; for the former we may be pardoned upon sincere Repentance,
but for the latter, not without Charity, which is the fulfilling of the whole Law,
Rom. xiii. 8. 10. Now there are three principal acts of Charity; First, to forgive
those who have offended us; Secondly, to desire forgiveness of those who have
offended; Thirdly, to give to those that need our assistance. And accordingly the
next

Next part of the Priests duty is, to take care that his Penitent do exercise these three branches of Charity: the two former concern his Equals, and are contained in this Paragraph; the last concerns his Inferiors, and is treated of hereafter. In the first place it is necessary for every Christian to dye in perfect Charity with all the World; and because in the time of our living here, *it must needs be that offences will come*, Matth. xviii. 7. our Charity must step in to make up the breaches, and heal the wounds which our care and prudence could not prevent. It may be we have been injured, and so have some bitterness upon our spirits against others; or perhaps some have been injur'd by us, and so retain displeasure against us, but Charity will reconcile all parties, teaching us as here, *First*, to forgive those who have offended us; *Secondly*, to ask forgiveness, and make satisfaction to those we have offended: This indeed ought to be done before every Communion, in our health, and therefore we have treated of both in that Office (m); nor is that we have said there unfit to be read here, because (as the Schools well note) *The Sacrament and the hour of Death require equal preparation*: Yet lest these duties should be now omitted, we will add to that discourse these considerations. *First*, As to forgiving those who have offended us, let it be observed that it is the easiest, and the cheapest act of Charity (n); the harm is suffered already, and revenge may hurt more, but cannot undo that which is done: besides, we are going out of the world, and our anger now can hurt them little, but it may exclude us from the Kingdom of Peace and Love, where none but Charitable persons dwell: Moreover, *we had need beware lest for the imaginary satisfaction of a vain and wicked passion, raised by some slight offences of our Neighbour against us, we do not deprive our selves of Gods mercy, and make our selves liable to his Vengeance for more and greater offences, which we have done against him* (o). Surely it is now high time for men to forget their petty quarrels against their Neighbours, when they are just going to Answer for their own misdoings; if you do not forgive, you cannot be forgiven; yea, if you forgive not just now, you can never have opportunity to shew mercy more; if Death seizes you before you have forgiven, it cuts off your malice, and snatches you from your intentions of Revenge; but it can never be esteemed a Virtue in you, since your will was as wicked as your condition would permit: Consider therefore that *Every Man is Gods Debtor, and every Mans Brother is his*; for who is not Gods Debtor but he that hath no sin? and to whom is not his Neighbour a debtor, but he whom none ever did offend? Therefore the Righteous God hath set thee a rule to deal with thy Debtor, as thou desirest he should deal with his. Aug. de verb. Dom. Ser. 15. *Secondly*, As to the asking forgiveness, and offering satisfaction to those we have wronged, let it be considered that he who scorns to ask forgiveness, or refuses to make satisfaction, is not Penitent for the injury he hath done, but would certainly do more, if he had ability and opportunity; and therefore he can expect nothing but Condemnation from that just Judge, who knows the tendency and temper of his mind, and will forgive none, who only cease to do Evil, because they cannot help it (p). Our Lord Jesus would not receive *Zachaus* into the number of his Disciples till he had restored, and can any expect to be admitted into His Kingdom that refuse so plain a piece of Justice? The holy Fathers are very positive that there can be no forgiveness in case of Injuries to Man, without Restitution: And for your part, you are now summoned to appear before the Judge of all the world, from whom, *He that doth wrong, shall receive for the wrong he hath done without respect of persons*, Colof. iii. 25. Thy Wealth, or thy Power, thy Policy or Friends may secure thee against thy Accusers here; but there the Master and the Servant, the Rich and the Poor, the Wise and the Foolish are all equal, and every ones complaint shall be impartially heard and tried. The Divine Plato knew this, and therefore he says, *The Souls of evil Men in Hell do roar and cry out, beseeching forgiveness from those they have hurt and wronged* (q): But in vain shall they cry then, who will not be advised now; take therefore that excellent Counsel of our Saviour, and agree with thine Adversary quickly, while thou art in the way with him, lest the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison, &c. Matth. v. 25, 26. The Jewish Doctors affirm, that in the world to come wronged persons do accuse such as hurt

(m) Compan.
to the Altar.
Partit. I. Sect.
viii. §. 9, 10.
(u) *Ex illa
eleemosynâ quâ
ignoscis homini,
nil perdis*. Aug.
Hom. 29.

(o) Cyril.
Catech.
Mythag. 5. p.
243.

(p) *Qui per-
vicaciter tenet
propter quod
crimen admittit,
offendit se, ubi
licentia fuerit,
similiter pec-
catorum.*

Augustin.

Epist. 57.

(q) Βωὴν καὶ
καλῶν οἱ μέν
ἐς ἀπέλυσαν,
οἱ δὲ ἐς ὕβρι-
σαν καλέσαντες
δὲ ἰκετάσσι
τὸς ἰδιωμένους
δύναι σφίσι
συγνώμην.
Plat. in Gorg.

(r) Euseb Ec-
cles. Hist. lib.
5. cap. 10.

hurt, them before Gods Tribunal, *Lib. Taanith*. And elsewhere they say, *If the offended Brother Dye without receiving satisfaction, the Offender must take ten Men, and go to his Sepulchre confessing the wrong, and paying what is due to the parties Heirs, or leave it in the Court to be disposed of by the Judges, that he may escape the Judgment of God*, *Lib. Musar. fol. 18*. The primitive Christians also were so strict in this point of Justice, that holy *Spiridion* (whose Daughter had not confessed where she had laid a thing committed to her trust, before her death) could not rest till he had prevailed with God to restore her life and speech, so long, as to reveal the secret, that it might be restored (r). And if we do neglect, or refuse this duty now, the time will come when we shall wish we had given all our worldly goods to the Injured, to have turned their Accusations into Intercessions. I know there are some Impediments, for some pretend they are not Guilty; but their own judgment is not to be taken in their own case; the wronged person may represent it too heinously perhaps, but he would not complain for nothing. 'Tis sure, there are many unjust things done in the world, and though every man can tell his own story fair, and none are willing to own the Facts, yet the dying Man will shortly be cited before a Judicatory that will find out the matter: Let him therefore judge himself even for the suspicion of a wrongful deed, and by publick acknowledgments, and tender of satisfaction declare his unfeigned Repentance. Others forbear, to avoid the shame, but alas, the shame is only temporal, and prevents everlasting shame and contempt before God and his holy Saints and Angels, and in truth the shame was in doing the injury, for 'tis honourable and glorious to repair it. Neither let the pretence of impoverishing our heirs obstruct these pious purposes, for *Better is a little with the fear of the Lord, than great Revenues without right*, *Prov. xvi. 8*. The Curse which follows what is ill-gotten will eat out all the rest. 'Tis true, if we are willing to compensate, and not able, our open and sorrowful confession will suffice to God and Man; but otherwise we cannot be excused in wrongful actions; and as for Lyes and Slanders (for which no just compensation can be made) we are obliged to make publick Retraction; and then when we have forgiven all Men, and by these actions reconciled all the world to us, we may lye down in peace, and rejoyce in this, that we are in perfect Charity with all Mankind.

(s) Ουτέον εν
εν των ημε-
ρων. ε των
αλλοτριων.
Porphyr. de
abstin. l. 2. c.
13.

(t) Hieron.
Comm. in
Iesai. lviii. 7

s. III. Rubric. "And if he have not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts what he oweth, and what is owing to him, for the better discharging of his Conscience, and the quietness of his Executors. But Men should be often put in remembrance to take order for the settling of their Temporal Estate whilst they are in Health." This Period is occasionally inserted here with respect to settling of Charity among our Relations, and all that we have had Commerce with, for Justice prevents all occasions of Discord; and it well precedes the next Exhortation to Alms-giving, because we must first render unto all their due, before we know what is our own to give: Nor may we be Charitable out of that which is anothers. *I the Lord love Judgment, I hate Robbery for burnt Offerings* (s), *Isa. lxi. 8*. Thou must deal thy Bread to the Hungry (as S. Hieron notes) and not give Alms of that that thou hast procured by Injustice (t); wherefore the setting our Estate in order, is a necessary preparation to acceptable Charity. Yet if this part of the Admonition seem too secular to mingle with the matters of Eternity, the Church allows us to dispatch this matter before the Office begin: But for the prudent and just disposal of our Estate, and making our Will, it is a pious as well as a necessary matter: it were better indeed to be done in time of health, because of the many Accidents to which our frail life is exposed; but if it were neglected then, it must by no means be omitted now. *Abraham* disposed of his Estate some time before his Death, *Gen. xxv. 5, 6*. And *Isaac* intended to make his Will when he sent *Esau* for Venison, and yet he lived full forty years after, *Gen. xxvii. 3*. *Jacob* also took early care of this, *Gen. xlviii. 22.* and *xlix. 1, 2*. But *Hezekiah* had a special command from God himself, *To set his House in order before*

before his Death, 2 King. xxi. 1. which shews, that though it be convenient in health, 'tis an indispensable duty when death approaches. From these examples the Jews to this day take especial care in the Visitation of their Sick, to admonish them to make their Will (u). And *Plutarch* saith it was the custom of all Nations, for those who went out to War, and those in great danger, to leave their last Commands to their Family †; and he instances in the Testamentary Precepts of *Hector* to *Andromache*, and of *Ulysses* to *Penelope*; nor is there any reason why Christians should neglect it: A Will is the Declaration of what we would have done after our Death, as the Civil Law defines it (x), being reputed the Commands of the Dead (y), and it bears the name of a Testament, because it testifies the mind of the Deceased (z). Nor have we any better way to shew our selves Masters and just possessors of our own, it being a Maxim in the Roman Law, that *A Servant cannot make a Will*: But a free Man not only enjoys his Estate for his life, but may dispose of it as he sees fit at his Death. Now concerning this making of our Will, these cautions are to be observed: *First*, That it be not deferred till it be too late, lest we be oppressed with sudden death, and leave our Friends and Posterity involved in endless Suits and Contentions, the guilt whereof will pursue those into another World, whose wretched carelessness was the dire occasion of all that strife and mischief. And though we be not smitten with sudden death, yet we may fall into such a distemper as will seize on our senses and understanding, and then we can either make no distribution of our Estates, or none that will be valid (a). Yet if neither of these happen, it is a great disturbance to a languishing Man to reckon and cast up, to settle and order these affairs; and a mighty impediment to the exercises of Religion, wherein those few days we have left, ought to be employed; and it may be observed, none have so quiet a mind, nor are so intent upon Heavenly things, as those who have made their Wills in time of Health. It is therefore a grievous folly, and shameful neglect at best, to defer this; but if we put it off because we have no mind to think so seriously of death, as this will occasion us to do, the Omision then proceeds from Atheism and abominable impiety, and declares, that the Man desires his only portion here, and that he is so far from preparing for death, that he cannot endure to think of it, *Ecclus. xli. 1*. And as his fault is like that wretched Miser in the Gospel (who till the very moment of his death, perswaded himself he should live and enjoy all himself) so will his Fate in all probability be like his also, even to be snatcht away unready to a sad Eternity, for which he hath made no provision, *Luk. xii. 19, 20*. *Secondly*, Another part of our duty is, that when we do dispose of our Estate, we do it impartially, and by the rules of Equity, not Disinheriting any of those whom God hath made our Heirs, without necessity force us thereunto; neither preferring one Child before another, unless some extraordinary acts of duty require it; not leaving our Wives unprovided for, when we have consumed or disposed of their Fortunes: Neither designing to defraud our Creditors of their just demands; for if our last act be unjust, we leave a blot upon our Name here; and since we can never repent of this wickedness, we can expect nothing but a sad Doom in that world whither we are going. *Lastly*, We must make our Will with a chearful mind, and freely lay down whatever we have in our hands when God calls us: We must praise him, that we had these things while we needed them, and now that we have no longer use for them, let us leave them (without repining) to those that come after us: We must not look back to *Agypt* now we are upon our march to *Canaan*; nor is there any thing in these worldly goods to deserve it, they were vanity and vexation while we had them, and now we can have them no more; but if we part with them freely, we shall have a better Inheritance by far in exchange for them. And having once made a just distribution, lift up thy heart to Heaven, rejoicing thou hast shaken off that clog that always hindered the ascension of thy desires thither. Oh how free is that happy Soul, that needs never be concerned or vexed with these troublesome Vanities any more! Let Heirs and Relations envy one another for these petty things, the dying Christian counts them all but Dross and Dung, having a nobler Purchase in his eye, and having taken leave of the World, he hath nothing to interrupt him in his pursuit thereof, and he begins to live the life of Angels already.

R

S. IV. Rubric.

(u) Buxt. Synag. c. 35.

† Τὸ δὲ τὸς ἐξ ἰσ. τὰς ἐπὶ πόλεμον, ἢ ἐν κινδύνῳ καὶ ἐν σῶματι ἐν τῇ ἀεὶ καὶ τῇ τοῖς οἰκείοις ἐστὶν μόνον παρὰ πόνον. Plutar.

(x) Testamentum est voluntatis nostre iusta sententia, de eo quod quis post mortem suam fieri velit. Modestini. lib. 1. Tit. Testam.

Mentis nostre iusta contestatio in id solemniter facta ut post mortem nostram valeat. Ulp. Fragment. Tit. 20.

(y) Testamenta imperia mortuorum sunt. Sen. Controv. l. 3. & 9.

(z) Testamentum ex eo appellatur quod testatio mentis sit.

Justin. instit. lib. 2. Tit. 1. c.

(a) Testamentum ni per eum fuerit, nullum est. Gloss. ad Grat. de poen. dist. 3.

In eo qui testatur, ejus temporis quo Testamentum facit, integritas mentis exigitur. Dig. l. 28. Tit. 1. l. 2. Cod. Justin. l. 6. Tit. 22.

§.IV. Rubric. "The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the Poor." When we know how much of our Estate is in our own power to dispose of, we may then discern how far we are able to exercise the second part of Charity, viz. Alms-giving, a duty which we ought to have been doing all our lives long; but to make some Compensation for our manifold Omissions then, we must especially do it liberally now. It is not long before we shall be stript of all, and have nothing in our power to give, and therefore while we have time and power in our hand, let us be sure to give, Gal. vi. 20. Prov. iii. 27. for of all that ever we have in this World, nothing will do good to our own persons but that which we bestow in Charity; that is lent to the Lord, and shall be repaid us in the next World, being a Treasure laid up for our selves in Heaven, but all the rest we must leave behind us to others, neither knowing who shall enjoy it, nor what use shall be made of it. Hence our Saviour taxes our folly, assuring us we are not so wise in our concerns as the Men of this World are, Luk. xvi. 9. They provide and lay up for themselves in a new Habitation, before their old Lease be expired; and ere they remove from one place, have made preparations in another: But we alas go out from this world, and though we have enough of the unrighteous Mammon beside us, that would (if disposed in Alms) procure us Friends and a kind reception in the next World, yet we give little or nothing thereof, but leave it all to those who scarce thank us for it. *Dionysius Carthusianus* tells us of a great Princelying on his Death-Bed very Pensive, who was asked by his Fool what he ailed? *Alas* (saith the Prince) *I am going away!* The Idiot asked him, *Whither, and when he would return?* He replied, *Never: However* (saith the poor Man) *I doubt not, but according to your custom, you have sent your Harbingers and Provisions before you.* At which the Prince was extremely surprized, *Dion. Carthuf. de 4. Noviss.* And truly those who give nothing at their departure hence, have great reason to suspect a sad Sentence hereafter, for he shall have Judgment without Mercy, who shewed no Mercy (b). The cruel rich Man, that denied a crumb of Bread to poor *Lazarus*, wanted a drop of water to cool his own Tongue (c). And it is most just he should want pity in his own necessity, that hath no bowels to them who are in need. You are going now to that Tribunal, where (as the Judge hath foretold us) nothing shall be enquired after so much as what deeds of Charity we have done; the only reason which is there given for the Salvation of the Righteous, being their acts of mercy, and the wicked being Condemned for fordid and cruel with-holding their hands, *Math. xxv. 42, &c.* Wherefore when there are so many Hungry and Naked Members of Christ, so many Churches despoiled of sufficient maintenance to uphold the Service of God, so many Orphans and Widows destitute of Relief; can you go out of this World, and not out of your abundance do something to the support of Religion, and the succour of the Poor? I doubt not, but if *Sathan* discern you are averse thereto, he, and those his instruments, who like Vulturs wait for your fall, that they may prey on what you leave, will furnish you with such excuses as these. First, They object that Alms cannot purchase or merit Heaven. To this we reply; That though the crafty Romanists with design to enrich themselves, have made their easie Profelytes believe that Alms-deeds do by their own Vertue expiate sins, and merit eternal life; yet we Protestants must not under pretence of shunning their Errors, run into the vile neglect of a plain duty indispensably bound upon us by Almighty God; this were to make a gain of Godliness, and to profess a Faith rather to save our Purfes than our Souls; it is evident from holy Scripture, that Gold and Silver cannot buy Heaven, *1 Pet. i. 18.* nor purchase the grace of God, *Acts viii. 20.* And he relies on vain hopes (saith *S. Salvian*) who therefore sins in his life, that he may buy off the weight of them at his death; and thinks to escape, not because he is good, but rich; as if God regarded Mens purses more than their lives, or would take Money in exchange for Crimes, like corrupt Judges who exact Money, and make Merchandise of Sins (d). In like manner *S. Augustine*, If thou givest all thy Estate, and dost not forsake thy Sins, thou wilt be twice deceived, losing both thy Money and thy Pardon also (e). But it doth not follow, we need not give Alms, because they

(b) Jam. ii. 12.
Misericordiam
qui non prestat
alteri, collit sibi.
Chrysolog.
Ser. 42.

(c) Desideravit
guttam, qui
non dedit mi-
seriam. Aug. de
Ver. Apot.
Ser. 21.

(d) Salvian. cont.
Avar. lib. 1.
p. 35.
(e) August.
Hom. 2. de 50.

they cannot expiate Sin or merit Heaven, for we might shake off all duties upon the same pretence: The joys of Heaven are so infinite, and do so far transcend all our performances, that Scripture and Protestants from thence declare, Eternal life is only the free gift of God, *Rom. vi. 23.* yet it is a gift he will give to his Friends; and they are those that keep his Commandments, *Joh. xv. 14.* and among them, this of Charity is the chief, *1 Cor. xiii. 13.* Nor are Alms so much valued by Almighty God for themselves, as because they are so fair a Testimony of our Love to Jesus, when for his sake we will give away that which the world accounts so dear; and that Man who freely parts with these things for Pious and Charitable uses, declares his heart is set on Heaven, and gives the best evidence of his Repentance, when he turns that which was an occasion of many of his Sins into an instrument of Vertue and Religion (f). So that though Alms can do no good to those who wilfully go on in sin, as an Ancient Council defines (g): Yet when they are grounded on Repentance, and flow from a contempt of the World and the Love of God, from Obedience to his Precepts and Faith in his Promises, from Compassion to the Miserable, and a delight in doing good, they are very acceptable to God, and an excellent Foundation against the time to come, and shall have a Reward greater than their own worth can pretend to challenge. *We must not therefore offer them with the confidence of redeeming our Souls, but in the manner of Supplication; not in discharge of the whole Debt, but as desirous to render a little where we owe much, because all that we have cannot pay the price for our Sins,* *Salvian. ut sup.* We Protestants have motives enow to give Alms, and need not the false Engines of pretended Merit to squeeze out an abused and mistaken Charity from us; and upon our Principles there have been as much and great gifts given in this Nation, since the Reformation, as ever were extorted by those devices in far more years preceding. Be not you therefore a pitiful follower of such worthy Leaders, neither make the holy Faith of this Church an excuse for your covetous mind: Give nobly and freely, and leave it to your gracious Master, who will accept it the more kindly, the more humbly you tender it, and will reward it certainly, nor for your Merit, but his Mercy sake. *Secondly,* They Object, You have Children, a Family, and Friends to provide for: But will not reason allow you to provide first for your self, or at least admit you to be a sharer with them when there is enough (if wisely ordered) for them and you also? If they have a competency and a virtuous Education, they are better provided for, than if they wallow in abundance, which doth but hinder their industry, and prove an occasion of their Luxury, and so consequently of the ruine of their Soul, Body, and Estate together: Besides, the Charity of Parents entails a Blessing on their Children, which will abundantly compensate for the small diminution it seems to make, and the greatest plenty (without that blessing) will dwindle away into nothing in a little time: And those Children who have so little care of the welfare of your soul, or so little esteem of God's Blessing, as to hinder your Charity, do hardly deserve you should be unkind to your self for their sakes. Our Lord Jesus assures us, whatever we give in Charity, he accepts it as bestowed upon himself; and have we not as much reason to oblige our Saviour as our Earthly Relations? Why may not he at least expect one Childs part? Let such as deny him that, remember that saying, *He that loveth Son or Daughter more than me, is not worthy of me,* *Matth. x. 37.* But I may refer the Reader to *S. Salvian, contr. Avar. lib. 3. and 4.* who hath most rationally and eloquently confuted this Objection.

Thirdly, Some object they have but little to give: I Answer, if so, then God will accept a little, *2 Cor. viii. 12. Tobit iv. 8, 9.* He was pleased with the Widows two Mites, because he estimated it rather by the givers affection, than the quantity of the gift (h). *Even a Cup of cold water, if we have no more, presented with a hearty Charity, shall be rewarded in the next world (as S. Salvian notes) though it be of no price in this.* If our Alms be but proportionable to our Estate, there is as much Charity in a small gift from a poor Man, as in a larger from a rich. Consider therefore what you can spare to Jesus and his poor Members, which are left destitute on purpose to try and exercise your Charity; imagine Jesus

R 2

himself

(f) Μετανοια
Χαρις ελπι-
μοις re-
καθ' εαυ-
την.
Chrysost. de
penit. orat. 2
(g) Quod
elemosyne
volenter pecca-
committentibus
non profunt.
Concil. Cabilon.
c. 36. An. 81.
Bin. T. 3. §. 2

(h) Non de
patrimonio sed
de animo opus
ejus examinans,
considerans non
quantum, sed
de quanto de-
diffet. Cypr. de
op. & eleem.
vide Porphy.
de abst. l. 2.
§. 15.

(s) *Quotiescumque manum extendis, Christum cogita.*
Hier. Epist. 10.

himself begs of you, and do it as to him (i). Neither is it safe to defer or delay, for we may be taken from our Wealth, or that from us, and then we have no opportunity to shew Mercy. Begin in health, and stay not till you can keep it no longer; but if you have omitted to do acts of Piety and Charity then, you had need do the more now to compensate for that Omission; sooner or later, more or less all must do this duty, and they that give soonest and most, are the most Prudent.

§. V. Rubric. "Here shall the sick Person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter." We should now proceed to the Consolations, but only for fear that any secret sin should hinder the Sick from receiving the benefit of them, we first advise him to a special Confession, if his Conscience accuse him for any great Transgression; and this is no more than God requires by his holy Apostle S. James, for after the Order for the Sick man to send for the Elders of the Church to pray over him, and the promise of Recovery and Remission, he adds, *Confess your faults one to another, and pray one for another, that ye may be healed; the effectual fervent Prayer of a Righteous man availeth much*, Jam. v. 16. whence it appears to be our duty to confess our sins, not only to God, but to Men also, especially to the Elders of the Church mentioned in the former verse, and meant here by the Title of [*a Righteous man*], a name properly given to the Ministers of God, *Matth. x. 41. chap. xxiii. 29.* They were to confess to those who Prayed over them, which was the Elders, *ver. 14.* who in those days were indued with the miraculous gift of inspired Prayer, called [*Δέσις ἐνεργημένη*] *effectual fervent Prayer*; and though the Phrase [*one to another*] may seem to allow us to confess to any, yet the use of those words elsewhere, assure us they are to be limited according to the preceding matter; *so be subject one to another*, Ephes. v. 21. is meant only of Inferiors to Superiors. And *use Hospitality one to another*, 1 Pet. iv. 9. is meant only of the Rich to the Poor, even as here, *Confess one to another*, is, the people to the Elders of the Church, for to them only Christ hath committed the power of binding and loosing, *Matth. xvii. 18. Job. xx. 23.* and when a Man is overtaken with a fault, he that is *Spiritual* must restore him, *Gal. vi. 1.* And this was so received a Doctrine in the Primitive times, that the Confession of sins to a Priest, in case of a troubled Conscience, was esteemed an Apostolical institution, and was a general practice, as might be proved by innumerable testimonies of Antiquity (k). But even the Scriptures inform us, that the Penitent Jew was to confess his sins to the Priest as well as to God, and the form then in use is still extant (l). The Converts which S. John Baptized, confessed their Sins to him, *Matth. iii. 6.* and the *Ephesians* whom S. Paul. Converted, *came to him and confessed, and shewed their Deeds*, Acts xix. 18. Whence the Greek Fathers infer, that all faithful People ought thus to acknowledge their offences, that they may be reprov'd and amended (m). The Romanists indeed have wretchedly abused this Primitive and profitable practice, enjoying it at set times, and using it as an Artifice to gain Money for Absolutions of course, and for commuting Penance, as also for a Pick-lock to open all Mens breasts, and a means to set up their Empire over the Consciences of their Profelytes; so that this excellent means of Repentance, is become the support and encouragement of Persevering Sinners: Yet we Protestants ought not to reject this holy Rite, but to reduce it to its Primitive institution; we wish therefore that our People, even in time of health (when their Conscience is troubled for some great sin, or their souls are assaulted with a violent Temptation) would come and make their case known to their spiritual Physician, to whom the Fathers elegantly compare the Priest in this case (n). For if we blush to shew our wounds to them, we cannot expect they should cure that which they are not suffered to see: and if this were constantly practised in our health, we should not only be rarely assisted in order to the continual regulation of our lives; but when sickness and death comes, the Holy Man would be better able to assist us, as being no stranger to the state of our souls, and we our selves should have less work to do when our last conflict comes: But if we have

(k) Origen. in Luc. hom. 17. Concil. Laodicea. Can. 2. Histor. Trip. l. 9. c. 35. S. Hieron. ad Ecclef. c. 10. Aug. de Ver. Dom. Ser. 8. Bern. Medit. cap. 9.

(l) Vid. Fagium in Levit. 5. & Num. v. 6, 7. item Druf. in loc.

(m) *Δεῖ πάντα πρὸς λέγειν τὰς ἐαυτοῦ ἀμαρτίας διὰ τὰ ἐαυτὸν διὰ λέγειν τὰ ἐπὶ μὴ ποιεῖν τὰ αὐτὰ.* Græc. ap. Grot. in loc.

(n) Gregor. Nyssen orat. de poenit. in Append. Origen in Psal. 37. hom. 2.

have omitted this before, we have more need to send speedily for Gods Minister in our sickness, which is the special time in which S. James here enjoins us to confess to the Elders of the Church; and of the benefit of this last Confession, the Thief upon the Cross was a great example, who confessing his offence, was accepted immediately, not only into Christs favour, but his Kingdom, Luke xxiii. 41. And therefore this Confession of the Sick was enjoyed, not only by foreign Councils, but by the Ancient Canons of our own Patriarchs (o), and the Constitutions of our own Nation of old (p). Yea; Dionys. Carthusianus affirms, *It is the custom of all Christians to confess their sins when they suppose themselves in danger of Death* (q). So that this is so far from being a peculiar practice of the Roman Church, that it was always, and is now an Universal Rite, observed not only by the English Protestants, but by the reformed foreign Churches, as is often noted by their Historian (r). And particularly, he remarks, that the famous Brentius before his Death, *making a private Confession of his sins, requested and received Absolution, and was partaker of the holy Sacrament*. But besides these examples, we have special reason for the confessing of our sins to the Priest now. First, Because our sins usually appear most terrible in the approaches of Death, and those offences that we made light of in time of health, do now lie heavy upon us; and since no confession is so acceptable as that which flows from true Contrition, doubtless we are in best temper to confess when the Rod and the Grace of God together have made us most sensible of our guilt and danger; and besides, if we smother this grief, it may turn to a dangerous despair, whereas an ingenuous Confession will ease our minds, and invite our Compassionate Spiritual Physician to administer proper comforts to us. Secondly, We must confess our Sins now, because we have most need of the Prayers and directions of the holy Man at this time; we have but little time to sue out our Pardon, and therefore ought to engage all the assistance we can to joyn with us, especially he that is the Servant of God, and the Friend of Heaven, to whom God hath committed the care of our souls, and the power of Absolving in his Name, and by his Rules. S. Ambrose thinks that S. John allows none but a Priest to intercede in so great a case as this (s), and the Priest cannot pray so properly, nor so earnestly, unless he understand the particular grief: Wherefore to engage his Prayers, and obtain his Counsel, let us deal impartially with him now; it may be we think our guilt less than it is, and by this mistake become secure, and lose the only moment allowed for our Repentance; Surely therefore it concerns us to know our state now, while we may rectifie that which is amiss, and prevent Gods dreadful Judgment, of which we should stand in so much dread, as not dare to trust our own too favourable opinion of our selves, but unbosome our selves to him whom God hath appointed to aid us in this weighty matter. Lastly, Men ought to confess their Sins in sickness, to give sufficient evidence of their Repentance. A Sick man cannot attest his sincerity by so many proofs as one in health may do. He cannot fast, nor submit to rigorous Mortifications, he cannot resist a Temptation in its full strength, nor declare he resisted the Evil out of direct choice, since he hath now scarce left either any inclinations or power to sin: Wherefore the best, and almost the only means he hath to testifie his unfeigned Repentance, is to be willing to offer himself to the shame of discovery, which is an excellent sign he will amend if ever he regain his health (t), because he shuns not reproof, neither seeks concealment; this manifests he is convinced of his fault, and sorry for it, that he extremely detests it, and resolves never to commit it more, since he hath unveiled that accursed Privacy wherein it seemed to be securely acted before: Nor will a true Penitent be hindered from this free Confession by that little shame that attends it, since he knows he hath deserved shame, and desires by his ingenuous blushes before a pious and compassionate Friend, to prevent being shamed before Men and Angels at the last day.

(o) Concil.
Cabilon. c. 32.
An. 813. Pœnitentia. Theodori Cantuar. An. 690. ap. Gratian. de pœnit. dist. 1. c. ult.
(p) *Infirmi confiteri non tardent, sed pro sacerdote confessum mittant.* Syn. Exon. c. 5. An. 1287.
(q) Dionys. Carthuf. de 4. Noviss. Art. 8.
(r) Melch. Adam. vit. Brentij, p. 453. Jacob. Andrea, p. 567. Heerbrandi, p. 678.

(s) *Populo satis est si pro levioribus delictis Deum precetur, graviorum veniam justorum orationibus reservandam putet.* Ambros. de pœnit. l. 1. c. 9.

(t) Τὸ δὲ ἀμαρτάνοντα παρέχεν τοῖς ἐλέγχουσιν, καὶ τὸ πᾶσι λέγειν καὶ μὴ χαίρειν λαμβάνοντα — καὶ τοῦτον ἀντὶ τῆς προσηκούσης σημείων. Plutar. de prolect.

Parti-

SECTION I.
Of the Absolution.

S. I. **T**HE last part of the Office is Consolatory, and this is as necessary as any of the former, for them who have the terrors of death before them, a sick body about them, and a sorrowful spirit within them. *To the Afflicted pity should be shewn, Job vi. 15. and Mercy is seasonable in time of Affliction, as Clouds and Rain in the time of drought, Eccclus. xxxv. 20.* Man must not deny this Charity, since God will have mercy on his Afflicted, *Isa. xlix. 13. He will not break a bruised Reed, nor quench the smoking Flax, Isa. xlii. 2.* which S. Hierom applies to dejected Penitents (u). We must imitate the Divine compassion, and beware that our severity discourage not those whom he would save. We have hitherto applied Causticks by shewing them the strict rules of Repentance, and now 'tis time to administer such sacred Cordials as may enable them to go through the whole method of Restoration; we only wounded them in order to a cure †, and now we must pour in our holy Oyls and Balsams. And first we begin with Absolution, which seems to be positively enjoyed by S. James to be given to the sick Penitent by the Priest that comes to pray over him, for the Apostle adds, *And if he have committed Sins, Remission or Absolution shall be given to him, Jam. v. 15 (x).* which is the right Translation of the impersonal Verb used in the Original, and the practice of the Primitive Church (the best of Commentaries) confirms this Exposition, they being always wont to grant Absolution to all sorts of Penitents lying in danger of death. Eusebius records a decree of the famous Dionysius Bishop of Alexandria, *That dying persons, who desired it, and had requested it before, should be Absolved, that they might go out of this life with good hope (y);* The like Canon was made in the Western Church about the same time, *That such whose life drew to an end, so that their case admitted of no delay, if they repent and desire their evil deeds, shewing the signs of true Contrition, by Tears, Sighs, and Lamentations (when little hope of recovery remains) let them be relieved with care and caution (z).* Synesius also solemnly professeth he would by no means have any one dye without Absolution (a). And Petavius there notes, that where Penitents were not admitted to the holy Sacrament, yet they denied them not the comfort of Absolution in their Sickness. I grant this Discipline did chiefly respect such as were Excommunicated by the Church; but as S. Cyprian speaks, *What profits it not to be cast out of the assembly of the Pious? the casting out is one step towards the recovery, the greatest evil is to deserve to be Excommunicated.* Cypr. de dupl.

(u) Hieron. Com. in Matth. xii.
 † Medicus —
 dolorem ingerit, sed ut perducatur ad sanitatem; molestus est, sed nixi esset utilis, non esset. Aug. de Temp. Ser. 74.
 (x) Græc. ἀφεσιμῶνται αὐτῷ. v. d. Hammond. Annot. Jam. v. [g.]
 (y) Τὸς ἀπαλ-
 λαττομένους τῷ θέν. εἰ δὲ-
 ἴκωντο, καὶ με-
 λιστα καὶ πέ-
 πτεον ἰκετώ-
 σαντες πύχοι-
 ειν, ἐπειδὴ οὖν, ἵνα ἐνελπίως ἀπαλλάττω-
 νται Euseb. hist. Eccl. l. 6. c. 34.
 An. Christi 250.

(z) Epist. Cleri Roman. ad Cypri. inter opera ejus Ep. 31. (a) Μὴδεὶς γὰρ ἀποδάσκει δέξασθαι τὸ ἐμὸν. S. ref. ad Theophi. Ep. 47.

martyr.

martyr. Although the sins be so secret, or the discipline so remiss, that no publick Sentence passes on the Offender, yet every grievous Sinner hath deserved to be censured, and is condemned by his own Conscience, and under the displeasure of Almighty God; and therefore such stand in need also of Absolution; yea, if they bewail their sins and heartily desire it, 'twere cruelty to deny them; if we have any Balm in *Gilead*, any power to Absolve, now we must use it, for *S. Paul's* reason, *Let such an one be swallowed up of overmuch sorrow*; 2 *Cor.* ii. 7. The Montanists and the Novatian Hereticks of old (like our modern Separatists) would Absolve none (b): but the *Donatists* (c), and *Audiani* (d) (like those of *Rome*) assumed to themselves an absolute power, while the Church of *England* (as the Primitive Catholic Church was wont) goes a middle way, and neither Absolves any absolutely by her own power, nor yet denies to Absolve in Christ's Name, those who are truly Penitent, and desire it: And doubtless, if Men were not prejudiced by evil Principles, our sick and dying persons might have as much comfort by this excellent part of the Office, as the Christians of old found in it (e); and if they rightly knew the benefit thereof, and duly prepared for it, nothing could better fit them for a cheerful passage out of this World: To which that it may minister, we will now proceed to discourse upon the form which is provided for this occasion.

(b) Hieron. Epist. 54. in Montan. Ambros. de penit. l. i. c. 2. Socrat. hist. l. 2. c. 7.
(c) Aug. Hom. 23. c. 7. Optat. Milevit. in Donat. l. 5.
(d) Theodoret. haer. fab. l. 4.
(e) Euseb. Ecclef. hist. lib. 6. cap. 24. Vid.

s. II. Our Lord Jesus Christ, who hath left power to his Church to absolve all Sinners who truly repent and believe in him, forgive thee thine offences: And by his Authority committed to me, I Absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.] This is the most express form of Absolution which this Church doth any where use, and there is great occasion for it, since the Penitent hath now done all that he can to satisfy the Priest of the sincerity of his Repentance, and to fit himself for his Heavenly Fathers Pardon; and being to conflict with the pains of death (if the holy Man judge him prepared for so positive an Absolution) it will wonderfully support him in his last Agony, if he antedate his comfort (f), by exercising that power which God hath given him. The Form it self is very ancient, consisting now as it did of old, of two parts, the first Deprecative, the second Indicative; the one intreating for Pardon, the other dispensing it (g). First, In the Deprecatory part we commemorate the Author of this power [Our Lord Jesus Christ] who by his death purchased Remission of Sins for all Mankind, and therefore he alone is the Judge of all men, having the supreme Power in himself originally to save or to condemn (h). Secondly, The Persons to whom he hath Delegated this power, viz. The Ministers of his Church, *Matth.* xviii. 18. *Job.* xx. 23. to these he hath committed the Ministry of Reconciliation, 2 *Cor.* v. 18. They are first to bring Sinners to submit to Jesus, and when they do so, they have power to reconcile them. Whoever is rightfully endued with plenary Authority to forgive, as Jesus is, may exercise this Power by himself, or by his chosen Deputies, as the Christian Bishops and Priests in all Ages have been reputed; they therefore act in his Name, and exercise the Power which he gave them, when they do Absolve unfeigned Penitents; and they can Absolve no other as appears, Thirdly, By the Limitation as to those who are subjects fit and capable of the benefit of this Power, viz. (all Sinners who truly repent and believe.) We being Servants, must use our derived Power, not according to our own will, but his, from whom we receive it; God will not forgive any without Faith and Repentance, and we must not pretend to be greater than he (i); we must see good signs of Repentance and Faith, otherwise we have no commission to grant this Absolution, nor will the sick man have any benefit by it if we do. Fourthly, Here is the Petition it self, viz. that Jesus will [forgive him his offences,] that is, by confirming in Heaven what we do on Earth, that He who is our Lord will forgive by our Ministry, for we presume not to exercise our Power, till we have first begged of him to shew mercy, who only fully and finally can forgive.

(f) Qui claves regni caelorum habentes, quodammodo ante iudicii diem judicant. Hieron. Ep. 1. ad Heliodor.
(g) In forma Absolutionis praemittitur Oratio per modum deprecatorium, & subiungitur absolutio per modum indicativum: Deprecatio gratiam impetrat, absolutio gratiam suppedit. Alex. Hales Sam. p. 4. qu. 2. l. Mem. 1.
(h) John v. 22. Solus hoc nuncius est Christi, qui tollit peccatum Mundi. Ambros. ad Seud. ep. 76. ita Clem. Al. paedag. l. 1. c. 9.

(i) Ὁ ἰεὺς οὐ δύναται ἐκ ἀπολύτως δίδωαι, ἀλλ' ἐν ὑπακοῇ τῷ μετανοῶντι. Basil. reg. brev. q. 15. Homo Deo esse non potest major. Cypri. de laps. 8.

Secondly,

Secondly, We proceed upon these Premises to the Indicative part of the Absolution, as we may very justly do ; for if Christ have this power, and have committed it to us, when we have Petitioned of him to grant a Pardon, we may safely dispense it ; yet that we may in no wise encroach upon our great Masters Prerogative, we do here again declare, with S. Paul, we do it *in the Person of Christ*, 2 Cor. ii. 10. that so he, not we may have the praise for it (k). Jesus gave this power to his Apostles, and they to their Successors ; who communicated it to us by Prayers and Imposition of hands at our Ordination, saying, *Receive the Holy Ghost—whose sins ye remit, they are remitted, &c.* (l). And now when we see good evidence that the sick Man is prepared to receive this grace, and know he needs it exceedingly, and will be wonderfully supported by it, we give it him in Gods Name, and He ought to look on us but as the Instruments to convey the Pardon which Jesus gives ; so the Church of England taught our Fore-fathers to believe, *which words being spoken by the Priest on Earth, he ought to believe they shall be raised in Heaven, and that he is already freely pardoned, for the Merit of Christs Passion* (m). The Absolution is only Ministerially conveyed by the Priest, but the Father, Son, and Holy Ghost, in whose Name it is pronounced, do joyn in the Confirmation thereof. Wherefore let the Sick man value it highly, receive it with reverence, and hope for the blessed effect thereof : And let not the Priest rashly cast this Pearl before Swine ; nor presume to Absolve those whom he doth not believe to be truly Penitent ; for in so doing, he abuses the Power which God gave him (n), exceeds the bounds of his Commission, and dangerously deceives the Man whom he so unduly Absolves ; the Obdurate must not have it, lest they presume, and the Contrite must not want it, lest they despair ; let it be prudently dispensed, and then there will be gained abundant satisfaction both to the Giver and Receiver, *Amen.*

(k) Οὐ γὰρ ὁ
διακονόμενος
τοῖς ἀγαθοῖς,
ἀλλ' ὁ παρὲς
χρὼν αὐτῷ καὶ
διδάσκων, ὅτι
ἔστιν ὁ ἐνεργη-
τής. Chrysost.
1 Cor. iii.
hom. 8.
(l) Office of
Ordination.
(m) The Insti-
tution of a
Christian Man.
Printed, Lond.
1544.

(n) Gregor. in
Evangel. Hom.
26. Concil.
Aquisgran. cap.
37.

SECTION II.

Of the Prayer after the Absolution.

s. I. **T**HE Church hath been exceeding tender of the Honour and the Rights of God in this matter; and for a further acknowledgment, that the Original Power of Absolving resides solely in him, the Priest is here taught to Petition his great Master to confirm the Sentence he hath passed, according to the directions of two great Apostles, who prescribe Prayer as the means to procure the Absolution of a Penitent, *1. 1. Cor. vii. 15. 1 Ep. Joh. v. 16.* as also the Ancients do always teach that the Priest obtains Remission by his Prayers (o). And the Greek Office hath no other form of Absolution, but only by way of Supplication (p), which seems to be the properest way of proceeding, considering we are but Servants, whose actions had need be ratified by the glorious King of Heaven, or else they are vain and insignificant. Wherefore there is such a Prayer as this, anciently found in the Western Service on this occasion (q), and another to the same effect in the Eastern Liturgy (r). But this form of ours not only begs the Confirmation of the preceding Absolution, but hath joyned many other pertinent Requests thereto; consisting of three parts: *First*, The Introduction, describing him we pray unto, *1.* By his Attributes, *2.* By his acts of Mercy. *Secondly*, The Petitions themselves, being in number seven: *1.* For Pity, *2.* For Internal Sanctification, *3.* For External continuance in the Communion of Saints, *4.* For the acceptance of his Contrition, *5.* For the mitigation of his pain, *6.* For the Remission of his Sins, *7.* For his Eternal Salvation. *Thirdly*, The Conclusion, being the ground on which all these are asked, *viz.* Through the Merits of Jesus Christ: of all which we will now Treat.

s. II. **O** most merciful God, who according to the multitude of thy mercies dost so put away the Sins of those who truly Repent, that thou rememberest them no more; open the Eye of thy mercy upon this thy Servant, who most earnestly desireth pardon and forgiveness.] The Introduction to this Prayer, is an excellent description of the merciful Nature, and gracious dealings of God towards such as earnestly desire pardon and forgiveness: He is that most merciful God in whom there are multitudes of Mercies, *Psal. li. 1. and lxix. 13. Nehem. xiii. 22.* more in number, and larger in dimensions than our sins can be; He hath pardoned the greatest Sinners upon their Repentance, and promised in the New Covenant so to forgive our Iniquities, as never to remember them more, *Jerem. xxxi. 34.* Now what can be more seasonable to quicken the hope and revive the Faith of our poor doubting Penitent than this? his great fear is, lest after this gracious Absolution in this World, God should call him to a new account in the next; but hereby it appears that our Heavenly Father hath no reserves in his acts of Remission, but blots out the Transgressions he pardons, *Isa. xliii. 25. Mic. vii. 18, 19.* and receives a returning Sinner into as great favour as if he had never done amiss. The penitent Prodigal was upbraided with nothing, but embraced as lovingly, and treated as kindly as one that had never disobliged. Wherefore let not thy doubts and jealousies throw a veil over those infinite mercies which should refresh and comfort thee in this thy weak estate; thou hast remembered thy sins, and he will forget them; thou hast declared thy Sorrow and Contrition for them, and he will look upon thee with abundant pity; it is not possible for such a God to despise the sighs and tears, to slight the desires and importunity of one that so passionately begs for mercy.

s. III. *Genetw*

(o) *Ipsi rogant, D. unitas do-
nat. Ambros. de
Sp. S. l. 3. c. 19.
Vid. Chrysost.
de Sacerdot.
l. 3. Tom. 6.
Aug. Tract. in
Johan. c. 58.
Reatus
Sacerdotali sup-
plicatione sol-
vatur. Leo
Ep. 91.
* *Agas, a mag-
norum tunc me
ravosum dicitur
euch. tunc is-
pion dicitur.
Cabal. exp.
Liturg. c. 29.
(p) Eucholog.
pag. 423, 424.
(q) Manual.
Sarise. fol. 73.
(r) Eucholog.
pag. 418.**

s. III. Renew in him, loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailness.] The lovely prospect of the Divine Mercies in the former period, do encourage us to rise a little higher in our Requests for him, and not only to ask for pity to relieve his fears, but also for grace to restore him to a state of Holiness again; for since our sin not only makes us guilty, but also indisposed, a bare Pardon will not suffice us. We find that by often committing sin, our inclinations are tainted, and our desires biased towards evil, our Faith is weakened, our hearts hardened, our devotion quenched, and our love to God is cooled; so that Sin makes many breaches and decays in our souls (s), causing us to stand in great need to be renewed by his Spirit in our minds (r). Our dispositions must be altered, our graces renewed, our manners changed, we must have a new heart, and another frame of spirit before we can be fit for the New Jerusalem, to which we desire to go; the glories of that blessed place are no other than the highest improvements of grace, and a Man must carry a virtuous mind thither, or he can never be happy there; for which cause (some think) our Saviour calls the state of bliss, *παλιγγενεσία*, *The Regeneration*, Matth. xix. 22. and have we not great reason then to beg that God may change and renew us speedily by his grace, since what is not renewed and rectified before we go hence, can never be repaired hereafter; wherefore, when our outward Man decayeth (as S. Paul notes) then it is time for our inward Man to be renewed day by day, 1 Cor. iv. 16. Let a carnal Wretch, who looks no higher than this life, desire God to repair the decays that sickness hath made in his body: We that long for eternal happiness are far more desirous that he should renew the decays of our graces, and repair the mischief that sin hath done in our souls. It is Rabbi David Kimchi his note upon that of the Psalmist, *Heal my soul*, Psal. xli. 4. *He doth not say heal my body, because sin was the cause of his distemper; but heal my soul, for when God heals that——by the removing of sin, the body frequently is restored also.* It may be when God sees us chiefly solicitous for our souls health, he may superadde the outward mercy, Matth. vi. 33. if not, the renewing of our minds will fit us for a glorious immortality, which is infinitely more desirable than the most prosperous state in this miserable and uncertain World.

(s) Rom. xii. 2.
ἡμαρτες; ἡ-
παλαιώσεως σὺ-
τῶ ψυχῶν,
ἀνακαινίσθητε
πάλιν. Theo-
phylac. in loc.
(r) Ephes. iv.
22, 23. ubi
vide Theophy-
lac. &c.

s. IV. Preserve and continue this sick Member in the Unity of the Church, consider his Contrition, accept his Tears, allwage his Pain, as shall seem to thee most expedient for him.] It is certain that the Person we pray for, is one of the Members of the Visible Church, for if he were under the sentence of Excommunication, and obstinate, we ought not to Visit him while living, nor to give him the rites of Christian Burial at his death, as appears by the Ancient Canons, and by Synesius his form still extant (u). And however light some make of the Church-censures in these licentious days, S. Paul accounted it a delivering such an one to Sathan †; and Tertullian calls it a Divine censure, and sad forerunner of their final Condemnation (x). Yea, S. Cyprian positively affirms, there is no Salvation for those who for their Crimes or Obstinacy are cast out of the Church (y). Those therefore that are in this Estate, must speedily submit and make their Peace, otherwise they run infinite hazard of being excluded from the Communion of Saints above also, and no considering Man would dye in this Estate for a thousand worlds. But our languishing Penitent is a Member of the visible Church already, and only needs our Prayers to God to preserve him so. He hath Sinned, and by this bodily weakness (inflicted to correct him for the same) is disabled at present from coming into the Assembly of the Faithful, but he hath not forsaken the Faith nor the Unity of the Church; being though a weak Member, yet united to Christs mystical Body still, and if ever God restore him to health again, he will immediately go to his House and praise him there (z). For which cause the Ancients prayed

(u) Μητε ζῶν-
τας αὐτὸς
παραστήσει, μή-
τε τελευτήσων-
τας συμπεσο-
νέμευσιν.
Synes. Ep. 58.
de Andronico &
fociis.
† 1 Cor. v. 5.
1 Tim. i. 20.
(x) Divina cen-
sura—sum-
mumque futuri
judicii prejudi-
cium est. Tert.
Apol. c. 39.
(y) Spirituali
gladio superbi
et contumaces
necantur, dum

de Ecclesia ejiciuntur — neque enim vivere foris possit, cum Domus Dei una sit, et Nemini salus esse nisi in Ecclesia possit. Cypr. ad Pomp. Ep. 62. (z) Isa. xxxviii. 22. Joh. v. 14. Σῶν καὶ ὁλόκληρον χρεῖσαι αὐτὸν τῇ ἐκκλησίᾳ σὺ. Euchol. pag. 420. Sacrificque altaribus restitutus, rursus divino famulatu mancipetur. Manual. Sarisb. fol. 73.

for the sick Mans Recovery in this manner, *That he might be restored to Communicate in the Divine Offices.* His afflictions carry him thither now, when his weakness keeps him thence: For such an one we may pray with much comfort; one that is not obstinate and contumacious in his offences, but confesses them humbly, and bewails them exceedingly, having a broken heart for them, which God will not despise, *Psal. li. 17.* We hope when he beholds his sorrow and his tears, *Psal. lvi. 8.* he will restore him to favor again. The Penitents in the ancient Church were wont to stand at the Church-door cloathed with Sackcloth, and covered with Ashes, weeping and craving Absolution, that they might be re-admitted into the Society of Gods People, and restored to the Divine favour again (a). An emblem whereof we have in our Penitent sick Man, whose grief for his offences, will move God and Man to have compassion on him, and procure him an Absolution both in Heaven and Earth: And then when sin, the cause of all these Evils, is removed, it may please the Lord to assuage his pain also, if he see it is expedient, and when it is convenient he will take off the outward smart; when it hath brought him to see his sins, and to resolutions of amendment, he can easily take it away: And yet the Salvation of the soul is so infinitely more desirable than the ease of the body, that we beg that absolutely, but this only conditionally; if God sees it good, and if it may stand with his Eternal interest, then we pray for Health, but not otherwise.

(a) Tertul. de
penit. c. 9.
Lib. de pudicit.
c. 13.
Euseb. hist. l. 5.
c. 28.
Basilii Can. 56,
57. &c.

s. V. And for as much as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen]. Had the sick Man trusted in his own Innocence, he had never sent so early for Gods Minister, nor confessed his sins so freely; he had not lamented his faults so heartily, nor begged the Absolution and Prayers of the Church so earnestly. These are the means which God hath appointed for the obtaining of his mercy, and the method which they take, who are convinced of their sinfulness, and only trust in the Divine Compassion for deliverance: And since God hath promised to save those that trust in him, *Psal. xxxvii. 40.* we beseech him on this ground, *not to impute our Penitents sins unto him,* that is, not to punish him for them (b). He hath acknowledged he is not free from sin, and indeed no Man can pretend to that felicity; and therefore the only Blessedness we are capable of, is (not to have no sins, but) not to have them imputed to us, as S. Bern. notes (c), *Psal. xxxii. 2.* and Woe unto the best of Men, if God should deal with them according to their sins, or reward them after their iniquities: let this Mans sins, O Lord, not be laid to his charge, but let them be taken away by him, on whom thou hast laid the Iniquity of us all. The next request is, *that God would strengthen him with his Holy Spirit,* which is S. Pauls prayer, *Ephes. iii. 16.* and is never more proper than when it is used for those who have a sad heart and a weak body, both to labour under, and struggle with; if ever we need the Spirits help, it is to bear us up under these Infirmities, *Rom. viii. 26.* to be a Comforter and Assistant to us in this our last conflict; our own strength begins to fail, and now we stand in more need of the strengthening grace of God than ever we did before, that so we may hold out to the last, and bear up courageously under these pressures, till we see what issue it will please our Heavenly Father to give unto them. Lastly, As to the final event of this Sickness, if all our former Petitions be granted, we need not be much solicitous whether it be by Life or Death; wherefore we conclude in a most submissive manner, not prescribing to the Divine providence when nor how his Life shall have a period; but leaving the time and circumstances to his Wisdom, we only pray *that whensoever God calls him, he may dye in his favour and be eternally happy.* And truly if we could live a thousand years, what other, what better period could we wish than this, to dye in Gods love? no matter how soon we go, or how long we stay, if this be the happy end. When that devout Bishop in S. Augustine had prepared himself to dye, and perceived his Friends importunate for his longer stay on Earth, he said to them, *If I might live here always, you said something to the purpose; but since I must die some time, why not now*

(b) *Psal. xxxii.*
1, 2. *Quod non*
imputatur, non
punitur.
Hieron. in loc.
(c) *O solus vere*
beatus cui non
imputavit
Deus peccatum:
nam qui non
habuerit pecca-
tum, nemo.
Bern. in Gant.
Ser. 23.

now (d)? Our life must have an end, and this is the only happy end it can receive; He that dies thus, dies not too soon, if he be but in the blossom of youth; for those that struggle and toil all the day, can obtain no more. S. Agnes was Martyred at thirteen, S. Katherine at eighteen years of Age, and both received their Crowns: We read of an holy Man that was found dead suddenly in his Study, and his Friends being in great trouble on that occasion, observed his finger upon his Bible, pointing to that of the wise Man, *But though the Righteous be prevented with death, yet shall he be in rest*, Wisdom iv. 7. (e). And Drusus had a Triumph decreed him, though he had not finished the War, because the Emperor recalled him (f). The sum is, that we be not too importunate for longer Life, being only concerned to die well, and let us leave the time to God's choosing, either by this or any other Sickness; whensoever it be, the good Lord grant we may dye in his favour, and then our death will be the beginning of an everlasting Life. Amen.

(d) Si nunquam bene, si al. quando; quare non modo? Polidon. vit. Aug. cap. 27.

(e) Holkot.

Lect. 38.

(f) Bellinque quia conficere prohibitum erat; pro confecto accipiebatur. Tacit. An. l. 2.

The Paraphrase of this Prayer.

☉ Lord, who art in thy own Nature a [most merciful God], and [who according to the multitude of thy mercies] far surpassing the number of our sins [dost so] freely and fully [put away] and pardon all [the sins of them that truly repent], as we hope this poor Penitent hath done, [that thou rememberest them no more] but art reconciled to them intirely again; [open thy Eye of mercy] and with much pity look [upon this thy Servant who] confessing and bewailing his offences [most earnestly desires pardon and forgiveness] at thy hand; confirm that Absolution which we have given him in thy Name: And because Iniquity not only leaves a guilt, but many evil dispositions behind it, [Renew in him] by thy holy Spirit [most loving Father] we intreat thee [whatsoever] grace or virtuous habit [hath been decayed], lost, or any ways impaired [by the fraud and malice of the Devil,] tempting him to evil, [or by his own carnal will and frailty] enticing him to consent thereto. He is yet among the number of the Faithful, [preserve and continue] therefore, O Lord, [this sick Member] of Jesus Christ [in the Unity] and Communion [of the Church,] that he may partake of the privileges enjoyed by thy Saints, and in thy due time be enabled to praise thee in thy House with them. O [consider his Contrition,] for he is exceeding penitent, [accept his Tears] and be merciful to his Soul however; and then [allwage his pain,] and abate his Sickness also; although that being a temporal mercy, we refer to thy Wisdom to order it [as shall seem to thee most expedient for him,] and best conducing to his Eternal good: [And for as much as] he hath declared by these addresses, that [he putteth his full trust] in nothing but [only in thy mercy], Lord do thou forgive him, and [impute not unto him his former sins] which he hath repented of, and we have Absolved him from; [but strengthen him with thy blessed Spirit,] that he may cheerfully undergoe whatever outward Correction thou layest on him, [and when thou] who sentest him into this World [art pleased to take him hence] either by this or any other Sickness, we shall not murmur at thy appointment, but only beg whenever it is, that thou wilt [take him unto] thy self, and let him dye in [thy favour] and then he shall live in everlasting happiness: All which we pray thee to grant [through the merits] and intercession [of thy most dearly beloved Son] who dyed for us, even [Jesus Christ our Lord] and only Saviour [Amen.] So be it.

SECTION III.

Of the LXXI. Psalm.

S. I. **T**HE Book of Psalms is a Copious Treasury of Divine Comforts for persons in all sorts of distress, nor is there any part of Scripture so proper to be read by those in the state of Sicknes. *Possidonius* relates that S. *Augustine* lying on his Death-bed, caused the Penitential Psalms to be writ out fair, and placed on the Wall before his eyes, that he might continually read and meditate upon them, *Vit. Augustin. cap. 30.* And for this present Psalm which the Church hath chosen for this place, it is rarely fitted to the present occasion, and therefore it is prescribed not only in the Offices of the Western Church (f), but in those of the Eastern also (g), so that the whole Christian world agrees in the choice thereof. It is noted also that the learned and devout German Doctor (h) *Tossanus* in his last Sicknes had two Verses of this present Psalm frequently in his mouth, viz. ver. 15, 16. *Thou, O God, hast taught me from my youth up, &c.* And S. *Hierom* saith this Psalm is a Prophetick Prayer drawn up for our Saviour in the state of his Humiliation, and applies it all along as spoken by Christ when he was dying on the Cross (i): Wherefore the Sick man being conformed to his great Master, and called to follow him into the Valley of the shadow of Death, the same Psalm must needs be proper for him also, as the whole contexture of it will more fully declare. We have only taken the first seventeen Verses thereof, omitting the latter part from ver. 18. to the end, because it supposes the afflicted Person already delivered and restored to a prosperous estate, which is not so suteable to the case of a languishing Man. The part we use, contains Supplications for mercy and deliverance, frequently repeated, and variously pressed from all sorts of Arguments. These Supplication are 1. laid down, ver. 1, 2. and 2dly. pressed from the promises and works of God, ver. 2—6. The Supplications are again renewed, ver. 7, 8. and pressed 1st. From the malice of his Enemies, ver. 9, 10, 11. 2dly. From the temper of the party suffering, his patience, ver. 12. his gratitude, ver. 13. his faith, ver. 14. 3dly. From Gods former dealings toward him, ver. 15. Concluding finally with a Prayer for the continuance of Gods mercy, ver. 16. and an act of praise, ver. 17. But as is usual in all pieces of rapturous Devotion, the parts are often intermingled, so that the whole is a rare variety of Prayers, profession of Faith, commemoration of former favours and Thanksgiving; and all together is of excellent use to express the sick Mans desires, exercise his Faith, enflame his Love, uphold his Patience, and revive his Hope, which (for brevity sake) we will manifest only in this full Paraphrase following.

The Paraphrase of Psalm LXXI.

Ver. 1. **M**Y constant Applications to the Throne of Grace in all my troubles, do declare that [in thee, O Lord] alone [have I put my trust] for succour and deliverance, and not in any Creature: O [let me never] be disappointed of my hope, nor fail of thy gracious aid, lest I [be put to Confusion]. When Satan upbraids me with thy deserting of me, leave me not to his scorn, [but rid me] out of this Calamity; [and deliver me] from this danger, though not for any merit of mine, yet [in] and for thy own sake, and because of [thy Righteousness (k)], in regard thou hast promised to help those that call upon thee, and trust in thee, in their Affliction. O my great Physician, I lye languishing on my sick Bed, scarce able to speak, stoop down and [incline thine Ear] to my whispers (l), [and save me] from Death if it be thy pleasure, however from Damnation.

Ver. 2.

(f) Manual.
Sarisbur. fol. 73.
b.

(g) Ἐπὶ σοὶ
κύβηται ἡ λαοῦ.
&c. Eucholog.
pag. 419.

(h) Melch.
Adam. vitā
Tossani, pag.
719.

(i) Iste Psalmus
vocem continet
Prophetæ de
illâ Redemptoris
humilitate cor-
poratâ, &c.
Hieron. Com.
in Psal. 70.

(k) In tuâ
justitiâ, non
in meâ. Aug.
in loc.

(l) Tanquam
æger prostratus
medico flanti
—loquitur,
Inclina ad me
aurem tuam.
Idem ib.

Ver. 2. This Earth affords no shelter against Diseases and Mortality; [Be thou] therefore, O God, [my strong hold] and impregnable fortrels [whereunto I may always resort] when such Enemies do assail me; I have not strength to abide the field against them, finding therefore my need of a safe retreat, I retire by Faith into thy merciful Protection, being encouraged so to do, because [thou hast promised to help me,] and in thee I esteem my self secure, [for thou art] so infinite in Power and Mercy, that I have chosen thee for [my House of defence, and my Castle] which no power of Sathans can force, nor no policy of his betray.

Ver. 3. And indeed I fear not Temporal death (which only kills the body that thou wilt raise again) so much as Sathan and his instruments which seek to destroy the Soul, [deliver me] therefore, [O my God] at this time [out of the hand] and the power (m) [of the] Devil, that wicked and [Angoddy] one (n), that Enemy of thine, and Adversary of my Soul; yea, and rescue me also [out of the hand] and from the Power [of the] most dangerous of all Sathans instruments (o), even the [Unrighteous and cruel man,] by whom he often intices us in our health to commit sin, and terrifies us in our sickness to despair of Mercy. O Lord let me escape all their assaults and snares.

Ver. 4. If I cannot be safe from them in this evil world, I had rather dye and leave it in my innocence, and then I should be happy [for thou, O Lord God] to whom the souls of the Faithful return after death, [art the thing that I long for] above all that this world affords; ever since I have known thy goodness, and the felicities of thy Kingdom; [thou art my hope,] my wishes and desires having been to enjoy thee, [even from my youth] and the flower of my strength; while I was molt of all courted by this vain World, then did I esteem the joys of Heaven to be more worth than all the pleasures of the Earth, and why should not I wish to go to them now, rather than stay here to be tempted to iniquity or unbelief?

Ver. 5. But thy will be done, for I know thou canst keep me safe here from all danger, as well for the time to come, as thou hast done in the time past; I remember, O Lord, that [through thee have I] a frail and feeble Creature [been holden up,] not only since the time of my Youth, but in my Childhood and Infancy also, before I knew thy Providence (p), even [ever since I was born,] or else a thousand calamities and temptations had cast me down ere now: [Thou art] my Creator, who didst assist at the Miracle of my Birth, and [He that took me out of my Mothers Womb,] as well as formed me there; from my Cradle to my Grave thou hast kept me; whatsoever therefore thou orderest, Health or Sickness, Life or Death, my trust shall be ever in thee, and [my praise shall be always of thee] in Affliction as well as in Prosperity, in this World, and in the World to come.

Ver. 6. My present Condition is indeed uneasy to my self, and ungrateful to others, for [I am become, as it were, a Monster] to those who live in constant prosperity, and I seem like some Prodigy [unto many] who wonder at my reliance on thy help, when they think me past all hope (q), [but my sure trust] and confidence is not in Man, that may want will or power to help, it [is in thee] I believe, who art so able and willing to deliver me, and ere long I know thou wilt answer my expectations, either in a happy recovery or a blessed death.

Ver. 7. And because Men think my case so desperate, [O let] me receive such eminent comforts, or so remarkable a deliverance, that [my mouth] may [be filled with thy Praise] to the wonder of mine Enemies, and [that I may] with a chearful voice [sing of thy Glory and Honour,] not only as worldly men do in the time of prosperity, but in all estates and conditions (r), even [all the day long] constantly and continually so long as my life shall endure (s); and then they will see the difference between the Afflictions of thy Children, and those which fall on worldly Men, who have no such comforts to refresh them, no such hopes to support them.

(m) *Quid est de manu ejus? de potestate ejus.* August. (n) *O πορνός.* Ephes. vi. 16. pro Diabolo. (o) *Telum diaboli adversus hominem sine homine nihil potest.* Chrys. in Matth. hom. 24. *Subita est ex homine perniciēs, & ediligentius tegitur quod propius accedit.* Sen. Ep. 107.

(p) *A juven-tute, ver. 4. nomine & a pueritia, & ab infantia tua? plane inquit ex utero.* &c. Aug.

(q) *Me prodigium putant, quia credo quod non video.* Aug.

(r) *In prosperis quin consolaris, in adversis quia corrigis.* Aug. (s) *Quid est tota die & sine intermissione.* idem.

Ver. 8. In my best estate of health and strength, I could not subsist without thy succour, and now that I am weak, I have much more need thereof. O [cast me not away] therefore out of thy presence and protection now [in the time of] my declining [Age,] when my Infirmities are increased, and I am less able to endure them. [forsake me not] in this grievous sickness, whereby I am brought so low; now [when my strength faileth me] it is most necessary and seasonable for me to pray for supplies of thy strength (r), to enable me to bear my burden; and if I can obtain that, I shall be stronger in my weakness by thy strength, than I was in my health, with my own unshaken powers.

(r) Imo (inquit Deus) deficiat virtus tua modo in te maneat mea — nam quando infirmor, tunc potens sum. Aug.

Ver. 9. I did never stand in more need of thy eminent assistance than in this my weakness, [for mine Enemies] representing this as a just Judgment of thine [speak against me] as a notorious Malefactor, pursued by thy Vengeance; yea, Satan [and they that] joyn with him to [lay wait for] the destruction of [my soul,] do now contrive my ruine, and [take their counsel together] to discourage me and drive me to Blasphemy or Despair, [saying] to each other, and suggesting most falsely [God hath forsaken him] now, as appears by his dismal sufferings; let us therefore [persecute him] violently, and we shall easily conquer [and take him] in our Snares, and make him curse his God and dye: [for] since God hath withdrawn his Protection from him [there is none] either able or willing [to deliver him,] so that we may reckon him our Prey already.

Ver. 10. Thus they triumph over my misery, and hope to dishearten me, but they shall not thus abuse me out of my hope, or prevent my Prayers, for I will yet call upon thee, saying, [Go not far from me] when these Enemies draw so near, [O God,] for thou art [my God] and Only succour: Let not the succours of thy grace be withheld, nor delayed in so sad a season as this, but [haste thee to help me] before my Faith, or Hope, or Patience fail, and the mercy will be doubled by its timely and seasonable coming to me.

Ver. 11. And since nothing will appease or reclaim these my implacable Foes, though they cannot be amended [let them be confounded] with shame, when they perceive how constantly thou takest my part; let all their preparations and plots come to nothing [and perish, that are] so desperately bent [against my Soul,] which thou hast redeemed and resolvest to save: [let them be covered with shame and dishonour] by the base retreat they make, when they observe how unsuccessful the malice of those is [that seek to do me evil:] For those who despise me as a cheap and easie conquest, will be afraid and ashamed to resist thee, if thou pleasest to fight for me in this my low estate.

Ver. 12. Moreover, I hope that my own deportment under thy hand, as well as their malice against me, shall move thee to pity and relieve me; for whatsoever they say, [as for me, I] am resolved I will never murmur against thee, but [will patiently abide] whatever thou laiest on me, and [always] endure thy Corrections, how long soever they continue; yea, so far will I be from despairing, that I will bless thee in my Affliction [and will praise thee more] frequently, [and more] fervently for the experience of thy succour in my need, than ever I did in my Prosperity; I praised thee in my health, but since I now observe thy mercies more diligently, and need them more extremely than ever, I will add this new sort of Praise (u) to those Thanksgivings which I was wont to offer unto thee before.

(u) Vulg. Lat. Adjiciam super omnem laudem tuam.

† Ne prædices in prosperis & obmutescas in adversis, alioquin non erit — tota die.

Aug. in loc.

(x) Chal. Par. Non novi numeros eorum. LXX. Οὐκ ἔγνων ποσότητας.

my

my whole life therein, [for I know no end thereof;] yet I will do what I can, though I cannot do so much as I ought (y): I will pay thee continual praises for infinite and endless Blessings.

(y) *Norme debui
facere quod
possum si non
potui totum
quod debeo ?
Aug. ep. 28.*

Ver. 14. Nor will I only shew my Faith and Hope by the praises of my lips, but by my actions also; for whenever these Enemies assail me hereafter, [I will go forth] courageously against them, trusting not in my own might, but [in the strength of the Lord,] who is and shall be my [God:] And when I escape or overcome them, I will not attribute it to my own virtue or policy; but [I will] give thee all the glory of those Victories, and [make mention of thy Righteousness] and Mercy, thy Grace and Truth, as the [only] causes of my safety and success (z).

(z) *Solius in-
quit, prorsus
ubi meam non
cogito. Aug.
(a) Quid docu-
isti? Isid. quia
tue solius ju-
sticie memo-
rare debeo.
Aug. in loc.*

Ver. 15. These Lessons, that I am delivered by thy free Grace, and must give all the praise to thy great Name (a), [Thou O God, hast taught me] by a thousand instances, even [from my pouth,] when I first took notice of thy goodness, until I grew [up] to riper years, and so on throughout my whole life [until now] that I am drawing near to my end. I always saw it was thy undeserved mercy which relieved me, [therefore] on my sick Bed [will I tell] those that are about me [of thy wondrous works] to me and all thy Servants, that they may learn from me to trust in thee, and joyn with me in thy praise.

Ver. 16. After so plentiful and constant experiences of thy gracious Providence, I may and ought to submit to thy will either for life or death; and if thou pleasest to lengthen my days, the continuance of thy favour shall be the only thing I will desire; [forsake me not] therefore [O God] while I remain here, especially not [in my old Age, when] my natural vigour faileth, and when [I am grey-headed:] And since I have resolved, be my life long or short, it shall all be dedicated to thy glory; spare me a while [until I have shewed] the happiness of being armed with [thy strength, unto] the Men of [this Generation,] and taught them to rely on thy protection; that they may declare thy mercy [and thy power to all them] of succeeding Ages [that are yet for to come;] for though my Life shall end after a short time, I would have thy goodness to be remembered as long as the world endures.

Ver. 17. Whether I consider thy dealings with me or others, I must always acknowledge that [thy Righteousness] in succouring and saving poor Sinners that trust in thee [is very high] and noble, illustrious and visible to all men, [and great things are they that thou] in thy wonderful Providence [hast done] for me and many others, when none else could help me, and when I could neither deserve nor require such acts of Grace and Power. I am astonished at the stupendious Miracles of thy mercy, and can say no more but this, [O God, who is like unto thee?] Thy Wisdom and Truth, thy Bounty and Pity, are infinite and inexpressible, to be adored in silence, or set out only in general and comprehensive acknowledgments, wherefore I will sum up my Praises in one word, and say,

Glorie be to the Father, &c.
As it was in the beginning, &c. Amen.

SECTION IV.

Of the Benedictions.

(b) Καὶ λαλῶν
ἀπ' αὐτῶν
εὐλογίαν.
Eucholog. pag.
428.
Benedicat te
Deus Pater. &c.
Manual. Sarisb.

§. I. **T**O take our leave with a Valedictory Blessing, is very fit and requisite at all times, but necessary in our departure from a sick Person, whose weakness makes it probable we shall never see his face more; for which reason this Office is concluded with a Solemn Blessing as well in the Eastern as the Western Church (b). And the former do enjoin the sick Man to bow three times, and to beg the Priests Blessing with all possible Reverence. As for our own Church, the Blessings concluding this Service are more and fuller than in any other place, as the *Ultimum Vale* to our departing Brother: Being in number three; The *first* of which is an Address to God the Son, principally designed to obtain Pardon for Sin by his Death and Passion. The *second* is directed to God the Father, chiefly intended to procure the defence of his Providence. The *third* directed to the whole Trinity, being especially contrived to procure the inward comforts of divine Grace, which are the three great, if not only Blessings the sick Man needs or desires. The last of these is a Paraphrase upon that Divine form, *Numb. 6.* and was explained in the end of the foregoing Office; the other two are so brief and plain, that there seems nothing needful to the illustrating of them, but only a short Paraphrase upon them, which, if the Minister use them gravely and heartily, and the sick Man receive them humbly and thankfully, will be sufficient to shew their usefulness, and to prepare him to obtain the benefit of them all.

The Paraphrase of the first Form.

§. II. **H**oly Jesus, through whose Merits and Intercession all our Comforts are obtained, [O Saviour of the world,] who hast Mercy sufficient for all Mankind, and [who by thy] cruel death upon the [Cross,] by the torments of thy Body, and the spilling of thy dear [and precious Blood,] as a Sacrifice to thy Fathers Justice, [hast redeemed us] from the Vengeance due unto our Sins: Do thou, who hast done all this for us, [save us] from everlasting Damnation, [and help us] to escape the dreadful Wrath of God, [we humbly beseech thee, O Lord,] for Death will not be terrible to us, when thou hast taken away its sting, and reconciled us to our Heavenly Father.

The Paraphrase of the second Form.

(c) Dei benedicere, est benefacere, hominis solum bene precari.
(d) Psal. lxxi.
1, 2.

§. III. **I**T is not in our own name, or by our own power we bless you, but in his Name, who is [the Almighty Lord,] that can effect whatsoever we desire (c), [who is] as you heard in the late Psalm (d), [a most strong] and impregnable [Tower unto all them that] flee to him, and [put their trust in him,] and by surveying all the World which he hath made, you will find he is as able to do you good, as to preserve you from evil; since he is that God [to whom] the Angels and [all things in Heaven,] the living Creatures, and all things [in Earth,] yea, the powers of Darkness, [and] all things [under the Earth, do bow and obey,] so as none can or dare resist his Will: This glorious God [be now] in this sickness, [and evermore] hereafter [thy defence] against all evil; [and] for the good thou desirest, may he bestow it on thee for Jesus sake, so as to [make thee know and feel,] by
1wecc

sweet experience [that there is no other Name] of any Created being [under Heaven, given] by God [to Man] to be believed in, none other [in whom] is so much power, [and through whom] is so much Mercy to be had, that for his sake [thou mayest receive] from God [health] for thy Body, [and salvation] for thy Soul; these, no other means can procure from him [but only the Name of our Lord Jesus Christ,] which we have used in our Prayers for thee, and hope thou wilt find the blessed effect thereof to thy great Comfort. *Amen.*

The Paraphrase of the third Form.

s. IV. **N**umb. vi. 24, 25, &c. Being now to depart from thee, dear Brother, and not knowing whether we shall see thy face again, we do heartily desire thy welfare, and therefore [unto Gods gracious mercy and] most mighty [Protection, we commit thee,] knowing that he is able to keep thee from falling, and to present thee faultless before the Throne of his Glory, with exceeding joy, (*Jude*, ver. 24.) And in the mean time, may the glorious Trinity be thy succour: [The Lord,] even God the Father, [bless thee] with all good things, [and keep thee] from all evil: [The Lord,] even God the Son, [make his] lovely [face to shine upon thee;] give thee assurance of his favour [and be gracious unto thee] in the full and free pardon of all thy Sins: [The Lord,] even God the Holy Ghost, [lift up] the light of [his Countenance upon thee,] be thy Comforter, [and give thee] that sweet and blessed [peace] which will make thee serene and happy [both now] while thou livest, [and evermore,] when this mortal Life is ended. *Amen.*

A N
A P P E N D I X
O F T H E
P R A Y E R S
I N
Singular Cases.

s. I. **T**Here are so many Varieties in the state of Sickneſs, and ſo frequent Changes, the Perſons are ſo different as well as the Condition we find them in, that it is impoſſible any one preſcribed Form, though never ſo excellent in it ſelf, ſhould fit all particular occaſions : For thoſe who are of competent Age, and thoſe whoſe underſtanding is ſo intire, as to render them capable of counſel or comfort, for thoſe who have time and faculties to exerciſe all the forementioned duties of Religion, and thoſe whoſe diſtemper lies chiefly in the Body, the former Office is as proper as can be deviſed or deſired. But there are ſome ſingular caſes which require peculiar Prayers, and the Church hath not left theſe unprovided for, which cannot receive benefit ſo conveniently from the preceding methods : Now theſe Perſons are of four ſorts, Firſt, Such as cannot receive advantages by the former Office for want of Age ; that is, young Children : Secondly, For want of the uſe of their reaſon and underſtanding, now impaired by their Diſeaſe, that is, ſuch as are paſt hopes of recovery. Thirdly, For want of time ; that is, ſuch as are in the very agonies of Death. Fourthly, For want of inward peace of Conſcience ; that is, ſuch as are troubled in mind. Agreeable to theſe four Eſtates, here are four extraordinary Prayers, 1. *A Prayer for a ſick Child.* 2. *For a Perſon of whom there appears ſmall hopes of recovery.* 3. *For one at the point of departure.* 4. *For thoſe who are troubled in Mind or Conſcience ;* which being ſeaſonably and prudently applied by the diſcreet Phyſician of Souls, will be of excellent uſe. And though no Church in the World (that I know of) hath conſidered all theſe ſpecial caſes, but this of ours ; yet all men muſt acknowledge this proviſion is very neceſſary, and very prudent in all its parts ; and the particular Forms are rarely adapted to the ſeveral occaſions, as might largely be made appear, but that our deſigned brevity will not allow us to treat of them other ways than in the compendious method of general diſcourſes and Para-phraſes, which here follow.

I. Of the Prayer for a sick Child.

s. II. **C**hildren are their Parents greatest joys and sorrows: in their Health the highest and sweetest comfort; but then alas their tender Bodies, and weak estate, renders them liable to many casualties and distempers, which nips the forward pleasure, and pierces their bowels with a sorrow as great and excessive as their affection towards them can produce. *Plutarch* calls them *Certain and great cares, uncertain and distant comforts* (d). When all seems to be well with them, the very dangers that threaten them disturb a tender Parent with many fears: But when Sickness seizes on them, our grief is greater and more afflicting than theirs, because they only lie under the sense of pain, while we are tortured by reflecting on our by-past care, our pre-conceived hopes, and our present fears of losing the fruit of both. And there is no doubt but natural affection (if not curbed by Religion) would drive us into indecent excesses on such occasions. *Hadrianus Junius* reports, that a Stork (the Emblem of Parental Piety) having the Nest fired where her young ones lay, after divers vain attempts to put it out with her wings, flew at last into the flames, and perished with her Brood. But reason should direct us to express our Love by all due endeavours for their recovery; and Christianity instructs us to turn the violence of our passion into fervent Addresses to Almighty God to help them. He gave them to us at first, *Psal.* cxxvii. 4. and he only can preserve them for us. The *Shunamite* applied her self to the Prophet of the Lord, even when her Son was actually dead, *2 Kings* iv. 23. and found a success as wonderful as her Faith. *Jairus* went to Jesus himself, for his dying Daughter, and though her Disease was swifter than his pace, yet the Intercession of our Lord rescued the newly Arrested Prisoner, *Matth.* ix. 18. Such Miracles indeed we cannot now expect, but if we seek the Prayers of the Church in due time, there is no doubt but they will assist very much in the cure, and if any means can move God to spare them, this will: Exhortations and Discourses they have no need of, having little or no actual sin of their own, but they deserve our Pity, and they need our Prayers exceedingly; our Pity, because they suffer and dye through the Contagion they drew from the Loyns of their Parents; and though they have not words to crave our Compassion, there is a charm in their Groans and Sighs, and a moving Oratory in their very silence, which commands the pity of all that behold them. And for our Prayers, these sweet Innocents being not able to beg for themselves, challenge our Intercessions for them; and God himself, who excuses them because of their incapacity, expects that we should present their Petitions for them with the greatest Charity and Devotion; and so doth the Church also, as appears by this excellent Form which she hath provided; of which we may note in the general, that it is contrived with all due submission to the Divine pleasure, because the Souls of these pure Creatures being washed with the holy waters of Baptism, and not stained since with voluntary and deliberate Transgression, are certainly in a very happy state, and through Christs Merits, are in the fairest circumstances for everlasting Salvation: So that though Parents cannot easily conquer their Nature so as to be willing then to part with them; yet if God so order it that they must dye, they can never leave greater assurances of their felicity behind them than just now. Yet because he can pardon sin in those who live longer, as well as prevent it in those who dye soon, we do not omit to pray for their recovery and longer Life also. The Prayer it self consists of five parts. *First*, An Introduction describing God, 1. By his Attributes of power and mercy, 2. By his peculiar Authority in this matter of Life and Death. *Secondly*, The general Petitions, 1. For Pity, 2. For Salvation. *Thirdly*, The manner of expressing these two; 1. The Divine Pity by easing the Infants pain, 2. The Divine Salvation, by glorifying his Soul. *Fourthly*, The Method of turning either of these to good, whether God order Life or Death; 1. If Life, by granting him grace to live holily; 2. If Death, by receiving him immediately into his Heavenly Kingdom. *Lastly*, The Conclusion desiring all

(d) *Ἐγγίς τις
μεγάλαι, ἐλ-
πίδες ἀδύλοι.*
*Plat. de amor.
prolis.*

all this, 1. Through the mercy of the Father ; 2. Through the Interest of the Son, who liveth and reigneth with the Father and the Holy Ghost one God world without end. *Amen.*

The Paraphrase of this Prayer.

s. III. [O] Lord, who art an [Almighty God, and] therefore able, a [merciful Father] and therefore likely to help us in this distress, of whom should we beg a longer life for this Child, but of thee, [to whom alone belong the issues] and event of every Sickness, because thou only hast the Supreme power [of Life and Death?] Our Pity is great, but our Ability none at all; thou gavest this sweet Infant its Life at first, and thou only canst preserve it now, [look down from Heaven] thy Throne of Grace [we humbly beseech thee,] O Lord, [with the eyes of thy mercy] which are wont to regard all thy distressed Creatures, and have Compassion [upon this Child] by thy hand [now lying] in great extremity [upon the Bed of Sickness,] and feeling greater misery than alas he is able to express. Our Visit only expresseth our Charity, but thine will bring relief: Do thou [Visit him, O Lord,] therefore in mercy, and help him [with thy Salvation,] so that he may escape temporal Death now, or however eternal Death hereafter. If thou hast appointed Life, [deliver him] from this sad distemper, and restore him [in thy good appointed time] to perfect Health, that he may be graciously freed [from his bodily pain:] However take care of his better part [and save his soul] whensoever he shall dye, [for thy mercies sake:] Though we earnestly desire his Life, yet we submit to thy Will, only begging that which thou orderest may turn to the best; so [that if] our Prayers prevail for his Recovery, and [it shall be thy pleasure to] shew him mercy, and [prolong his days here on Earth] to the great Comfort of his distressed Relations: then we pray that [he may live] Holily in all Obedience [to thee] his Deliverer; [and] after he grows up, may prove to [be an instrument of thy glory:] For we shall be all obliged to praise thee for sparing him, [by] his future spending the days thou addest to his Life, in [serving thee faithfully] with Piety and Devotion, [and doing good] to all his Neighbours that shall live [in his Generation,] and converse with him: [O? else] if thou (seeing him now fittest for Heaven) resolvest by this Sickness to take him out of this House of Clay, O [receive him] with infinite mercy and kindness [into those Heavenly Habitations,] which our sweetest Saviour went to prepare for us. Though he must not stay with us here in misery, let him be there [where the Souls of them] rest, [that] by a sweet and pious Death are fallen a [sleep in the Lord Jesus,] even where all thy glorified Saints do [enjoy perpetual rest] from all evil, and have the perfect fruition of all happiness [and felicity,] and then he shall change his state infinitely for the better. [Grant this] which we have asked in his behalf, [O Lord, for thy mercies sake,] as thou art our most gracious Father, and [in] and through [the same thy Son our Lord Jesus Christ] afore-named, who is most able to obtain relief for us, since it is he [who liveth] for ever, [and reigneth] over all, being [with thee,] O Father, [and the Holy Ghost, ever one God,] and shall so continue [world without end,] for his sake therefore grant this, O blessed Lord. *Amen.*

2. Of the Prayer for a Sick Person, when there is small Hope of Recovery.

s.IV. **T**HE apprehensions of Dying, are more terrible to us in Health, than the suffering thereof will be when we come to undergo it, because our Gracious Father hath so ordered it, that most distempers seize upon the Understanding, and make us incapable of reflecting on these Agonies, if not insensible, before they attack the vital parts; so that scarce any who dye a natural death, do suffer *Caligula's* malicious wish, or perceive themselves to dye, no more than they observe the time when they fall asleep: So that when the Disease hath almost got a compleat Victory, it is not to be expected the Sick Man should do much on his part then towards the bettering of his future state; and it is to be hoped he hath gone through those preparatory Exercises of Patience and Submission, Faith and Repentance, Thankfulness and Charity before: And if he have done so, yet the Charity of those about him, and the sollicitude of the Priest for his Souls eternal welfare, ought to provide that he may frequently enjoy such further benefits as the Church intends him in these sutable Prayers, during the progress of his Sickness; for this form is very proper for a second or third Visit, when the distemper hath rendred the Patient incapable of any longer or other Office. It may also be used in those sudden Diseases which deprive Men of speech and understanding in their very first assaults; and because we know not but these may be our lot, we had need prepare in our Health, and not defer our Repentance, till that uncertain futurity, when perhaps we shall be able to do nothing at all, or nothing to any purpose (e). Finally, it must be used also to those who have been visited with lingring Sickness, but either by flattering themselves with vain hopes of life, or out of unwillingness to hear of that death which they cannot avoid, have most wretchedly deferred sending for the Priest, till there beas little good to be done for their Salvation, as for their bodily restoration. Doubtless they have done very wickedly, through whose Atheistical and desperate negligence, it is now so ordered that the holy Mans first access finds them past hope of recovery, and incapable of Ghostly Counsel; yet God forbid that we should sin against the Lord, in ceasing to pray for them, 1 Sam.xii.23. Though they have not done their duty, and are like to want many comforts and advantages they might have had, yet we will not omit ours, but will do all that we can, which is to pray heartily for them in this excellent form, whose Phrase is generally the very words of Holy Scripture, and the Method this that followeth.

(e) *Serò parantur remedia, cum mortis periculum imminet.*
Aug. de disciplin. Christian.

First, A description of him we pray to, as being 1. Fitly qualified, 2. And only able to help us in this necessity.

Secondly, A Character of him we pray for, as being in very great danger.

Thirdly, The Petitions made for him, 1st. For support under his weakness, representing the decays of his body, and requesting the strengthening of his Soul. 2dly. For Remission of his sins, desiring God to work in him the means thereof, Repentance and Faith; and to grant him the present effect of that means, a Pardon sealed before his death. 3dly. For a happy event to the present Sickness, which though not impossible to Gods Power to cure, yet improbable it should be removed, and therefore we beg the person may be prepared for a blessed Death. *Lastly*, The Conclusion, through Jesus Christ his Merits, &c. Amen.

The Paraphrase of this Prayer.

s.V. **O** Lord, the refuge and relief of all the distressed and disconsolate, we acknowledge thee to be the [father of mercies and God of all comforts (f)] the fountain of Pity, and Author of all that doth support us, in whose power and goodness we have [our only help in time of need (g)] and great extremity, when all earthly means fail, [we flee (h) unto thee] in this case

(f) 2 Cor. i. 3.
(g) Psal. xlv.
1. Heb. iv. 16.
(h) Psal. cxliii. 9.

(i) 2 Cor. iv. 16.
 Ὁ μὲν ἔξω
 ἀνθρώπου
 τὸ σώμα ὃ δὲ
 ἐσω—τὸ πνεύ-
 μα καὶ ἡ ψυχή.
 Theophylact. in
 loc.

(k) Psal. xxxix.
 13.

(l) Luc. i. 37.
 καὶ ἀδυνατήσει
 πᾶν πῆμα.
 Ex LXX.
 Gen. xviii. 14.
 Hebraism. Ver-
 bum pro re, ut
 Luc. ii. 15.
 (m) Jam. v. 15.
 (n) 1 Sam. ii. 6.
 Τὸν πατέρα
 προσδοκῶν
 σωθῆναι φά-
 μιν ἐξ ὧν
 ἀναβέβηκαμεν.
 Artemidor.
 (o) Luk. ii. 29.
 2 Tim. iv. 6.
 Ὁ κατέβη τῆς
 εὐνῆς ἀναβή-
 σων.

case of danger and necessity, with all possible speed and importunity [for suc-
 cour] and deliverance; becoming Suitors to thy Majesty [in behalf of this thy
 Servant], lately healthful as we are, but now an object of Pity [here lying
 under] a grievous burden of desperate sickness, laid upon him by [thy hand]
 and like to sink under it, being at present [in] so very [great weakness of body]
 that he cannot long endure so heavy a load without some speedy remedy. Let
 thy tender mercy therefore move thee to [look graciously upon him], for
 the sense of thy favour [O Lord] will wonderfully refresh him; as his Natural
 powers grow weaker, let thy Supernatural strength come in to his aid, [and the
 more the] flesh (i), which is the [outward] and visible part of this [Man,
 decapeth] by this grievous Disease, [strengthen him we beseech thee], most
 merciful Father, [so much the more] daily and [continually], by replenish-
 ing him [with thy Grace and holy Spirit], which will sanctify and renew him
 [in the] soul, the better part and [inner Man] that is immortal and invisible:
 For if his mind be full of Peace and Satisfaction, he will the more easily endure
 his bodily pain. And that his Sins may not interrupt these Comforts, [give
 him] especially those Graces which will procure Remission, work in him a true
 and [unfeigned Repentance for all the Errors] of his Judgment and In-
 iquities of his practice throughout the whole course [of his life past], which
 though they have been very many, are not more than our Redeemers Merits;
 wherefore give him also a lively [and steadfast faith in thy Son Jesus]
 Christ our Saviour, who hath died for him: And upon his performing these
 Conditions of the Covenant of Grace, be thou so gracious to him [that his
 Sins] and Iniquities [may be done away], never to appear in Judgment a-
 gainst him more, [by thy mercy] and the Merits of our dear Lord: [And] let
 [his Pardon] promised in general terms on Earth, be particularly confirmed
 and [sealed in Heaven], never to be reversed, for he is now going to thy Tri-
 bunal, and can never be acquitted unless thou please to forgive him now [before
 he go hence] by death, [and be no more seen] in this world by mortal Men (k).
 We could indeed heartily wish thou wouldst give him a longer time of Repen-
 tance; nor do we question thy Power to effect this, for [we know O Lord]
 by Scripture, and our own experience [that there is no word] which thou
 speakest, nor no deed thou undertakest (l), that is [impossible with thee] who
 art Omnipotent: We believe thou canst yet recover him, [and that if thou
 wilt] have it so, [thou canst even yet], when his Disease seems to be incur-
 rable, [raise him up (m)] from the gates of Death (n), [and grant him],
 as it were, a new Life, and [a longer continuance among us] in the Land of
 the Living: [Yet for as much as] it seems not to be thy will to restore him,
 and [in all appearance] to humane reason, the symptoms of Death declare
 that [the time of his dissolution draweth near], so that we cannot well hope
 for so unlikely a thing as his Recovery, we judge it more necessary to beg he may
 make a happy end: Therefore do thou [so fit and prepare him] by thy par-
 doning and assisting grace [we beseech thee] O Lord, that he may be ready
 [against the hour of death] to resign up his soul so piously into thy hands, [that
 after his departure] out of this world [in peace (o)], with a quiet Conscience,
 [and in thy favor], through the Reconciliation by Christ, [his soul may be]
 welcomed and joyfully [received] by thy holy Angels [into thine everlast-
 ing Kingdom] which shall never have any period to its felicities, or mixture
 in its joys, as this mortal Life had; which as it was purchased [through the
 Merits], so let it be bestowed on this thy Servant, by the Intercession [and
 Mediation of Jesus Christ], who is [thine only Son], and so most power-
 ful with thee, [our Lord and Saviour], and so most loving to us. Amen. So
 be it.

3. Of the Commendatory Prayer for a Sick Person at the point of Departure.

s.VI. **I**T is the Command of God in holy Scripture, that whenever we are to suffer any thing according to his will, we should commit the keeping of our Souls to him in well-doing, as unto a Faithful Creator, 1 Per. iv. 19. And there is an Example preceding this Precept, even that of holy David, who in his great troubles saith, *Into thine hand I commend my Spirit, for thou hast redeemed me, Psal. xxxi. 6.* But there is the most need and greatest reason for us to do this in the last and highest kind of suffering, that is, at our Death; for having received our Soul from the hands of God, who lent it us for a time, we must like honest and grateful Creditors, restore it and deliver it back again (when he calls) with all possible willingness (p): We know that though the body returns to the Earth, whence it came, the Spirit must return to God that gave it, Eccles. xii. 7. which the very Heathens believed (q). Whence Plotinus being about to dye, said, *He had brought back his Divine part to present it to the Divine Original thereof (r).* But we Christians have the Blessed Jesus for our Tutor and Example in this particular, who being about to give up the ghost, said, *Father, into thy Hands I commend my Spirit, Luk. xxiii. 46.* which were the last words that ever he spake; and that we ought to imitate him in this matter, is evident from the practice of S. Stephen, who at his death also commended his Soul into his Redeemers Hands, Acts vii. 59. And it is certain, that the succeeding Ages of the Church did transcribe this Religious custom; for Justin Martyr notes it was the use in his time, and affirms, that our Saviour spoke these words on purpose to teach us to Pray at our departure, that no evil Spirits might get us into their power (s). And S. Hierom assures us it was the custom in his days for holy Men thus to commend their Souls into Gods Hands at their Death, and exhorts the Faithful to continue that pious usage which the Church had received from Christ himself (t): So that we see the Rite is derived from our Lords example, and those who imitated it in the first and best Ages, as might be further proved from very many instances of dying Christians, concluding with this as their last speech. But in regard there are but few who are able when Death is so near, to do this Office for themselves, it hath been anciently done for them by the Bishop or Priest, and their nearest Friends, who all joyned in this Commendatory Prayer, of which we have a plain Testimony at the death of S. Augustine from Possidonius, the writer of his Life, who was there present, and affirms, that *The Blessed Man departed, while he and others of the Clergy being by, prayed with him and for him (u).* And because these pious Commendatory Prayers were sometimes scarce finished till after the party were really dead, some think those degenerated and superstitious Prayers for the dead, now used in the Roman Church, had their Original from hence; for of old they looked on the Soul but as it were in its passage, and not fixed immediately to its determinate state so soon as it was separated from the body †, and so long however they thought they might properly pray for them: But when this was abused into making vain Prayers long time after the Parties Decease, which both the ancient Fathers (*), and the old Bishops of Rome it self had taught were of no use, when once the Soul and Body were disposed of into their proper places (y); Our judicious Reformers rejected those Orisons for the Dead, yet retain and enjoyn this Commendatory Prayer, which ought to be said more devoutly by us Protestants, than by any others, because we believe we can never Pray for them to any purpose hereafter. This therefore is a Primitive, no Popish

(p) *Itam respo-*
ndenti naturæ,
tantum debitor
bonæ fidei,
redditurus ex-
ultio. Ammian.
Marcellin. lib.
25.

(q) *Vid. ap. Gro-*
tium de ver.
Relig. Christi-
an. Lib. 1. §. 16.
Num. 20.

(r) *Τὸ ἐν ἐμοὶ*
Θεῶν ἀνάγω
δὴ τὸ πρῶτον
τοῦ Θεοῦ. Plot.
ap. Synes. Epist.
Corpus hoc ubi
inveni relin-
quam, ipse me
Dius reddam.
Senec. Ep. 102.

(s) *Καὶ πρὸς*
τὴν ἐξ ὁδοῦ αἰ-
τεῖν μὴ ὑπὸ
πταύτως τῶν
δυναμῶν ὑπο-
πεσὶν τὰς
ψυχὰς ἡμῶν
ἐπεὶ

Πατερ, &c.
Just. Mart. in

Tryph. p. 333.

(t) *Hoc exem-*
plum accepit
Ecclesia à Chri-
sto, Hoc & S.
Stephanus fecit,
Hoc & Sancti
orant, quando
exerunt de Cor-
pore, &c.

Vide Locum.
Hieron. Com-
ment. in Psal.
xxx.

(m) *Nobis astantibus & videntibus, ac cum eo pariter orantibus, obdormivit in pace.* ap. Possidon. vit. Aug. c. 31. † Dionys. Areop. Eccles. Hierar. c. 7. S. Ambros. de Cain & Abel. l. 2. c. 2. (x) Just. Mart. Resp. ad Orthod. Qu. 60. Hieron. l. 3. comment. in Galat. vi. (y) Matth. xviii. 18. *Super terram, inquit, nam in hac ligatione defunctum nusquam dixit absolvi.* Gelaf. Common. ad Faustum. *Quod manens in Corpore non receperit, consequi excusus non poterit.* Leo Ep. 89. ad Theodorum.

(z) Melch. Adam. vitā Musculi, p. 388.

(a) Verum aliquo Moriente Campana debent pulsari, ut populus hoc audiens oret pro illo. Durand. Rat. l. i. c. 4.

Institution; and accordingly 'tis used in most Reformed Churches, as that example of *Musculus* sufficiently shews (z), of whom the Historian relates, *That when there was no hopes of Life, and his speech failed, they that were about his Bed, kneeling down, earnestly besought God the Father in the Name of Christ, that he would shorten his Agonies, and give him a speedy and easie passage to Immortality.* Now that as many as could be, might joyn in this useful and pious Prayer, it hath been anciently observed, to cause a Bell to be Tolloed while the Party is departing, called *The Passing Bell*, to give notice to all within the sound thereof, to put up their last and most affectionate Prayers for this their dying Neighbour (a); and thus even the absent may be put in mind of their own Mortality, and also assist their Brethren in those Extremities which themselves must one day also feel: Yet it is much better (if we can) to be present, and to behold this sad, but advantagious Spectacle, which will make so deep impressions on us, that it will move us to pray more devoutly for him that is departing, and think more seriously of our own Mortality; as this excellent form intimates, which consisteth of four parts: *First*, The Preface, being a Confession of our Faith concerning the happy estate of the Faithful departed. *Secondly*, The Commendation of the departing Soul into Gods hands. *Thirdly*, The Petitions, which are of two sorts, 1st, For the dying Person, that he being cleansed by the Blood of Christ, may be presented pure to God. 2dly, For our selves, that the serious prospect of this example of Mortality, may 1. Mind us of the uncertainty of this Life; 2. Admonish us to prepare for a better. *Lastly*, The Conclusion of all, expressing by whom we hope to obtain all this, viz. Through Christ and his Merits. *Amen.*

The Paraphrase of this Prayer.

§. VII. **O** Almighty God,] by whose Infinite power Death is made a passage to a better Life, Thou art that glorious King of Heaven [with whom] the Souls of thy Servants that depart from hence, [do live] for ever; thy Kingdom is that happy Mansion where [the Spirits of just Men made perfect,] and free from Sin and all humane infirmities (b), do sweetly and securely dwell [after they are delivered from] these bodies of flesh, which they accounted [their earthly Prisons (c),] which restrained them from the enjoyment of a compleat felicity. Having therefore so great assurance of thy care of those who depart in thy fear, [we humbly commend,] offer, and deliver up [the soul of this] dying person, who is [thy Servant,] and also [our dear Brother,] into thy Power, and [into thy Hands] who gavest it, having great comfort and satisfaction that we have this opportunity to commit it unto thy keeping, [as] knowing we surrender it [into the Hands of] that God who made it and redeemed it, being [a faithful Creator, and most merciful Saviour,] with whom it shall be safe and happy; we accompany it with our last and best wishes and prayers, [most humbly beseeching thee,] who art the Author of its being, and well-being (d), [that it may be] beloved by thee, and esteemed dear and [precious in thy sight (e).] And lest any stains of Sin should make it less lovely, [wash it we pray thee,] and cleanse it thoroughly ere it go from hence, [in the Blood of] Jesus Christ thy Son, [that immaculate Lamb, that] having no blemish in him, nor sin of his own upon him (f), [was slain] as an Expiatory Sacrifice [to take away] our sins, and [the sins of the] whole [world (g).] O Lord, do thou so free it hereby from the guilt, the punishment, and the power of Iniquity, [that whatsoever defilements it may have contracted] by living and conversing among so many temptations [in the midst of this miserable and naughty world,] the very Scene of Sin and Sorrow, where it is impossible to avoid all spots and stains, but either [through the lusts of the flesh] from within, [or the wiles of Satan] from without, we shall be more or less defiled (h), as we may justly fear this soul also is in some degrees; but do thou have mercy on it, that all these [being purged and done away] by the

(b) Heb. xii. 23.

(c) Luc. ii. 29. Dimitti petit quasi à vinculis quibusdam. Ambr. de bon. Mortis, c. 2. 'Οι ἅγιοι ἄσμενον λογίζονται τὸ σώμα. Theophylac. Inde Corpus

Δέμας dicitur — ὡς δεδεμένης ὑπὸ αὐτῇ τῆς ψυχῆς. Themistius.

(d) 1 Pet. iv. 19. Pfall. xxxi. 6.

(e) Pfall. cxvi. 15.

(f) 1 Pet. i. 19.

(g) John i. 29.

1 Ep. John ii. 2.

(h) Καὶ εἴ τι τῶν ἐντολῶν σου παρέβη — ὡς σάρκα, φέρον, καὶ τὸν νότον οὐκ ἔχει, ἢ ἐξ ἐνεργείας τῆς διαβολῆς — συγχώρησον. Eucholog. offic. olei, p. 427.

Merits

Merits of Jesus Christ, [it may be presented pure] from Sin, [and without spot] of Iniquity, to stand with exceeding great joy [before thee] at thy Tribunal (i), where it is shortly to appear. And for us who must shortly follow this our dying Friend, Lord, do thou instruct [and teach us, who] by thy mercy are spared a while, and permitted to [survive] him; that we may observe the warnings, and spend the time thou givest us well; make us [in this] our Brothers departure, [and other like daily] examples, and moving [spectacles of mortality] which thou presentest us withal, [to see] as in a glass, [how frail] our Nature, how changeable [and uncertain our condition is] in this miserable mortal Life. And when we behold others as young and strong, as hopeful and likely for life as our selves, taken away, O learn us to compute [and so to number] those many of [our days] which are already past, and the fewness of those which remain behind, [that we may] lay aside all vain pleasures and unnecessary cares, and [seriously apply our hearts to] make our peace with thee, and live in thy fear, which is [that Holy and Heavenly Wisdom (k),] that is to be chiefly minded [whilst we live here;] and that only path [which may] and shall assuredly [in the end] of our days [bring us to Life everlasting,] and those unspeakable Joys to which this our Brother is going, and where we beg that we may meet with him again, [through the Merits of Jesus Christ,] who purchased that Kingdom for us, and is gone before to prepare a place for us, being [thine only Son our Lord] and blessed Saviour. Amen.

(i) Jude, ver. 24.

(k) Psal. xc. 12.

4. Of the Prayer for Persons troubled in Mind or Conscience.

S. VIII. **T**He last case is different from all the former, viz. when the trouble lies only or principally within, and this Solomon affirms to be more grievous than any bodily suffering, for the spirit of a Man may bear his Infirmity, but a wounded spirit who can bear? Prov. xviii. 14. The weight of every evil is to be measured by the apprehensions we have thereof (l); and therefore this must needs be the heaviest, because the very nature thereof consists in this, that the Party esteems himself in a very dismal estate: So that if this fall upon a Man otherwise in Health, it imbitters all his earthly comforts, disables him for all his employments, and hath as real and sad effects as any outward Disease; but if it seize upon a Sick man (as it very often doth, when his weakness hath made his Soul tender and more liable to the impressions of fear,) it doubles his misery, and deprives him of all those aids that should support him; and therefore the Church hath provided a particular cure for it, even the same which S. James prescribes, viz. Prayer, Jam. v. 13. Is any Afflicted, let him Pray (m); only that endeavours may be joyned thereunto (as they always ought to be,) the holy Man must prepare them by some ghostly Counsel, and that it may be proper, he must consider whence this trouble of mind doth arise; for First, Sometimes it springs from an outward cause, Wisdom ix. 15. the disorder of the body having a mighty influence upon the passions of the mind, so that where the melancholy humour abounds, the Spirit must needs be sad; and if the Person be Religiously disposed, that sadness naturally causes doubts and fears of Gods displeasure; and if the due Remedy be not used, it ends in despair and perpetual mourning; and to give Spiritual advice while the body is distempered, is as impertinent as to administer a Potion to knit a broken bone; in this case therefore the Physician is first to correct the predominant humor, and then the Counsel of the Divine will make impressions, and may hope for its due success. Secondly, Sometimes this trouble springs from evil Principles, such as are those false descriptions of God, which represent him as fixing all Mens destinies by his absolute and irrelative Will, and putting all Men either into an impossibility of Perishing, or an utter incapacity of Salvation, by unalterable decrees antecedent to their beings, and without any consideration of their future demeanour; which must needs put all men upon enquiring to what state they belong; and since no absolute assurance can be

(l) Tam miser est quisque quam credit. Sen. ep. 78.

(m) Ager est animo aliquis inter vos? Oret. Bezae Verf.

(n) *Sæpius id cogitant quid possit is, cujus in ditione sunt, quam quid debeat facere.*

Cicero pro Quint.

(o) *Cum enim Deus velit misereri quia bonus est, et possit quia omnipotens est; ipse contra se divinæ pietatis jamnam claudit, qui Deum sibi misereri aut non velle, aut non posse credit.*

Aug. Temp. ser. 58.

(p) *Nemo enim eligit novam vitam, nisi quem veteris penitet.* Aug. hom. 27.

had, that they relate to the better side (unless they could read their Names in the Book of Life) all suspicious and melancholy persons will be apt to conclude they belong to the worse, and then they will infallibly despair; nor is there any cure for such persons, but by their renouncing these misflated Doctrines which are built upon some few abused Texts, but oppose the design of the whole Scripture, contradict the purest Antiquity, oppose right Reason, dishonour God, and disquiet all Men that entertain them, but those, who upon foundations as fantastical as these opinions, are puffed up with a presumption of their absolute Election. Hence it is that there are more troubled Consciences among the Profelytes of these Opinions than among all other sorts of Persons, which must be the effect of their evil Principles: Whereas would they believe Gods Love to all Mankind, with Christs Universal Redemption, and that all Christians are in a Capacity of Salvation, and may have sufficient grace; and that God will not condemn any who desires and endeavours to be saved (n), it being their own will, and not the Divine decrees which excludes men from Heaven (o): Upon these principles they may have comfort, and turn their useless and dismal fears into diligent and chearful endeavours, which God will not refuse nor reject. *Thirdly*, But if the trouble arises from a tender sense of some grievous Sins, which we fear have offended God, and need a great Repentance, this indeed is a just ground of a troubled Conscience, an effect of the grace of God, an instrument of Repentance, and a means of Reformation (p), especially if it keep within its due bounds, for then this sorrow is the foundation of a lasting Joy. Only because some pious Souls, (who are hugely sensible of the least intimation of Gods displeasure) do indulge this grief too much, till it degenerates into discouraging fears and scruples, which take away their endeavours, and make their pardon seem impossible: Therefore the Spiritual Man is to be called, and to labour by all means to comfort such disconsolate Penitents by the mercies and promises of God, and by fervent Prayer to him for them. As to the comfort which such do need, I shall only refer them to those Discourses and Meditations drawn up for this purpose, *Compan. to the Temple*, first Part, Partit. I. Sect. I. s. 3, 4. And no better Prayer can be made for them than this which is wholly Collected out of Gods Word, and contains, *First*, An Introduction, consisting of, 1. An Invocation of God by his proper Attributes, 2. A general Request for his Compassion in this case. *Secondly*, A description of the dejected Penitents deplorable Estate. *Thirdly*, The Petitions for his Relief, introduced by the Commemoration of the means appointed by God for our comfort; and then expressed particularly in Requests, 1. For the rectifying of his Judgment, 2. For the increase of his Strength, 3. For a supply of Divine Consolation. *Lastly*, All this begged through Jesus Christ, *Amen*.

The Paraphrase of this Prayer.

§. IX. **O** Blessed Lord,] who art praised by us and all Men, as the Author, the Fountain, and [the Father of mercies, and the God of] whom we receive [all comforts] in every kind of our distress (q); thou art best able and most willing to comfort those that mourn; wherefore [we beseech thee, look down] from Heaven thy dwelling place, [in pity and compassion upon] the disconsolate condition of [thy Afflicted Servant], who is extremely grieved for his offences against thee; the threatnings of thy Word do terrifie him, and the sense of his having deserved them, makes him believe [thou writest bitter things against him:] Thou callest to his mind Sins long since committed [and makest him to possess] the sad effects of [his former Iniquities (r)] which he would scarce ever have remembered more, if thou hadst not awakened his Conscience by this severe, but gracious method; the fear of [thy Wrath] which his Transgressions have deserved, [lyeth hard] and very heavy [upon him,] so that he is deeply sensible of his offences, [and his Soul is full of trouble] for them (s), even to the danger of a sad despair. [But,

(q) 2 Cor. i. 3.

(r) Job xlii. 26.

(s) Psal. lxxxviii. 6.

[But, O merciful God, who] hast not left poor dejected Penitents to sink under their burden without remedy, since thou [hast written thy holy Word for our Learning] and information in all cases, and especially for our direction in time of trouble, to the end [that we through patience] and submission to our deserved sorrows, together with the Consolations [and comforts] which we receive from the Promises [of thy Holy Scriptures, might have hope (e)] of our Pardon, and refreshing assurances of thy Mercy: Do thou make these blessed means effectual to assuage this persons grief: And in order thereunto, [give him a right understanding of himself,] and the state of his Soul, which is most hopeful now that he sees his misery, and seeks redress. Grant him a right apprehension of all parts of thy holy Word, [and of thy threats and promises] in particular, so [that he may neither] by unreasonable doubting whether thy Promises belong to him, nor undue applying thy Threatnings to himself, [cast away his] only Anchor in this trouble, namely, his hope and [confidence in thee;] neither let him by a vile distrust of thee, have trust in any other, [nor place it any where but in thee:] And that his fears may not weaken and expose him to Sathans malice, [give him strength] and true Christian courage to bear up [against all his Temptations:] Let not the indisposition of his body give the Enemy advantage to discompose his mind, but be pleased to cure [and heal all his distempers:] Remember that gracious promise, O Lord, and [break not (u)] with the terrors of thy displeasure the contrite heart of this thy Servant, which can no more bear the weight of thy Wrath than [the bruised Reed:] O put not out, [nor quench] that little flame of hope that is left [in the smoking flax,] the wasted snuff of this feeble Lamp †, almost extinguished already with its own fears: [O shut not up] neither restrain from him [thy tender mercies in displeasure] for his offences (x), lest he be utterly disheartned, [but make him to hear] the happy news of Pardon, that he may be full [of joy and gladness (y);] and also [that the bones which thou hast broken] by the terrors of thy anger [may rejoice,] and be made sound upon the hopes of thy Reconciliation. O turn thee again at the last, and [deliber him,] not only from the power and malice, but even [from the fear of] Sathan, who is [the Enemy] of his peace and comfort: And since his greatest trouble is because thou seemest to hide thy face from him, look favourably, O Lord, [and lift up the light of thy Countenance,] that it may shine [upon him.] Let him perceive thou lovest him, [and give him peace] of Conscience to his endless comfort: all which we hope to obtain for him, because it was purchased [through the Merits,] and begged by the Intercession [and Mediation of Jesus Christ] thy Son, [our Lord] and only Saviour. Amen.

(e) Rom. xv. 4.

(u) Isai. xlii. 3.
Qui peccatori non porrigit manum nec portat onus fratris sui, is calamus quasi solum confringit: Et qui modicam scintillam fidei contemnit in parvulis, hic linum extinguit fumigans. S. Hieron.
 † Linum pro elychnio ex eo factum, quod veteres non extinguiebant, sed per se deficere sinebant. Plutarch. quaest. Rom.
 (x) Psal. lxxvii. 9.
 (y) Psal. li. 8.

OF THE COMMUNION OF THE SICK.

§. 1. **T**HE holy Sacrament of the Lords Supper being the Commemoration of Christs death, and the means to convey unto us the benefits thereof, ought frequently to be received with the greatest Devotion by all good Christians in their health; and if it were so, they would be excellently prepared for Death, how suddenly, or in what shape soever it appeared. The daily Communions of the first Christians made them so Zealous, and so fit for Martyrdom, whensoever they were seized by their cruel Persecutors; and the glorious effects it had upon those Primitive Saints, did teach the world, that this Sacrament was the best preparative for a holy and happy Death, so that of old it was esteemed the greatest unhappiness imaginable to dye without having first Communicated; for they accounted and called this Sacrament the *Viaticum*, that is, the Provision which was to be made for this last and longest journey (2); concerning which the famous *Gergory Nyssen* decrees that none be sent out to this last and long Pilgrimage, without this necessary Viaticum (4): Yea, the Canons of ancient Councils both abroad (b), and at home, (c) do strictly enjoyn the giving of the Eucharist to all dying persons that were capable of it; nor is there any thing in all Antiquity more frequently mentioned, than the care of the Primitive Church in this matter: For those very Penitents who had been denied the Eucharist in their health for some Crimes, were by the holy Canons ordered (upon their desire) to have it Administred to them before their Death; so the first general Council of *Nice* determines (d); and that (as the Fathers there speak) according to the ancient and former Laws made in that case; whence it appears to have been in use long before that famous Council, and that not only the Primitive Doctors in the next Ages to the Apostles, had practised it (e), but divers Synods had prescribed it before (f); so that it may well be accounted an Apostolic Institution, and first established by those who best knew the mind of Christ, and the nature of this Sacrament. It were endless to recount all the Examples that History affords of holy Men that desired to communicate on their Death-beds; let that of *Paulinus* suffice for the ancient Church, who received it in his Bed immediately before his departure (g); and that of Reverend Mr. *Calivin* for the Modern (h), who being unable to go to Church, was carried in a Chair thither a little before his death, to receive the holy Communion; and the same Historian remarks it so often upon the death of the most famous Trans-marine Divines, that we may conclude it is the practice of all other reformed Churches, as well as of the Church of *England* to Communicate dying Persons (i). And that neither the Ancient nor Modern Church did esteem this merely as convenient, but as highly necessary, may be seen in those many dispensations with other Canons, granted purely to secure this Communion of the Sick, some of which are mentioned in this Rubric. As first, Whereas it is strictly prohibited to celebrate divine Offices, and especially this most holy Sacrament, in private Houses (k); yet as well in our own

(2) Concil. 1. Araufican. can. 3. Concil. Agath. can. 15. *Græcis* verò 'Εὐδοκίῳ' de quo Balsam; 'Εὐδοκίᾳ δὲ λέγεται τὰ ὀνόματα τῶν ὁδῶν τοῖς ὁδοῦσι συμ-βαλλόμενα. Balsamon in Epist. Nyssen. 2. Greg. Nyssen. Epist. ad Letoium Mellitenf. (b) *Viaticum* tamen omnibus in morte positus non est negandum. Concil. Agath. can. 15. (c) — *Ut cuncti sacerdotes omnibus infirmis, ante exitum vite Viaticum et Communionem Corporis Christi misericorditer tribuant.* Egberti excerpt. 20. & 22. ap. Spelman. Tom. 1. (d) Concil. 1. Oecum. Nic. can. 13. 'Ο παλαῖς καὶ κανονικὸς νόμος διαφυλαχθήσεται. (e) Dionys. Alexandr. ap. Euseb. lib. 6. cap. 34. Clerus Romanus ap. Cypr. Ep. 3. & Ep. 31. (f) Concil. Anciran. can. 23. Concil. 1. Arelat. can. 14. (g) Uranius in vita S. Paulini. (h) Vita Calvini ap. Melch. Adam. p. 101. (i) Melch. Adam. vit. Hyperii, Snepsii, Heerbrandi, Chytræi, &c. (k) Concil. 6. in Trullo, Can. 31. Can. Apostol. 31. Egberti excerpt. Can. 9. Canones Ælfric. can. 25.

Canons (l), as in those of elder times (m), there is a particular exception made, viz. Unless it be in case of dangerous Sicknefs, of those who are desirous to receive the Communion, yet are not able to come to Church, these may partake of it in their private Chamber. Secondly, Whereas the ancient Church allowed no Communion but where divers were present (the private Masses of the present Romanists being unknown to those Ages (n) :) Yet if only two or three can be procured to Communicate with a Sick man, it is thought sufficient; yea, in case of Contagious diseases, rather than the dying Penitent shall want this Heavenly comfort, it is permitted to give it him alone; so that it is evident the Church earnestly desires that all her Members should receive this blessed Sacrament before they go out of this Life, and declares that nothing but an utter impossibility of obtaining it, can excuse us from it; and if that be our case, then (because no Man can be obliged to an impossibility) it is enough that we communicate Spiritually, as S. Augustine hath long since noted (o), and our Rubric here affirms, to prevent the fears and scruples of those who have no opportunity for the outward part; not to encourage the negligence of those who slip their opportunities till it be too late.

§. II. Having thus far considered the matter of fact, it remains that we first enquire into the reasons why the Church hath thought this Sacrament so particularly proper and necessary for dying Christians: And Secondly, Very briefly touch the manner of Administration: The Reasons I suppose may be taken, 1st, From the Nature of the Eucharist, which being the highest of all Christian duties, is therefore fittest for those who are nearest to Perfection. The Ancients called these Mysteries, by a name that signifies the ultimate Perfection (p) with which they ought to be honoured, who are now finishing their course, that they may pass from the highest act of Faith, and the nearest mediate Communion, to the immediate sight and full fruition of Jesus in his glory. 2dly, From the Benefits which this Ordinance doth convey to worthy Receivers, viz. 1. As it is a Seal of Remission of Sins, and so a means to quiet their Consciences by the effectual manifestations of the infinite Love and all-sufficient Merits of the Holy Jesus. 2. As it arms them against the fear of Death, by representing him their Victorious Redeemer, who by dying for them, conquered death, and pulled out the Sting thereof; so that divers of the Saints after this Communion have cheerfully sung their *Nunc dimittis*, and longed to be with their dearest Lord, desiring rather than fearing that dissolution which must precede their enjoyment of him. The Learned and Pious Chytraus having received the Sacrament upon his Death-bed, with a sprightly Voice said, *Now by the grace of God we are safe and sufficiently fore-armed*, Melch. Adam. in vit. p. 691. 3. As it assures them of their Resurrection, since Christ hath promised that whoever worthily eats his Flesh, and drinks his Blood, he will raise them at the last day, Joh. vi. 54. and therefore they can triumph over Death, 1 Cor. xv. 55. knowing their Redeemer liveth, and will assuredly raise them to life again. 4. As it testifies they dye in the Peace and Communion of the Church, and consequently are real Members of Christs Mystical Body, and have a share in all the privileges belonging thereunto, which seems to be the main reason why it was so passionately desired by the first Christians, it being an undoubted maxim among them, that *out of the Church there was no Salvation*. Secondly, As to the manner of Administration, it is the same with that which we have more largely commented upon in the *Companion to the Altar*, (whither we refer the Reader), only 'tis abbreviated in compliance with the Parties weakness. And as for the Preparation to it, I know no better method for a sick and dying person, than to read the Office of Visitation over, and to come to it with those acts of Faith and Repentance, Confession and Contrition, Forgiveness and Satisfaction, Charity, and Devotion, which we have largely treated of before: Only let them consider they had need do this duty well, which they are never likely to do again; and the more Devotion they do it with, the greater will be their comfort.

§. III. There

(l) The 71. Canon of this Church.

(m) — Nisi ob extremam alicujus aegritudinem. Edgari Leg. cap. 30. ap. Spelm. T. 1. p. 451.

(n) Concil. Nannetens. can. 30. Edgari Leg. cap. 35. Vide item Cassandri Consult. p. 218.

(o) Crede & manducasti. Aug. Tract. in Johan. 25, & 26. Idem de Verb. Dom. Ser. 11.

(p) Τὸ ἄκρον τοῦ βίου, ἐν τῷ τέλει τοῦ βίου κατὰ τὴν ἐξουσίαν. Concil. Ancyran. can. 23.

§.III. There remains no more, but to Paraphrase the Collect, Epistle and Gospel, which are appointed on this occasion.

The Collect at the Communion of the Sick.

O [Almighty and everliving God,] to whom we must always apply our selves in our distress, because thou art the [maker of Mankind,] who takest care of the work of thine own hands, and our Heavenly Father, [who dost correct those] for their faults [whom thou dost love] most intirely, [and chastise every one] for their offences, [whom thou dost receive] into the number of thy Children: We believe thou hast a favour for this Person, although thou dost afflict him; and therefore [we beseech thee to have mercy upon this] poor Sufferer, who professeth himself [thy Servant] still, and acknowledged he is justly [visited with thy Hand:] yet, O Lord, considering his weakness, be pleased to relieve him, [and to grant that he] considering his evil deservings, and submitting to thy Will, [may take his sickness patiently,] while thou pleasest it shall continue; and afterwards let him be restored, [and recover his bodily health] and former strength again, [if it be thy gracious will:] But if thou seest it more for thy glory and his good, now to take him hence, O fit him for his dissolution, [and whensoever his Soul] which thou hast made immortal [shall depart from the body] by thy appointment, we beg [it may be] cleansed by the Blood of Christ, so as [without spot] or stain of Sin, to be [presented unto thee,] and accepted into the glories of thy Heavenly Kingdom; which we intreat thee to grant, [through Jesus Christ our Lord] and Saviour. *Amen.*

The Paraphrase of the Epistle.

HEB. xii. 5. [My Son,] when thou art gently afflicted, [despise not thou] those sufferings which are [the Chastening of the Lord,] who can easily, and will certainly lay more on the Obdurate. And on the other side, do not despair [nor faint when thou art] more sharply [rebuked of him,] as if he could not, or would not support thee; thou maist hope for his aid, even when he afflicts thee: [for, whom the Lord loveth] most dearly, [he chasteneth] when they offend, [and scourgeth] very severely [every Son whom he receiveth] into his Family; so that these stripes are an Argument of thy Adoption, and a token God is concerned for thy welfare.

The Paraphrase of the Gospel.

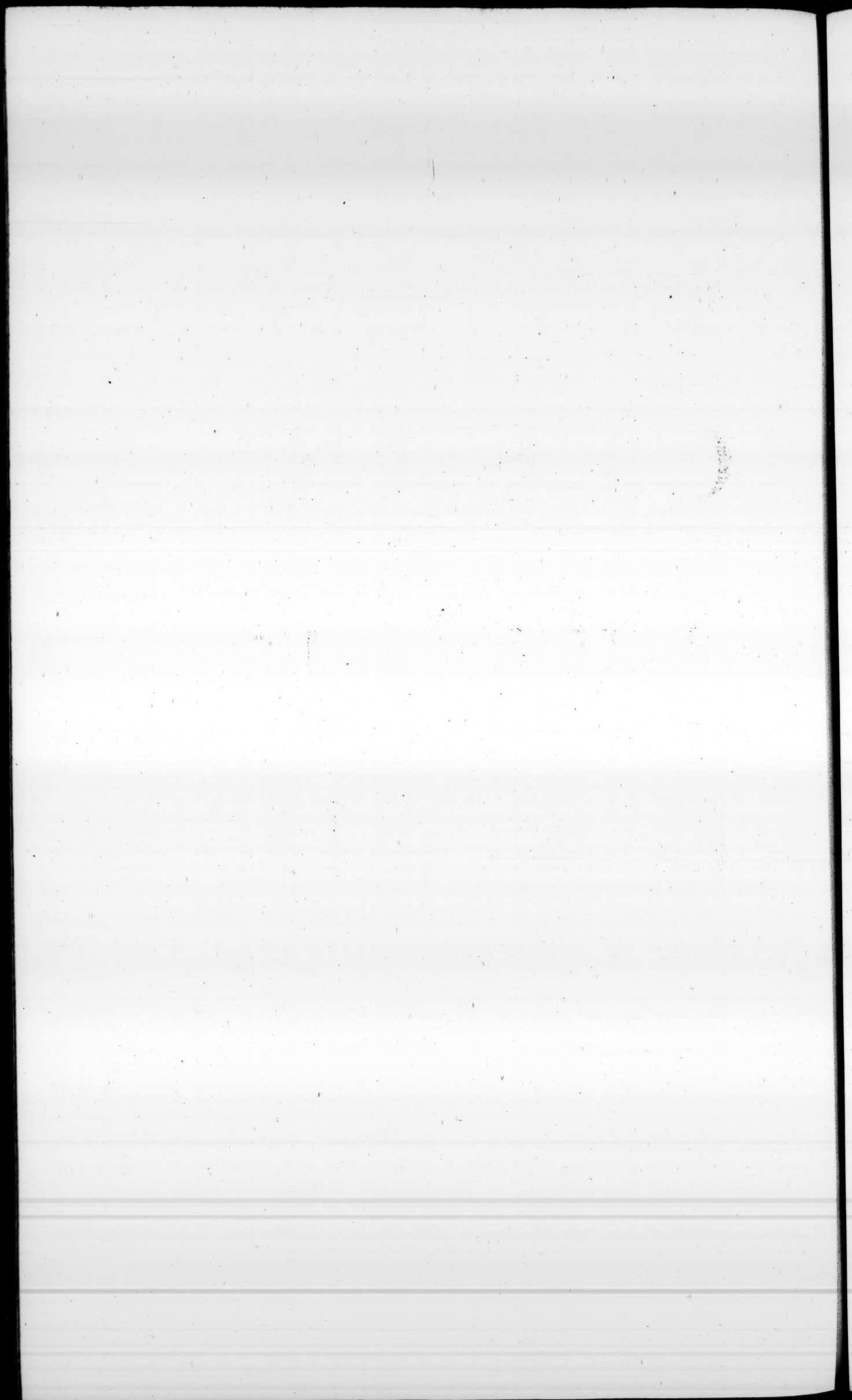
John v. 24. [Verily, verily,] it is a great Truth which [I say unto you,] nothing is more profitable than to receive my words with Faith; for [he that heareth] the Precepts and Promises of [my Word, and] doing his part of the duties prescribed, [believeth in] the Mercy and Truth of [him that sent me] to save the World, for the fulfilling of the Promises; that Man [hath] a good title to [everlasting Life,] so that he need not fear Death it self, because he is already acquitted [and shall not come into] the danger of [Condemnation, but is passed from] the dismal fears of [Death, to] the blessed hopes of [Life] Eternal, and therefore in all conditions he may chearfully wait for the event.

THE

THE
OFFICE
FOR
BURIAL
OF THE
DEAD.

X

The



The Introduction,

CONCERNING

BURIAL

OF THE

DEAD

IN GENERAL.

§. I.

WHEN Death hath dissolved that dear and near Union between the Soul and Body, they return to their several Originals again, the Soul to God, who immediately created it, and the Body to the Earth, whence it was taken, *Eccles. xii. 7.* For Nature hath appointed the Earth (saith Philo) for Mans proper Region, both living and dying; this receives us not only at our Birth, but at our decease also (a): Our great Creator disposes of the Celestial and better part, but leaves the Terrestrial and meaner part to our care, expecting its alliance to our Nature; and the sense of what we must one day be, should move us to have a tender regard of it: And indeed all Nations do agree, that there is a respect to be had to the Dead, and it is generally accounted a barbarous inhumanity to deny the rites of Sepulture to our Enemies (b). 'Tis true, the ways of treating the Bodies of the dead have varied according to the customs of particular Countreys; but all civilized people consent in this, to perform Funerals with due Solemnity (c): The first and most natural manner is by burying them in the Earth (d), which seems to be the most ancient of all others. The Romans themselves used this way at first, for *Numa* was buried (e), and all others till *Corn. Sylla's* time, who (having violated the Sepulchre of *Cajus Marius*, and fearing the like would be done to himself) was the first Patrician that ordered his body to be burned after the Phrygian manner; nor did this burning of dead Bodies continue any longer among them than till the Empire became Christian, for then Inhumation began to be restored (f). But among all Nations, there was none excelled the *Egyptians* in their care of the Dead (g), Embalming them in the most curious and costly manner imaginable, which *S. Augustine* believes to spring from their belief of a Resurrection (h): and others say it was done with a perswasion, that the Soul doth not choose a new Body to inhabit so long as its former habitation remains uncorrupted (i). And certainly they did provide for this with exquisite art, since many of the bodies thus Embalmed near 3000 years ago, are found intire at this very day. But we must not expatiate on this subject; but (as more pertinent to our present design) apply our selves to answer three Enquiries: First, Of what esteem this duty of taking care of the Dead hath been in all ages and places? Secondly, What reasons there have been given for it? Thirdly, What particular circumstances in it are most observable to us Christians.

X 2

§. II. First,

(a) Philo in Flaccum p. 991. edit. Parif.

(b) — *Hominemq; cruentum Exuit et tenuem castris invidet arenam.* Virgil.

(c) Alex. ab Alexandro Genial. dier. l. 3. c. 2.

(d) Gen. xxiii. 4.

(e) Plin. nat. hist. l. 7. c. 54.

Manut. leg.

Rom. fol. 125.

(f) Macrobi. Saturnal. lib. 7. cap. 7.

(g) Gatak. in Antonin. lib. 4.

§. 48. pag. 175.

(h) *Egyptii vero soli credunt resurrectionem,*

quia diligenter curant cada-

vera mortuo-

rum. Aug. di-

vers. Ser. 120.

(i) Servius, ad illa verba,

— *animamque sepulchro*

condimus —

Æn. l. 3. p. 274.

(k) Hocr. Panathen.
 (l) Eurip. in supplic. Sophoc. in Antigone.
 (m) Plut. vit. Numæ.
 (n) *Qui enim de pietatis generibus scripserunt, primum locum in Sepultura esse voluerunt.* Serv. Æn. 6. vid. Arist. lib. de virtut. & vitiis, cap. de Justit.
 (o) Xenoph. æcer. memor. pag. 587.
 (p) Valer. Max. l. 9. c. 8.
 (q) *Nē hostes quidem Sepulcrum invadunt.* Tacit.
 (r) *Ὁμῆρος τῆς κοινῆς φύσεως.* Philo.
Τῆς φύσεως τῆς κοινῆς ἀπαντῶντος μὴ κῆρ ζῶντα κατακρύπτει. Ælian. hist. anim. l. 12.
 (s) Orig. in Cels. l. 4. Ælian. Hist. anim. 5. 49.
 (t) Gen. xxiii. Chap. xlv. chap. xxxv. chap. l. *Antiquorum iustorum funera officiosi pietate curata sunt.* Aug. cur. pro mort. c. 3.
 (u) 2 Sam. ii. 5. † Matth. xxvi. 10.
 (x) Lactant. instit. lib. 2. cap. 12. (y) Ambros. lib. de Tobia. (z) Epist. Cler. Roman. ad Cypr. 2. (a) Euseb. Eccles. hist. lib. 7. cap. 20. (b) Optat. Milevit. l. 6. (c) Psal. lxxix. 2. (d) Cod. Theodof. lib. 6. Tit. 17. de sepult. violat. & Calliodor. Varior. lib. 6. cap. 8. (e) Nicetas Choniates histor. p. 54.

§. II. First, the Burial of the Dead was always esteemed an act of great Piety, for the very Heathens have called it a *Divine Institution* (k), and a *Law of the Immortal Gods* (l); and the Romans had a peculiar Deity to preside over this affair (m): Yea, the Philosophers did reckon it one of the principal acts of Piety and Justice to bury the dead (n), and in common speaking those who did this last Office, were said *Iusta facere*; and to neglect it, was reputed a great Crime. The Athenians admitted not them to be Magistrates, who had not taken care of their Parents Sepulture (o); and Beheaded a General of theirs, after he had got the Victory, for throwing the dead bodies of the Slain in a tempest into the Sea (p). And Plutarch relates, that before they engaged with the Persians, they took a solemn Oath, if they were Conquerors, to Bury both their Friends and Foes; so War it self doth not deprive an Enemy of this right (q), which is a Petition that Nature it self makes to us, and a debt owing to Humanity (r). And there seem to be some sparks of this Principle in many of the irrational Creatures which do bury their dead with admirable industry and care (s). To this we may add, that Religion hath strengthened the Obligation to this duty, for the Faithful in all Ages have been wonderful solicitous for the decent Burial of their departed Friends. The Oriental Traditions inform us that Noah was commanded by God to bury the Body of Adam in Mount Moriah, and therefore he carefully preserved it in the Ark: And the Scripture doth peculiarly remark the Funerals of the Patriarchs, and the pious care of the Survivors in that matter (r). And S. Augustine notes that David calls it an act of Mercy in the Inhabitants of *Jabesh-Gileads* burying the bodies of Saul and Jonathan, praying to God to bless them for it (u); and our Saviour saith, the Funeral preparation which that devout Woman made for him, was a good work (t). And so it was in the Christian Church always accounted; Lactantius calls it *the last and greatest Office of Piety* (x). There is nothing (saith S. Ambrose (y)), more excellent than this duty, to do good to them that cannot repay, to rescue the Partner of our Nature from Fowls of the Air and Beasts of the Earth. How Zealously did the Pious Christians of old venture their own Lives to procure the bodies of those Martyrs which their Persecutors cruelty had left unburied, that they might decently interr them (z)! nor did they exclude the Heathen from this kind of Charity, but the Alexandrian Christians buried those who died of the Plague, and were left above-ground by their Pagan Relations (a), which inhumanity they condemned both in words and deeds. Optatus Milevitanus severely taxeth the Donatists for this piece of Barbarity (b), and David of old complains of this cruelty, and curses the Authors of it (c). To omit to bury the Dead, was then reckoned a Crime, as great as any, unless that of abusing, rifling or violating the Sepulchres of the dead, which was forbidden by the Laws of Men (d), and accounted Sacrilege, and punished by the Vengeance of God on those who were guilty of it (e). From all which it appears that Nature, Reason, Custom and Religion, do all consent to recommend unto us the care of our deceased Friends. And therefore when we are thus employed, we are about one of the greatest Offices of Piety, and are doing a very good work.

§. III. Secondly, It may deserve our enquiry, what reason there should be for the high esteem that this Office hath obtained among all People; especially since it is certain, First, In the negative, that the rites of Burial do not any real good to the Party deceased, nor is the want of them any real hurt; the lifeless Corps is now incapable of either pain or pleasure, honour or disgrace; and though the Poets feigned that the souls of Men wandred about the Stygian Lake, and were denyed a passage to their resting place, while the body remained unburied (f); this was on-

(f) *Nec ripas datur horrendas, nec vacuantes.*

Transportare prout quam se dibus ossa quierunt. Virg. Æn. 6. item Horat. Carm. l. 1. od. 28.

ly designed to work upon vulgar minds, for reason then taught the Philosophers better things; so that *Socrates* told *Crito*, there would nothing remain of him when his Soul was gone, so that he cared not whether his body was buried or no (as *Plato* reports (g).) And *Theodorus Cyrenæus* being by a Tyrant threatned with a Cross, and to be deprived of the honour of Burial, replied, it was all one to him whether he rotted in the Air or under the Earth (h). As for us Christians, we know that many of the holy Martyrs were denied a Grave by their malicious Murtherers, who burned their bodies to ashes, and scattered them on the water; but though the Earth did not cover them, we are sure the Heavens did receive them; and it is as ealie for God to collect their scattered ashes, as to separate first, and then unite mingled dust. And our blessed Saviour speaking of the Persecutors power, saith, *When they have killed the body, there is no more that they can do*, Luk. xii. 5. that is, no more that can hurt, or need concern us; for though they can hinder us of a Tomb, yet that in our Lords account is no hurt to us; whence it follows, that it is no real harm to a good Man to want the Rites of Burial. Secondly, If it be asked, why then are all Man-kind so solicitous about it? I Answer, there are some reasons which are common to Gentiles and Christians, and others peculiar to the latter. Of the former sort are these. 1st. That the bodies of our Friends may not be a prey to the Birds of the Air, and the Beasts of the Earth, which no person that hath any sence of Humanity could endure to behold (i). 2dly. That the shame of Nature may not be exposed, since humane Modesty cannot endure such disgrace to be done to those of its own kind (k); and no doubt it doth excite the Piety of the living to take care decently to cover the bodies of others, knowing themselves shall be shortly in the same case, and considering what they would have to be done to themselves (l). 3dly. That all may return to their proper place, and as the body was made of Earth, so 'tis fit it should return thither, which some of the Gentiles ingeniously called, a return to our Mothers lap, and the being covered with her skirt (m). But the reasons why the Christians in particular are so solicitous for the decent Burial of their Friends, seem to be grounded on these three considerations. First, the consideration of their Original as being made after Gods Image (n), which cannot be affronted, but the abuse will be reflected on him after whose similitude we are made. Secondly, The consideration of what they lately were in their lives, that is, Members of Christ, Temples of the Holy Ghost (o), and the Receptacles of rational and noble souls (p); and if we value the Coat or the Ring of a deceased Friend, how much more ought we to regard these Remains which were once beloved by Jesus, and inhabited by the Divine Spirit? for the remembrance of the sacred use these Limbs were formerly put to, commands us to pay a regard to them. Thirdly, the consideration of what they shall be again; for indeed the principal cause why Christians bury their Dead with so much Cost and Solemnity, is the assurance of the Resurrection (q). We know this Corps shall live again, and be re-united to its Soul; it is to be the subject of Gods Omnipotence, who will come to awake them, and raise them up from those Beds wherein we decently lay them to rest. Nor do any deride this Piety but those prophane Atheists who think nothing shall remain of us after Death (r), while we by this officious care do manifest our modesty and humanity, our reverence to God, our respect to the Soul, and our hope of a blessed Resurrection.

(g) *Plato* in *Phædon*. 181.

(h) *Cicero* *Tuscul. Quest.*

(i) *Non enim patiemur figuram et signum Dei, feris et volucris in prædam jacere.* Lactant. instit. lib. 6. Vid. 2 Sam. xxi. 10. ita et Sophocl. *Antigone*, & Quintil.

(k) *Ἰα τὰ τῶν φθαρτῶν ἀνθρώπων μετὰ τὴν τελευτὴν ἀποκαταστήσονται ὡς ἑαυτὰς.* Sopater Controv. ita Greg. Nyssen. Ep. ad Letoi. (l) Aug. cur. pro mort. c. 9. (m) Gen. iii. 19. Grotius de ver. Relig. Christ. l. i. §. 16. annot. 20.

Omniparens eadem est rerum commune sepulchrum. Lucret. *Redditur terræ corpus et ita locatum et situm*

quasi operimento matris obducitur. Xenoph. ap. Cicē. 2. de Leg. (n) Lactant. instit. lib. 6. Masius in Josu. viii. 29. (o) *Non ideo tamen contemnenda et abjicienda sunt corpora defunctorum maxime justorum — quibus tanquam organis et vasis ad omnia bona opera sanctus usus est Spiritus.* Aug. cur. pro mort. l. 3. (p) Origen. in Cels. l. 5. p. 257. (q) *Propter fidem resurrectionis asstruendam.* Aug. ut supr. c. 3. — *quidnam sibi saxa cavata, Quid pulchra volunt non monumenta, Nisi quod res creditur illis Non mortua sed data somno.* Prudentius. Vid. Tertul. Apol. cap. 42. (r) Lucret. l. 3. Lucian de luctu, &c.

§.IV. Having considered Sepulture in general, it remains that we treat briefly of all the particulars relating thereunto, especially those which the Rubric prefixed to this Office intimates; that is 1st. Of the Persons capable of Christian Burial. 2dly. The place where they are to be Buried. 3dly. The time when. 4thly. The manner how. 5thly. The Office by which this duty is performed.

1st. The Persons capable of Christian Burial, are only those within the Pale of the Church, for the Rubric excludes all others from this privilege, which is agreeable to the sense of all Nations who have generally thought fit to punish some kind of Malefactors with the want of these Rites after their death, as well to afflict the Criminal while he lives, with apprehensions of the disgrace to be done to his body (which is naturally dear to all Men), as to perpetuate the odium of the Crime while the Corps is exposed to publick scorn, after the offender hath parted with his life. Thus were Murderers punished among the *Romans* (s), and among the *Greeks* Robbers of Temples and Sacrilegious Persons (t); as also those that betrayed their Country (u), with divers other notorious transgressors. But none have been so justly and so universally deprived of that natural right which all Men seem to have in a Grave, as those who break that great Law of Nature, the Law of Self-preservation by laying violent hands upon themselves; these were forbid to be Buried among the Jews †, and among the ancient *Romans* alio (x); for this was the punishment of those in *Tarquins* time, who slew themselves rather than they would cleanse the sinks of the City (y). And when many of the *Milesian* Virgins made themselves away, the rest were restrained from so vile a Crime by a decree, that whosoever so died, should not be Buried, but their naked bodies exposed to the common view (z). And to confirm the equity of these customs, we find the Christian Councils as well abroad (a), as at home (b), have forbidden the Clergy to bury those that killed themselves, as doth also our present Rubric in imitation of those ancient Constitutions; and for very great reason, viz. to terrifie all from committing so detestable and desperate a sin, as is the wilful destroying of Gods Image, the casting away their own Souls as well as their opportunities of Repentance: The Church hereby declaring the hath little hopes of their Salvation, who dye in an act of the greatest wickedness, which they can never Repent of after it be committed. To these are to be added all that dye under the sentence of Excommunication, who in the Primitive times were denied Christian Burial also, as we learn from *Synesius* (c), who forbids the Priests under his jurisdiction to converse with Impious and Excommunicated persons, while living, or to accompany them to their Graves; and the like injunctions have been since renewed, and are in force at this day (d): The intent of which Penalty, is to bring the Excommunicate to seek their Absolution and the Churches peace, for their Souls health ere they leave this World; and if not, to declare them cut off from the Body of Christ, and by this mark of infamy to distinguish them from obedient and regular Christians. Finally, this Office is also denied to Infants, not yet admitted into the Church by Baptism, as well by the aforesaid Council of *Bracara* (e), as by our own Rubric, not so much to punish the Infants who have done no Crime, as the Parents by whose neglect this too often happens. And perhaps this external and sensible kind of punishment may move them to be more careful to accomplish the Office in due time, than higher and more spiritual considerations will do. All other Persons that dye in the Communion of the Visible Church, are capable of these Rites of Christian Burial, according to the rules and practice both of the Primitive and the present Ages.

(s) Lodov.

Vives in Aug.
de Civ. Dei l.
1. c. 12.

(t) Τοῖς ἑα-
ληπτοῖς τοῖς
μὴ ἐκ τῆς πό-
λεως ἢ πρεσβυ-
τέρους ἱεροῦ.
Diodor. Sicul.
l. 16.

(u) Xenophon.
hist. Græc. l. 1.

† Joseph. bell.
Jud. l. 3. c. 14.

(x) Servius ad
Æneid. 6.

(y) Id ex libris
Cass. Heminae.

(z) Aul. Gel.
Noct. Attic. lib.
15. cap. 10.

(a) *Hi qui sibi
ipsis violentiam
inferunt mor-
tem, nulla pro
illis in oblati-
one commemo-
ratio fiat, neque
cum Psalmis ad
Sepulturam cor-
pora eorum
deducantur.*

Concil. Bracar.
An. 561. Can.

16. vel. 34.
(b) L.L. Edgari.
cap. 15. ap.

Spelm. Concil.
Tom. 1. 142.

(c) Synesii E-
pist. 58. ad
Episcopos &c. p.
203.

(d) Concil. E-
borac. Anno
1311. Spelm.

Tom. 2. (e) *Item placuit ut Catechumenis sine redemptione Baptismi defunctis, — neque oblationis sanctæ commemora-
tio, neque psallendi impendatur officium.* Concil. Bracar. can. 17.

2dly. The

2dly. The place where the Dead are Buried, hath been varied according to the variety of Times and Nations. The Jews being prohibited, by their Laws, to touch or come near a dead body, and it being declared that they who did so were unclean, it was necessary for them to have Sepulchres without their Cities, which custom remained unto our Saviours time, *Luk. vii. 12.* And from them I suppose the Greeks and Romans derived, as well the opinion of being polluted by a dead body, as the Law of Burying without their Cities (f). And since this Law was in force throughout the Roman Empire in the beginning of Christianity, the Professors of the Gospel were obliged in obedience thereto, and compliance therewith, to bury their Dead without the Gates of the Cities, not out of any belief that the body of a deceased Christian did defile the place or persons near it; to confute which Jewish and Pagan fancy, they Consecrated those *Cæmeteria* where the bodies of the Faithful rested into places of Prayer, and assembled there to Worship God, yea after the Persecutions ceased, they built their Churches upon that Holy ground, as we may learn from S. Chrysostoms Homily, preached in one of these sacred Burying-places without the City; *Why (saith he) would our Fathers have us meet here,* and not in any other Burial-place of *Martyrs*? Surely because a multitude of the Dead are interred here (g). And therefore those Sectaries who pretend to imitate the Primitive times now, by Burying in the Fields, do rather follow the Jewish and Pagan Laws than the Christian. For when the Empire generally embraced the Faith, the bodies of many eminent Martyrs were translated into Churches built within the Cities, and the Burial-place then generally desired by all was near to these Churches where the bodies of the holy Martyrs rested, that is in the Church-yards (h); but not within the walls of the Church, for the great Emperor *Constantine* himself, and many of his Successors had their Sepulchres in the Church-yard dedicated to the Holy Apostles (i); and the Council of *Bracara* aforesaid, doth positively prohibit the Burying of any Corps within the walls of the Church (k). But as ignorance and superstition encreased, this prudent Constitution was neglected, and first some of the eminent Clergy (l), with others of extraordinary Sanctity, were allowed to be Buried within the Church (m), till at last the Roman Church made this honour vendible, contrary to the decrees of their own ancient Doctors (n). For our own Nation, the Roman custom of Burying without the City, did of old obtain here, till in the year 750. *Cuthbert*, Arch-Bishop of *Canterbury*, ordained the Dead should be interred in the Church-yards (o), for which some of the Ritualists do give a very pious reason, viz. That as the faithful are going to the House of Prayer, their minds might be prepared by the prospect of the Graves and Monuments of their Friends, and thereby put in mind of their own Mortality, there being nothing more apt to excite Men to devout and affectionate Prayer, than the serious remembrance of death and the World to come, and to this S. *Augustine* alludes, when he observes that Tombs are called in Greek *Memorials*, and in Latine *Monuments*, from their admonishing our minds, and keeping in our memories our own frail Estate (p). And if we make this Religious use of them either in the Church-yard or in the Church, the matter is not great in whether of the places we Bury, for 'tis certain, the Holiness of the place doth not really better or alter the estate of the Dead, but the right application thereof doth certainly profit the Living; yet it must be confessed, the Burying in the Church-yard is the more Primitive of the two, and the Humility of that Learned Cardinal *Cajetan* is very exemplary, who by his own direction was Buried without the Church.

(f) *In urbe ne sepelito, L.L.*
xii. Tabul. vide
Alab Alex. 1.3.
cap. 2.

(g) *Ὁπὶ ἐν ταῖς
ἐκ τῶν νε-
κρῶν καὶ ταῖς
παλαιοῖς.*
Cryf. Thom.v.
hom. 3.

(h) Vid. Opat.
Milev. l. 6. &
Script. Vitæ
D. Ambros.

(i) Chrysost.
hom. 26. in 2
Corinth.

Niceph. Calist.
l. 14. c. 58.

(k) *Placuit ut
corpora defunct-
orum nullo mo-
do intra basilicam
Sanctorum
sepeliantur.*

Concil. Brac.
can. 18.

(l) Godwin vitæ.
Theodor. Can-
tuar. & vita S.
Fulgentii.

(m) Concil.
Mogunt. l. can.
52. An. 813.

Concil. Tribur.
An. 893.

(n) Hieron. in
Genes. 23. Vitæ
S. Gregorii

Magni l. 2. c. 20.
vide Spelman
de Sepultur.

(o) Godwin Vitæ Cuthberti.

(p) Vid. S. August. libro de curâ pro Mortuis, cap. 4.

3dly. Of the time we have not much to note, since our Rubric leaves it Arbitrary; only since Death is a sleep, and the Grave a resting place, the Night seems most proper for these Solemnities, and the silence and darkness thereof contributes to the making them more serious; and therefore the Evening is the usual time of Funerals, and the Bearers were called *Vespiliones* from that custom (q). It is not improbable that the Primitive Persecutions forcing the Christians to Bury their Dead privately in the Night, might incline the following Ages to choose the

(q) *Vespilioni
a vespere —
perche di notte
eran portati i
corpi a sepolirsi.*
Porcacio Funer.
Antichi.

the same time; and to shew they did it now no longer in fear, they used to light many Torches, and with them to conduct the Dead triumphantly to their Graves, of which we find frequent mention in S. Chrysostom, S. Hierom, S. Gregory, and others (r). And this seems to declare that they are gone out of Darkness into a marvellous and glorious Light.

4thly. As to the manner of Burial in other particulars, my designed brevity gives me not leave to enlarge upon them. Only we may note that the body of the deceased Christian was first washed, *Act. ix. 27.* and sometimes Embalmed with great cost and care (s); and being decently wrapped in fine Linnen, and dressed for the Grave, it was put into a Coffin, brought forth by the Friends; and if the person were of great Sanctity, or one of the Clergy, it was carried on the shoulders of Priests or Bishops (t) towards the Church or Cemetery where it was to be laid: However, the Priest always went before the Corps both in the Eastern and Western Church (u), as our Rubric now enjoyns, for he was to begin those Holy Hymns wherewith the Deceased were brought to their Graves: The nearest Friends and principal Mourners went next, and then all the Company followed in order after the Bier, which ancient Custom hath this excellent Moral in it; *To be a Monitor to us who survive, that this our deceased Friend is gone before us, and that we must all follow him to the same place very shortly*; a thing noted by the Heathen †, but affording us Christians a most pious Meditation as we are following the body to its place of rest; for we may spend our time as we are attending this sad Solemnity in considering how certainly we all must follow this our Brother, and how shortly our turn will come to take the precedence, and such holy thoughts will help us to prepare early and strictly for it, before it come upon us, and send us home bettered and improved by every one of these occasions.

(r) Quos vide citatos ap. Goar. not. in Eucharolog. pag. 541.

(s) *Scient Sab. ei pluris & carioris suas merces Christianis sepeliendis profigari quam Diis famigandis.* Tertul. A. pol. c. 42.

(t) *Translata Episcoporum manibus & eorum feretro subicientibus.* Hieron. de Paulâ ep. 27.

(u) *Cadaver effrentes proficiscimur procedentibus sacerdotibus.* Rubric. Euchol.

p. 526. † *Præcedenti pompâ funebri, vivi sequuntur tanquam haud multo post morituri.* Al. ab Alex. l. 3. c. 7. *Hinc exequias dici auctoritat Donatus in illud Terentii — Funus interim præcedit, nos sequimur, "quasi post ipsum morituri."* Donat in Andr. Act. 1. Scen. 1.

5thly. As to the Office and order of Burial, we must note, that the ignorance and corruption of the latter Centuries had not vitiated any of the Sacred Administrations more than this of Burial, upon which the fancies of Purgatory and Prayers for the Dead had so great an influence, that most of the Forms now extant, consist of little else but impertinent and useless Petitions for the Dead, with the vain Repetition whereof they are clogged, even to nauseate a considering Man, and make the whole tedious, if not ridiculous. Our Protestant Reformers therefore, remembring S. Augustines rule, *That all this Office is designed rather for the comfort of the Living than the benefit of the Dead* (x), have justly rejected these Superstitions, and contrived this present form wholly for the Instruction, Admonition, and Comfort of the Attendants on this Solemnity; and therein have reduced this matter to its prime intention and use: I confess it is not easie to tell exactly what the Primitive form of Burial was, but this we are sure of, that the Psalms were a principal part thereof, as all the Fathers testify; and a very ancient Council saith, *The Dead shall be brought to their Grave only with singing of Psalms — for the Service of Divine Hymns alone at Christian Funerals, is sufficient to declare their hope of the Resurrection*, Concil. Tolet. III. can. 22. The Psalms therefore then were, and are now the chiefest part of this Office, and the rest is generally taken out of Holy Scripture, being such places as are most proper to this occasion; and whosoever considers it, as it is now drawn up, must needs say it is a most pious and practical Office. I confess the Ancient and Innocent commemorations of the Dead did very early begin to degenerate into Commendations of them, and some general supplications for them; but this was but young in S. Augustines days, who knows not well how to excuse such Prayers from Impertinence, and confesses they can profit none but Holy Men (y); that is, none but such as need them not, and are happy enough without them. But if that blessed Man had foreseen the sad consequences of this abused Doctrine, no doubt he would not have once pleaded for it: Had he seen (as our Fore-fathers did) this seemingly innocent Piety made use of to serve the ends of Avarice and

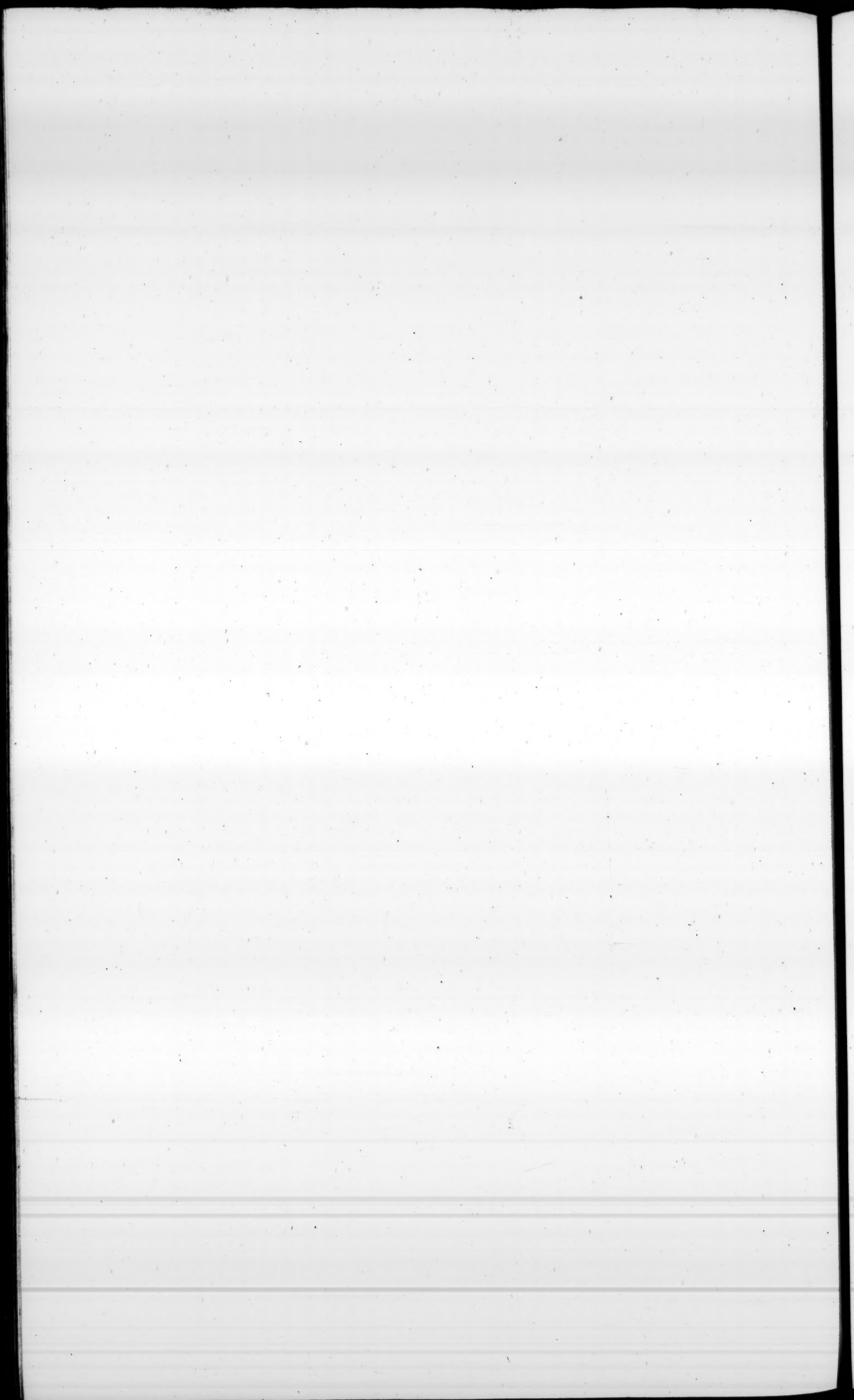
(x) *Magis vivorum solatia sunt quam subsidia mortuorum.* Aug. cur. pro mort. cap. 2.

(y) *Aug. curâ pro Mort. cap. 1.*

and Impiety, he would (no doubt) utterly have rejected it (as they have done) out of this excellent form, which contains nothing but pious and wholesom documents to the Living, nor hath it any further relation to the Dead (who is now incapable of receiving the benefit of our Prayers,) but only to declare our hopes that he shall have a joyful Resurrection; and the method in which all this is done, is represented in the following Table.

The Analysis of the Office of Burial.

This Office may be divided into three Parts, according to the several places where it is performed, viz.	I. In the Way, viz. Sentences of Scripture to excite us to	The Graces of	1. Faith: —	{ Joh. XI. 25, 26. Job XIX. 25, &c.	
			2. Patience: —	[2 Tim. VI. 7.	
			3. Thankfulness: —	[Job I. 21.	
	II. In the Church, being larger Portions of Scripture, designed	1. To elevate our Devotion by pious Meditations and Prayers on this occasion,	In the Psalms:	{ Psal. XXXIX. Psal. XC.	
		2. To inform our Understanding as to the certainty and the manner of the Resurrection:	In the Lesson:	{ 1 Corinth. XV. from ver. 20. — to the end.	
	III. At the Grave, where we are entertained with	1. The Preparatory Meditation: { Man that is born of a woman, &c.			
		2. The Solemn Interment: { For as much as it hath pleased, &c.			
		3. The Consolation annexed from [Revel. XIV. 13.			
		4. The concluding devotions, consisting of	1. General:	{ The lesser Litany. The Lords Prayer.	
			2. Particular, & suited to this occasion:	{ The first Collect. The second Collect.	
		2. The final Blessing: { The Grace of our Lord, &c.			



Partition I.

OF THE SENTENCES

Used in the Way.

SECTION I.

Of the first Sentence.

§. I. **B**Ecause the following a dear Friend to the Grave is Naturally accounted by us so sad and so afflicting an Office, the Church hath called in the aids of Religion to enable us to bear it the more easily. It was with this design, that pious Antiquity carried out their Dead with Hymns of Triumph, as Conquerors that had finished their course, and obtained their Crown of Victory (a). To this end were those Hallelujahs sung of old, as they went toward the Grave (b); which custom is yet retained in many parts of this Nation, where they divert the grief of the Friends and Mourners, by singing Psalms from the House of the Deceased to the very Gate of the Church-yard; and there our Rubric appoints the Priest to meet them Cloathed in white, which is the colour of Joy, and that in which the blessed Angels use to appear: And when the holy Man comes forth to meet us in this attire, we may very justly look upon him as an Emblem of the Holy Angels, who go out with joy to receive the Souls of the Faithful which they conduct to the Kingdom of Glory, as we do their Bodies to the House of Rest. Now what can the Priest entertain this mournful Society with more properly, than with the Gospel of Peace; for since all Scripture is written for our Learning, that we through patience and comfort of the Scriptures might have hope, *Rom. xv. 4.* whither should he go for Cordials upon so sad an occasion, but to that Store-house of Comfort, where there is a remedy for every malady? I am sure herein we do exactly follow the Primitive Pattern; for that ancient Author which bears the Name of *Dionysius Arcopagita*, thus describes the Office of the Priest on this occasion, *The Ministers read the infallible promises of our holy Resurrection, contained in the Divine Oracles, and then devoutly sing the Anthems of Holy Psalms which are on the same subject, and tend to the same purpose* (c); which is the very same with our method, who first begin with the Promises and Sentences of Scripture, and then pass to the proper Psalms. The subject of these Sentences, and the intent of them is, to teach us the three necessary Graces to be exercised at a Funeral, viz. Faith, Patience, and Thanksgiving, and these placed in the same order that they must be practised; for by Faith we gain Patience, and when Patience hath her perfect work, it will produce Thanksgiving. The two first Sentences relate to the Grace of Faith, the first being an account of the ground of our Faith, *Joh. xi. 25, 26.* the second being a precedent to direct us in the exercise thereof, *Job xix. 25, &c.* of which we will now treat in particular.

(a) Chrysost.
Hom. 4. in Ep.
ad Hebr.
(b) Hieron. ad
Eustoch. Ep. 27.
& ad Oceanum
Ep. 30.

(c) Dionys. Ec-
clesiast. Hierarchia.
c. 7.

s. II. *Job. xi. 25, 26.* I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never dye.] If we look to the original occasion of this Sentence, we shall find it was spoken at first by the blessed Jesus, as he was going towards the Grave of *Lazarus*, with intention to comfort a pious Mourner, and that alone is enough to convince us that it is exceeding proper for this place; yet we shall be more confirmed by observing, that the fitness thereof to this occasion hath recommended it to all the Christians in the World for a part of the Burial Office: It seems very probable to me, to have been used on this account as early as the days of *S. Augustine*, for in that Sermon of his, which seems to have been made at a Funeral, he plainly refers to this piece of the preceding Office, when he bids the People remember what they had lately heard out of the Gospel: *He that believeth in me, &c.* (d). Certain it is, that it was anciently read for one of the Gospels at Burial in the Western Church (e). And the Priest very often repeats it in the Greek Office, no less than twice in one Page (f). And the explication thereof will shew what reason there was for its so general use. Poor *Martha's* affection and sorrow for her Brother had almost swallowed up her Faith, and made her forget at least, if not doubt that Jesus was the Eternal Son of God; and our Passions sometimes prevail to the same excessive degree; but our Lord comforts both her and us, by setting his Omnipotence before us, and shewing us that he hath the power absolutely in himself, to raise the dead, and restore them to life, whether they be dead in a natural or spiritual sense: So that by believing in this our Omnipotent Saviour, a Sinner may be raised up from the death of Sin, and a deceased Christian from natural Death, who since he did believe in Jesus while he lived, is not to be properly accounted among the Dead now, for his Soul, his better part, is now alive (g), and this Corps which we now follow, shall live again as soon as our Lord shall call for it: Having therefore such persuasions, and such Faith, why do we so passionately bewail our Friend as one that were lost for ever? The *Brachmans* neither grieved at death, nor esteemed life, because they believed there should be another life hereafter (h). And will not their patience shame us, who believe the same thing upon infinitely surer grounds? for we have the word of Jesus and his Truth engaged for the Resurrection, and we are sure his Almighty power is able to effect it, and till we question either his Veracity or Omnipotence, we cannot reasonably grieve excessively: We that are now alive, do hope for Heaven and Immortality only by this same power, so that we seem to doubt of our own Resurrection if we question his that is deceased; and if we believe it concerning both him and our selves, we then are sure to meet again, and He is not to be lamented as one never like to be seen more. It would better become us to prepare to follow him, and to consider whether we our selves be not dead in sin, the worse kind of death; yet if so, our Lord can raise our Souls from spiritual, as well as his Body from natural death; let us therefore take off our eye from the Bier, and look up to Jesus, who, though Sin and Death stand in the way, is able to bring us both to the Life that never shall have end.

(d) *Quod au-
divimus nunc
ex Evangelio
tenere debemus,
Qui credit in
me, &c.*

Aug. Verb. Ap.
Ser. 35.

(e) *Durand. ra-
tional. l. 7. c. 35.
de offic. mor-
tuor.*

(f) *Euchologion
offic. exequ. pag.
527.*

(g) *Licet mori-
atur corpore,
vivit spiritu.
Aug. V. Ap.
Serm. 35.
Vivit quia vo-
luit vivere
parte magis.*

(h) *Καταφε-
ρῶσι δὲ Δαυ-
τὴν καὶ μετ' ὧν
ἠγέρθη τὸ
σῶμα, καὶ ὁμοῦτα
παρ' εἰναι Πα-
λίσθησαν.*
Clem. Alex.
Stromat.

The Paraphrase.

s. III. *John xi. 25, 26.* Why are you so Afflicted when you follow a Friend to the Grave; [I am the] Author of the [Resurrection,] who will restore the sense [and the life] to this Corps again, [saith the Lord] Jesus in his holy Gospel; so that [He that believeth in me,] and is my faithful Servant while he liveth, [though he were dead,] as this Person is, and all of us must be, [yet shall he live] and be raised to life again at the last day; nay, he is not to be accounted dead now, because his Soul still liveth, and his Body shall be united unto it again: [And] for you that survive, I assure you, that [whosoever liveth] in my fear now, [and believeth in me,] I can and will restore

restore him, such an one [shall never dye] eternally; therefore cease your Mourning and Complaints, and rest satisfied in my Power, my Truth, and my Mercy.

SECTION II.

Of the second Sentence.

S.I. **J**OB xix.25,26,27.] I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and though after my skin, Worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and my eyes shall behold, and not another.] The Book of Job contains so many lively descriptions of the miseries of humane life, and the felicity of a Religious and Holy death, that it hath been anciently esteemed of special use in this Office; and the Western Church of old had nine several Lessons at Burial from hence (i), beginning at Job vii.16. *Let me alone, for my days are vanity, &c.* And this very Sentence is there reckoned the eighth Lesson (k). And it is doubtless the most proper to this occasion of all the rest, as being a noble example of the exercise of that Faith which was prescribed in the former Verse; 'tis very wonderful that Job, who lived among the Gentiles so long before our Saviours rising again, should have so clear a notion of his own Resurrection; and it will be our Infamy if we (who know that Jesus is risen) shall believe this Article in a less degree than he did (l). I confess our last Translation hath been so nicely scrupulous to express the Letter of the present obscure Hebrew Text, that they have rendered the place more intricate, if not more obnoxious to such Mens Criticisms, who would evade this plain Testimony of the Resurrection, than it was before: And had we let the old Translation stand, which our first Reformers placed here, it had been more agreeable to all ancient and received Versions, to the sense of the holy Fathers, and to that occasion to which it is here applied; for thus it was before, "I know that my Redeemer liveth, and that I shall rise out of the Earth in the last day, and shall be covered again with my skin, and shall see God in my flesh; yea, I myself shall behold him, not with other, but with these same eyes (m). Thus the Fathers read it, and accordingly expound it of a particular Resurrection of this body, which Catholick Doctrine S. Chrysostom saith, we are taught from this place (n). In like manner S. Hierom (o), S. Augustine (p), S. Gregory (q), do interpret this Verse: In which sense it is an admirable Cordial to all that mourn for the loss of Friends, viz. To believe with holy Job, that the very same Person shall live again, and (which was the Faith of the Primitive Doctors) with the same form and figure, lineaments and features, so as to be known by their former Friends (r), even as the Parable represents Dives knowing Lazarus, and the certain History of the Gospel assures us, that Jesus was known to his Disciples after his Resurrection; and the Saints that arose then, were known by their proper features. And (as a very excellent and ancient Author argues) this shews the infinite power of God in preserving every ones form intire, and justifies the equity of his proceeding in the last Judgment, in that he raiseth the old body, but doth not create a new one (s): And I may add, that this perswasion of meeting and knowing our Friends again, will support us mightily, while Death makes a separation between us for a little space. We have indeed lost a Friend, he is dead, but Jesus that hath Redeemed him and us from Death, is yet alive, and shall raise us all out of the dust; we lose

(i) Durand. rational. l. 7. offic. Mortuor. cap. 35. Manual. Sarisb. fol. 91. (k) Man. Sarisb. fol. 96.

(l) S. Gregor. expof. Mor. lib. Job. l. 14. c. 33.

(m) Ita Vulg. Lat. & ita ferè LXX.

(n) Δύμα δὲ ἐν τῷ δυνάμει δὲ ἐκκλησιαστικῶν, ὅτι τὸ σῶμα τὸ τῶς περὶ αὐτὸ μὲς ὑπάρχειν αὐτὸ σωμαίνεταί.

Chrysost. in Job.

(o) Hieron. in loc. Tom. 8.

(p) Aug. de Civ. Dei 22.

29. & Serm. 2. de Nat. Dom.

(q) Greg. expof. mor. l. 14. c. 33.

(r) Fultus vigor & color item

Qui modò vivit erit, nec me vel dente vel ungue
(s) Resp. ad Quæst. Orthod. quæst. 60. ap. Just. Mart.

Fraudatum revomet patefacti fossa sepulchri. Prudent. Apotheof.

the

the sight of him for a season, but the time will come when he and we both shall see God and our Blessed Saviour; yea, shall know and see each other with these very Eyes. And if we have this Faith, we cannot be much dejected.

The Paraphrase.

s. II. **J**OB xix. 25, &c. I will neither faint under my present trouble, nor fear Death it self, because [I know,] and firmly believe [that my Redeemer liveth,] and is able to deliver me, and raise me, and all his Servants from the Grave: Although he be now in Heaven, I am sure that he will come again, [And that he shall stand] up to vindicate the cause of his Saints [at the latter day,] and shall be seen by me and all Men [upon the Earth] after our Resurrection: [And though after] I have put off [my skin,] and laid down this garment of flesh, [Worms] shall feed on me, and [destroy this body] by reducing it to dust again; [yet] shall it be so perfectly restored, that [in my flesh] even in the same Body I now have [shall I see God] my Saviour coming to Judgment, [whom I shall see for my self] in mine own person, [and mine eyes] being renewed and repaired, [shall behold] my dear Saviour himself, [and not another,] and then shall I meet and rejoyce with all my pious deceased Friends again.

SECTION III.

Of the third Sentence.

s. I. **I** Tim. vi. 7. **W**E brought nothing into this World, and it is certain we can carry nothing out.] The next Grace to be exercised at this time, is Patience, which is most violently assaulted by carnal and low considerations. When we think of their gain in another World, we are calm; but when we reflect on our own loss in being deprived of them, or descend lower (as weaker minds do) to meditate upon all the comforts of this World, which they have left behind them; these things make our Passions furious: But this saying will cure both these diseases; for admit we have lost a dear, hopeful, loving, or useful Friend, what then? We brought no Friends with us into this World, nor can we carry them out from hence; they were given us by God, who can raise up others, and they are taken away by him, one by one, the better to prepare us for our own approaching death, when we must part with all at once; and what great matter is it for him to have his Band or Hat pulled off, who is shortly to put off all his Cloaths and go to Bed (t)? We ought rather to bless the Giver for the time we have enjoyed them, than to murmur that by taking them, he warns us of our own dissolution. As for the things which this our deceased Friend hath left behind, who is now going naked to his Grave, alas, he goes but as he came; so the wise Man notes, *As he came forth of his Mothers Womb, naked shall he return, to go as he came, and shall take nothing of his labour which he may carry away in his hand, Eccles. v. 15.* And David affirms of the greatest and richest, *He shall carry nothing away with him when he dieth, neither shall his Pomp follow him, Psal. xlix. 17.* The famous *Saladine*, after he had Conquered the East, proclaimed he had nothing left to carry with him, but one poor Shirt. And the Voluptuous *Persian* Emperour writ upon his Tomb-stone, that he had no more but what he had used while he was here. We brought neither Garments nor Wealth with us into the World (u), what we had we got here, and they were only useful while we stayed; what wonder then

(t) *Servus Domini non nimium contristatur iis rebus vivens reliquit, quos fuerat cito moriens relikturus.* Aug. de Civ. Dei, lib. 1. c. 10. see Job i. 21.
(u) *Neque enim cum vestimentis nascimur—nudos fudit in lucem—nudos recepit terra.* Ambros. N. both. cap. 1. *Divitiæ hic acquiruntur, hic relinquuntur.* id. ib. c. 6.

then if we leave them all behind us? While we were to act our part on the Stage of this World, God gave us suitable habits, and shall we think it strange that the Actors be undrest when their Parts are fully done? *Whatever lies about us, is but the furniture of our Inn, we are to go further, and Nature strips us when we return, as well as when we entered; we must carry out no more than we brought in.* They have left nothing (as the same Seneca observes) that was essential to them, or that they have need of in their estate; and though they leave their body here, yet that they had from hence, and themselves are returned to God from whom they had their Original. I might add, that the consideration how naked Nature strips us of all worldly things at our death, might teach us moderation in our pursuit of these objects, as well as Patience, for here is a Scripture and an Example both to assure us it is a great Vanity to pursue Riches or Honours too violently, in regard we must leave all behind us very shortly.

† Senec. Epist.
104.

The Paraphrase.

s. II. **W**HY do we wonder or grieve, that we our selves, or others, are stript of our Earthly enjoyments, [*we brought nothing into this world*] with us, but were born naked; what we have, God gave us it only for our use here, [*and it is certain,*] he will take it away again when our Journey is at an end, so that [*we can carry*] neither Riches, Honours, Friends, nor [*nothing*] else of our enjoyments [*out*] again when we dye. It must be our lot as well as his, who now goes before us, and therefore let us not repine for him, or for our selves, but submit to the wise decrees of Heaven, and prepare to part with all when death comes.

SECTION IV.

Of the fourth Sentence.

s. I. Job i. **T**HE Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord. It is not enough for the Faith of a Christian to produce no more but barely Patience in these losses, for they must be thankful also: *In every thing (saith S. Paul) give thanks, 1 Thess. v. 8. even in afflictions, because (as the Apostle adds there) this is the will of God in Christ Jesus concerning you;* which excellent consideration, (*viz. that whatever happens to us, comes by the will of God, who in Jesus Christ always wills what is best for us*) being well digested, will teach us, with holy Job here, to give thanks to him in those which we account the saddest dispensations: That blessed Man had a sadder loss than we have; and yet perceiving the Hand of God in it, he heartily gives him thanks. 'Tis the property of grief, so to possess our minds with the sense of our present loss, as to make us forgetful of, and ungrateful for the mercies we had before (x). But let us with this blessed Sufferer reflect upon the Author of this comfort that is now taken from us, be it a Father or Mother, a Husband or Wife, a Son or a Daughter, a Sister or Brother, a Patron or a Friend, we received them from God at first, and thus long we have enjoyed them by his gift, and do we forget all the comfort we have had in them? do we overlook all the time we have enjoyed them? Is there no thanks due to God for that? When S. Ambrose lost his dear Brother, he thus checks his excessive Passion; *'Tis true, I ought rather to rejoyce that I had such a Brother, than complain that I have lost him; for the first was Gods free gift, the second is but Natures debt (y).* His giving them was an act of his bounty, and he

(x) Plerique
non computant
quanta percep-
erint, quantum-
eius gaudii sunt,
hoc habet inter
cetera mala
dolor quoddam
ingratus est.
Senec. ep. 99.
(y) Ambros.
orat. in obit.
Satyri fratris.

(z) Philo lib.
de Cherub.
edit. Parif.
p. 128.

he gave us what was not ours; his taking them away, is no more than Justice, for he doth but recal his own, which was only lent us for a time: And to be extremely grieved at this, argues we have forgot they were Gods gifts, and took our selves to be the Proprietors in them. Whereas good Men (saith Philo) *having the use of these things, look upon them as rightly belonging to God, and so they consider beforehand, that it is lawful for the Lord to demand his own again whenever he pleaseth, and by this means the loss of them is born much more easily (z).* And truly if we forget his goodness, the great Lord and lender of all things may justly take some of his gifts from us, to check our mistake, and convince us he is the true owner of them; so that we must beware that our impatience for the loss of one Friend do not provoke him to take more; and the best way to keep what remains, is to praise him for the mercy we had in that which is now gone while we did enjoy it. I confess we cannot sincerely praise him while our mind is disturbed with unreasonable Passions, but we must clear our minds from these, and wisely consider it was the act of a just and gracious God, to whom we were obliged for the time it was continued to us, and then we may heartily give thanks.

The Paraphrase.

II I Have indeed a mighty sorrow seizes on me, by thinking how great a loss I sustain, in being deprived of this comfort: But I will consider [the Lord gave] it freely to me, and he let it continue with me thus long to my great satisfaction and advantage; [And the Lord,] whose own it was, he now [hath taken away] this Blessing from me, which is but restored to the right owner, and will be happier with him than me. Can I therefore complain of any hard measure? Oh no! I will rather praise him for the comfort I have had, and say, [Blessed be the Name of the Lord] for this, as well as all his other Dispensations.

Parti-

Partition II.

OF THE

P S A L M S

AND

LESSON

Used in the Church.

SECTION I.

Of the XXXIX. Psalm.

§.I.

Although at the first glance, joy may seem very unsuitable to a Funeral pile; yet upon maturer consideration, we shall see fit to retract that censure. The wiser sort of Heathens were wont to bury their dead with great expression of Joy, and to lament those that were newly Born, since the one was coming into a miserable World, which the other was freed from (a). When one of the *Indian* Philosophers dies, the Survivors lament themselves, who must stay behind in this life, but celebrate his happiness as being now become Immortal (b); the like also is related of the *Thracians* (c). The *Marsilians* made a Feast to all the Friends on this occasion, which they learned from the *Athenians* (d), and these took it from the *Jews*, among whom these Funeral feasts (e) had their first Original, which are yet in use in the Northern parts of this Nation. But the most usual expression of Joy and Thanksgiving among Christians was by singing of Psalms and Hymns, a custom used even from the first Ages (f), and mentioned frequently by *S. Hierom* (g), by *S. Chrysostom* (h), and many others; yea, *S. Hierom* affirms that this usage arose from Primitive Tradition (i); which is very likely, if we consider how generally it hath been observed. In the Greek Rubric, *When they come into the Church, the body being set down in the lower end thereof, let them begin to sing the xci. Psalm* (k), and a little after, at the end of every Verse, let them say, *Alleluja*. The like use of singing of Psalms (l) there is also in the Latin Church, who appoint the Cxiv. and Cxv. Psalms (which are part of the great *Hallelujah*) the xxv. also, and divers others to be sung in this Office. And *Balsamon* not only notes it as the general custom, but pretends to give the reason thereof; *For now* (saith he) *we do celebrate the Extremities of the dead, not with sorrow, but with gladness and mirth, giving thanks to God, who hath granted this person to die in the right Faith, and that we have now liberty to bury our Dead openly, and not as in times of Persecution* (m). In compliance with this ancient and universal custom, we have Psalms prescribed also, which by a more particular inspection will be found as agreeable to this Solemnity, as any that have place in the best Offices of this kind now extant in the world.

plorum in sublimi quætebat Alleluja. Hieron. de mort. Fabiole. (h) Οὐ δὲ τὸ πένθος; ἢ δὲ τὸ πάλαιον; πάντα χαίροντες οὖν. Chrysost. in ep. Hebr. Hom. 4. (i) Hymnos quoque & Psalmos de Christianâ traditione decantans. Anton. in fun. Paul. Frem. ap. Hieron. T. I. p. 318. (k) Eucholog. offic. exeq. p. 526. (l) Manual Sarisb. fol. 111. (m) Balsamon in Concil. Carthag. can. 106. ap. Bevereg. T. I. p. 640.

Z

§.II. The

(a) Ἐχρῶ
γὰρ ἡμᾶς σὺ λ-
λοζον ποιμῆ-
νους,

Τὸν οὖν
σπλῶν εἰς ὅ-

ἐρχεται καὶ
τὸν δὲ αὐ-

δανόντα ἡ πό-

νων πένουμέ-

νον

καὶ ἐρντας,

εὐφημῶντας,

ἐκπύμπην δὲ

μων. Eunip.

(b) Porphy. de

abst. l. 4. §. 18.

(c) Polyd. Virg.

de invent. l. 6.

c. 10.

(d) Hieron Com.

ad Jerem. 16.

(e) Jerem. xvi. 5.

& Joseph. Bell.

Juda. l. 2. c. 1.

(f) Dionys. Ec-

clesiast. c. 7.

(g) Sonabant

Psalmi, & au-

ratæ testæ Tem-

(n) 2. Sam.
xviii. 33. &
chap. xix. 5.

(o) Strength
for Sons. Gen.
xlix. 3. Job
xviii. 12. ubi.
Hebr. robur
ejus, at Chald.
Primogenitus
ejus erit fame-
licus. Psal.
lxxxviii. 62.
[Power] i. e.
their Sons.
[Beauty] i. e.
their Daughters.
(p) Παιδες ἑ-
γυνα δούλων.
Eurip.
Non legiones,
non classes
aquæ firma
Imperii muni-
menta, quàm
numerus libero-
rum. Tacitus.

§. II. The first of these is the xxxix. Psalm, composed by holy *David* in some great affliction, as all grant; but none (that I find) hath observed the particular occasion thereof, which I have good reason to believe was the death of his beloved *Absalom*, for whom, no doubt, he writ this Funeral Elegy, after that *Joab* had so bitterly reproached him for the public expressions of his grief (n), which made *David* begin the Psalm with resolving to watch his words and passions more narrowly hereafter, and to stifle that grief which his natural affection excited, before such ungodly and obdurate Persons as *Joab* was, who would be sure to misinterpret it, ver. 1, 2, 3. and that he would ease his mind by secret Meditations and prayers, ver. 4. His praying for a due preparation for his own death, refers to *Absoloms* sudden death, ver. 5. His blaming his own care to get a large Empire, and leave it with great Riches to his Successor, evidently respects the loss of his designed Heir, ver. 7. The rebuke of the Foolish, ver. 9. was the malicious use which *Joab*, and such as had no regard to Gods wise dispensation, did make of this affliction. The fading of Beauty when death comes, ver. 12. most plainly refers to *Absoloms* goodly features, wherein he excelled all *Israel*, 2 Sam. xiv. 25. And lastly, the recovering of his strength, ver. 15. is not to be understood of being restored from Sickness, as many mistake, but the recovering the strength of his Family, now fore weakned in the loss of *Amnon* and *Absalom*, the two principal of his Sons, which are in Scripture called the strength of their Parents (o). And other Authors do justify the phrase (p), which also is used in this very particular, 2 Sam. iii. 1. where *David*s House is said to wax stronger upon the Birth of his Children, there reckoned up as the strength of his House. Now as this plainly manifests the literal meaning of this Psalm (not so easily understood without this account of the occasion thereof) so it shews how fitly it was chosen for this place, to direct and comfort those who mourn (as *David* did) for the loss of them that were dear unto them, teaching them to check all loud and boisterous complaints, and to turn them into devout Prayers and Meditations: The design at first was to attend a Funeral, and so it is used still. The parts of the whole Psalm are two, viz. First, *David*s deportment before Men upon so great a loss, ver. 1, 2, 3, 4. Secondly, His demeanour towards God, ver. 5. — to the end. In the First part we have 1st, His Resolution to beware his Passion occasion not evil Men to mis-interpret him or blaspheme God, ver. 1, 2. 2dly, His practice suitable thereunto. ver. 3, 4. in suppressing all his grief by silence. In the second part is shewed how his sorrow got vent, viz. By easing his oppressed soul to God in five devout Petitions, each of which is joyned with a proper Meditation. Petition I. For a due preparation to his own death, ver. 5. Joyned with a threefold Meditation, 1st, Of the shortness of our Life, ver. 6. 2dly, Of the uncertainty of all our acquisitions here, ver. 7. 3dly, Of the prudence of relying only upon God, ver. 8. Petition II. For the Pardon of sin, the cause of all these evils; joyned with a Meditation of the reasonableness of Patience, when we are justly chastised for it, ver. 9, 10. Petit. III. For a cessation of Judgments, ver. 11. followed by a Meditation of our frailty and disability to contend with the Almighty, ver. 12. Petit. IV. For the Divine pity in his distress, ver. 13. with a Meditation annexed of his being but a Stranger on Earth, and one that was travelling toward Heaven as his home, ver. 14. Petit. V. For the continuance of his Life a while, till he had settled the affairs of his Family, sadly disordered by these unexpected losses, ver. 15. which being so plain and so pertinent, it will only be needfull now, by a practical Paraphrase to direct the Reader how to apply it to his own circumstances at this time.

The

The Paraphrase of the XXXIX. Psalm.

s. III. **P***Sal. xxxix. ver. 1.* Considering how apt all Men are in extream grief, to let fall rash words tending to the dishonour of God, and the offence of Man, [**I said**] in my heart, and have resolved that [**I will take heed to my ways,**] and watch so narrowly against all Impatience, now that this grievous Affliction is come upon me, [**that I offend not**] either God or Man [**with my tongue** (q).] I will beware of murmuring, or accusing the Divine Providence, of despair as to my own, or envy as to my Neighbours Estate, into some of which evils my tongue would easily slip in this excessive sorrow, if I did not strictly guard it.

Ver. 2. I know the Tongue is an unruly evil, and therefore is to be confined and chained down, as it were some fierce and ungovernable Beast, so that [**I will keep**] in my words, and refrain my mouth from outrageous and passionate expressions [**as it were**] some furious Horse (r) that is curbed and reined in [**with a Bridle.**] And this strict care I will have especially [**while the ungodly**] the carnal, and ignorant Man, who considers nothing but the things of this life, [**is in my sight,**] for such an one will certainly misinterpret my complaints, as if I accused God, or repented me of my former Piety, or found no succour from Heaven, nor a good Conscience in this distress: And thus my impatience might be the occasion of his Blasphemy.

Ver. 3. To prevent which evil, my practice was answerable to my Resolution; for though my sorrow on this sad occasion was exceeding great, yet [**I held my tongue**] in public, [**and said nothing**] by way of repining, murmuring or complaint: Yea, so fearful was I, that my Passion should transport me into any evil speeches, that [**I kept silence**] and wholly abstained, [**yea, even from good words** (s),] not knowing but that mischievous persons might misconstrue what was said in order to the clearing the honour of God and Religion, or to the Apologizing for my self (t). [**But it was**] I confess an encrease of [**pain and grief to me**] thus to smother my trouble, so as not to dare to vent it in speaking things pious and necessary, just and proper to the occasion.

Ver. 4. For it would have been some mitigation of my anguish, if I might have eased my oppressed mind with sighs and tears (u), with the most humble complaints and lamentations: But being forced to suppress my sorrow [**my heart was hot within me** †.] and I thought more deeply of my inexpressible loss, and the sadness of my present circumstances; [**and while I was thus musing**] and striving to conceal my Passion [**the fire kindled**] and brake forth, so that being able to hold no longer, I turned towards God my sole comfort, resolving my grief should vent it self only in devout Prayers and holy Meditations directed and presented to him; [**and at the last**] having retired from the company of men that do not pity, or cannot help us, and applying my self to God, [**I spake with my tongue**] this following Elegy to allay my sorrow.

Ver. 5. How suddenly are many younger and stronger than my self snatcht away, oftentimes before they expected their death, or were prepared for it; wherefore, O [**Lord, let me**] so consider these examples of mortality, that I may [**know my end**] cannot be far off, [**and the number of my days**] cannot be many, so that I had more need to spend my little period in preparing for my own dissolution, than in fruitless bewailing those that are gone a while before me; for thou hast given me this and other instances [**that I may be certified**] how near my death is, rather than deceive my self in counting [**how long I have to live;**] and upon the false hopes of that, be seized upon before I am prepared.

(q) Si hoc cavet Propheta, tu non carves?

si hoc metuit in quo gratia Dei loquebatur, tu non metuis?

Ambros. in loc.

(r) Metaphora à jumentis ferocioribus.

Jun. & Tiern. vid. Psal. xxxii. 10.

Homo domat feram, & non domat linguam?

Aug. de Verb.

Dom. Ser. 4.

Αἰὲν ἔσθ' ἡ ἀμείνων καὶ ὁ θεὸς ὡς οὐκ ἔστιν ἄλλος.

ap. Clem. Alex.

(s) Dum nimis

irreo ne loquar

al. quia mala,

tacui omnia

bona. Aug. in loc.

(t) Silui à bonis, quia bona

conscientia non

eget defensione

Verberum, quae

suo nixa est

testimonio.

Ambr. in loc.

(u) — Est quaedam flere voluptas:

Expletur lachrymis egeritque dolor.

Ovid. Trist. 4. 3.

† Strangulat inclusus dolor

atque cor astringit,

Cogitur & vires multipli-

care suas. id.

ibid. 5. 1.

Magis exurunt quos secreta la-

cerant curae.

Senec. Agam.

(x) *Alcunius*
hinc colligit,
quod tempus
nostrum in digi-
tos nostros legi
posset, usque
enim ad me-
dium ascendunt
digni, ad mini-
mum autem de-
scendunt.

(y) *Vulg. Lat.*
Palmares fecisti
Dies meos.

(z) *Ts dvδρω-
mvs stw o μev
χρὸν & σινυ.*
Marc. Anton. l. 2. §. 17. (a) *Quod etatem vocamus humanam, compara immenso, videbis quàm exiguum*
fit. Sen. ep. 99. (b) *Fata enim seria non servant. id. ep. 63. Senibus mors in januis est, juvenibus in insidiis. Bern. de*
convers. c. 14. (c) *Hebr. eleganter, Omnis Adam, totus Abel.*

Ver. 6. And truly no large nor difficult measure is necessary to find out the length of my life; I may read it on my fingers ends (x), and mete it out with the breadth of my hand (y); for [behold thou hast made my days] so very short, that they are but [as it were a span long (z)], if they should last to the full term that thou hast allowed for humane life; [and mine age], who have already lived longer than many, [is nothing in respect of thee], who art infinite and everlasting; it seems but a little moment to thy Eternity (a). [And verily] if I were younger or stronger, it were not too soon to begin this preparation for a change, since [every man living] of what age, temper, or condition soever he be (b), [is altogether Vanity (c)], being liable to so many sicknesses, hurts and dangers, at all times, and in all places, that he is no where safe, nor sure to live one minute; and therefore old and young, weak and strong, high and low, should immediately prepare themselves for Death, against which they have no shelter nor security.

(d) *Aquil. Kā-
ra d'uois, scil.*
*scut musceta, ha-
bitant in fora-
mine, vel in*
*specu ut Chal-
bes populi. Vide*
Full. Miscel. l.
3. c. 14.

(e) *Pythagoras*
scil. & Plato.
**Αντεν &
σπλαιον τον
κρσμον απ-
σιναντο.*

Porphyr. antro
Nymph. 254.

(f) *Dic cui*
thesaurizas?
mibi inquis? *Hoc audes dicere moriturus? Filiis meis inquis; Hoc audes dicere de morituris? &c. apud Aug. Temp.*
Serm. 50.

Ver. 7. And what is there so worthy of our care in this miserable world, as to prepare betimes for a better state; [for Man] doth here dwell in a mean and obscure condition (d), which the Ancients compared to a dark and shady pit (e), wherein there is nothing worth the taking much pains about; and while he cherisheth himself with hopes of his own life, he [walketh in a vain shadow], which like that of *Jonah's* Gourd, may fail him ere the next morning: Or if he pretend he takes care for his Children and Posterity, alas [he disquieteth himself in vain] on that account also; for though with infinite study, pains, and pinching, [he heapeth up riches] for his beloved Heirs, and with sweat and toil plants these fruits of Wealth and Honours, he knows not who may succeed him, [and cannot tell who shall gather them], his own Children, or Strangers (f): For his Heirs may die before him, his Wife or Daughter may convey all to an unknown Family; an unjust Guardian, an Enemy, or a sad accident may deprive them of all if they do survive. Why then do we neglect to lay up certain treasures for our selves in Heaven, while we are so vainly busy in laying up uncertain treasures for others here on Earth, who perhaps never may enjoy them?

Ver. 8. I am now deprived of a very dear, near, or useful Friend, whom I hoped long to enjoy to my great comfort and advantage: [And now] that death hath cut off all my expectations, O [Lord what is] there in this world that I can place [my hope] upon, but it will deceive me (g), since Old and Young, Rich and Poor, are all so frail, and do so sadly disappoint us, and suddenly leave us full of sorrow and discontent: [truly my hope is] never more to be fixed, neither on my self (h) or any mortal Man; but I will place it [even in thee] my God, who art ever the same, and never failest them that put their trust in thee, thou shalt be my only confidence and stay hereafter.

Ver. 9. And since thou art now my only hope and succour, I beseech thee lay not too many of these sad Chastisements upon me. I confess my sins have deserved this present Calamity, and more of the like kind, nor while they remain unpardoned can I expect to be free: Wherefore, O Lord [deliver me from] the guilt and punishment of [all my offences (i)] as well those that caused this affliction, as all the rest of my transgressions, [and make me not] by any more of these Judgments, liable to become a scorn and [a rebuke to the foolish] carnal Men, who (not considering the reasons of thy correcting thine own Children, and valuing no happiness but that of this world) will conclude presently thou hatest me, if thou proceedest in this method against me, and perhaps deride me for trusting in thee.

Ver. 10.

(g) *Sunt infideli*
quedam refu-
gia, ad quae
cum quis ausu-
gerit, magis in-
firmitur quàm
confirmatur.

Aug. in Psal. 45.
(h) Ergo nec in
te, quia tu
Homo es. Aug.

Temp. Ser. 94.
(i) Non solum
ab eis sed ab
omnibus. Aug.
in loc.

Ver. 10. Though I was as sensible of the loss of my dear Friends as any could be, yet for fear of this, I concealed my secret anguish, yea, [I became] as mute, as if I had been [dumb, and opened not my mouth] to speak one complaining word, lest my passion should have caused thy Sacred Name to be dishonoured, or thy Righteous Providences to be misconstrued. The Wicked discern not thy hand in these things, which makes them so apt to Blaspheme; but I could no way impeach this severity, [for] I knew [it was thy doing], and therefore was sure it was wisely and justly done; yet because evil Men would not so apprehend it, I was willing to suffer the greatest pain by hiding my sorrow, rather than that thou shouldst sustain the least dishonour by my complaining.

Ver. 11. But though I will not, nor dare not publish my trouble to Men who may pervert my expressions, yet I may safely pour out my Soul to thee, O Lord, to whom I may declare my misery, and of whom I may beg relief; be pleased to [take] this sad Calamity from me and mine that survive: I receive it indeed as [thy Plague] and the stripes thou givest me for my sins; but since I now repent of them, O take it [away from me] as well as from my Family, Friends, and Relations, that no more of us may die by this dreadful stroke as yet, for [I am even] almost ruined, and [consumed by means] of this one blow [of thy heavy hand], one touch whereof is enough to dash such a frail Creature as I am to nothing.

Ver. 12. Alas we cannot endure such strokes, as may be seen in this Party lately fair, fresh, and strong, now cold and pale, without either breath or motion; for [when thou with] such sharp kind of [rebukes], as the stroke of Death is, [dost chasten Man] though never so justly, even [for Sin], the gate at which death did first enter; He can no more abide the shock, than the Pitcher the stroke of a mighty Iron hammer (k); for on a sudden [thou makest his beauty] vigour and strength [to consume away], and he becomes a lifeless Carcase, a clod of heavy clay, [like as it were a Moth], which by eating and [fretting a Garment] spoils all the glory and comeliness of it; such is he that is now gone, and such shall we all be when thou layest thy hand on us. [Every Man therefore] being so soon and so easily destroyed and brought to nothing, [is but Vanity], unfit to contend with thy Omnipotence, and obliged by all means to submit humbly to thee, and make his peace early with thee.

Ver. 13. Which prudent course I resolve to take, even to make my supplication to thy Majesty, and beg my life may be a while continued through thy mercy. [Hear my Prayer, O Lord] which I make upon this account; with thine Eyes behold my misery, [and with thine Ears] hear my importunity, and [consider my calling] on thee in my distress: Hide not thy Face from my complaint, and [hold not thy peace at my tears] which I shed on this sad occasion, and let not my short life be made shorter by thy Wrath, or more uncomfortable by thy displeasure.

Ver. 14. I beg this, not that I expect all my portion of happiness in this miserable life, [for I am a Stranger] here upon Earth, that am only travelling through this world (l), nor can I be at home [with thee] my Father, until I come to Heaven. I look not on this as my abiding place, being but a Pilgrim [and a Sojourner] in my passage to my Heavenly Country, even as Abraham, Isaac, and Jacob, with the rest of thy Saints; and [as all my Fathers were] who are now gone from hence, but while they lived here, they esteemed themselves but only as Pilgrims passing to a better place: So that if I meet with trouble by the way, I am not to abide it long; and when I come to my blessed home, in thy Kingdom, I shall forget it all; on this account therefore I might well be patient under the greatest losses.

habitatores, peccatores intelliguntur. Hieron. O N BIC — ξενε ἀνθρώπων. Marc. Anton. l. 2. §. 17.

(k) Isa. xlv. 9.
Xύτες εἰς πῦρ.
τεγν. Prov.
Græc.

(l) Gen. xlvii.
9. 2 Cor. v. 6, 7.
8. Heb. xi. 13.
1 Pet. ii. 11.
Incolatus dic-
tur Sanctorum
vita. Aug. in
Gen. qu. 156.
Sancti non ha-
bitatores sed—
peregrini;
ubique terræ

Ver. 15:

(m) Τέτον τῶ
 πρῶτον πάν τὸ
 συντελεσθέν
 τῶν, καὶ ἀνακα-
 σίας τῶν τοῦ
 χαίρει. Plut.
 Sympos.

Ver. 15. But since my own stay will be so short, and one great comfort against Mortality, is to leave Posterity behind me to continue my Name and Family here, which all Men naturally desire (m); [O spare me], and let me live [a little] longer here, even till those breaches which death hath made in my House and Family, be made up, [that I may recover my strength] in Children, Friends, and Relations, and in some measure recruit my late losses [before I go] by death away from [hence], for then I shall take a final leave of this world, [and be no more seen] by any mortal Man, and if I leave none behind me, not only my Person, but my Memorial would be obliterated by this Mortality.

(n) In hoc
 Officio omnia
 laudis cantica
 subicimus—
 nec Gloria Pa-
 tri ad respon-
 soria vel in fine
 Psalmorum—
 dicimus. Du-
 rand. Ration.

§. IV. As well this as the other Psalm is concluded with that ancient and excellent Hymn, *Gloria Patri*, of which having spoken before, we are only here to note, that the Church of *England* doth not herein follow the Roman Church, who very absurdly did reject this Hymn, as being too joyful for this Solemnity (n), whereas we have proved the ancient Christians did bury the Faithful with all possible demonstrations of joy; and therefore with the Greek Church (o), and indeed with the Primitive, we do express our gratitude and our joy in this Eucharistical conclusion of the Psalms, as being well assured of the Resurrection, and the happiness that shall follow to all that depart hence in the Lord.

l. 7. c. 35. (o) *Gloria Patri* habetur in offic. exequ. apud Eucholog. pag. 526.

SECTION II.

Of the xc. Psalm.

S.I. **T**HE former Psalm seems to be chosen by the Church to allay the excessive grief of the Relations and near Friends of the Deceased, whereas this is proper for all that attend on these Solemnities. Every Man is not expected to weep at a Funeral, because all are not particularly concerned in the loss; but every Man ought to be serious, and all of us are obliged not only by the bond of Christianity, but by that of common Humanity, when one of our own kind, one of our fellow-Christians dies, to consider our own lot (p), and to apply this present instance of Mortality to our own peculiar condition. And to do this, we may be fairly assisted by the present Psalm, which will appear very necessary to those who shall consider how generally Men are unconcerned at a Neighbours Funeral (q); how Unchristianly, nay, how Brutishly they spend that time (which might and ought to be laid out in applying this fresh example to themselves) in vain and most impertinent discourse, without any indication of their fear of God, their affection to their Neighbour, or their sense of their own approaching dissolution. Let such observe how holy Moses (the Author of this Psalm, as the Title shews) was affected when he beheld even Sinners die on every side of him; for this is also a Funeral Elegy composed upon the death of that vast multitude, who for their murmuring and infidelity, were sentenced to leave their Carcasses in the Wilderness (r), and accordingly by little and little, did all waste away before they came into Canaan: Whereupon the holy Prophet breaks forth into these Religious Meditations and Prayers, not accusing the Divine Providence, but applying all to the best advantage in a most pious manner; shewing us withal, what thoughts we ought to entertain when we have the prospect of a Funeral before our eyes. And that we may use it to this end, let us observe the method of this Psalm, which contains two parts, 1. Pious Meditations. 2. Fervent Prayer. 1. The Meditations are concerning two points. First, The excellency of God: 1st, As to his Providence. ver. 1. 2dly, As to his Eternity, ver. 2. 3dly, As to his Power over us, both as to our Death, ver. 3. and our Resurrection, ver. 3, 4. Secondly, The frailty of Man, both as to his Body and Mind; 1st, His Body, and that both when God chastises him, of which here are noted the effects of such chastisement, ver. 5, 6, 7. and the cause, ver. 8, 9. and when God lets him alone to his full time, ver. 10. 2dly. The frailty of Man, as to his mind, shewed in his not fearing and striving to prevent this, ver. 11. 2. The second part of the Psalm is Prayer. 1st, For Spiritual Grace, to teach us to make a right use of our frailty, ver. 12. 2dly, For Temporal Prosperity, both in removing the Evil from us, ver. 13, 14, 15. and also in restoring good things unto us, ver. 16, 17. all which will be more fully explained by the following Paraphrase.

The Paraphrase of the XC. Psalm.

S.II. **P**salms xc. ver. 1. When our Neighbours are taken away by death, we cannot but have some reflexions upon our own danger, who are as frail as they; but in this fear to whom should we flee for succour, but unto thee? for O [Lord, thou hast been our Refuge] and House of defence in all the changes of this mortal Life; thou didst protect our Fathers, dost defend us, and wilt preserve our Posterity (s) [from one Generation] which goeth [to another] which cometh after and succeedeth (t); we ever have, and always will rely on thee, for though we are daily changing, thou art still the same.

Ver. 2.

(p) *Cuius potest accidere quod cuiquam potest.* Pub. Syr. *Oux est ei-περ ζωη, τὸν ἑλεος.* Menand. (q) *Alienis non admonemur casibus, illos esse communes: tot præter domum nostram ducuntur exequiæ, & de morte non cogitamus.* Senec. ad Marc. cap. 9. (r) *Oratio, quam oravit Moses cum peccasset Israel in deserto.* Chal. Par. vid. Jun & Tremel. & D. Hammond.

(s) *Et in præterito, & in presenti, & in futuro.* Hieron. in loc. (t) *Psalm. cii. 27. Eccles. i. 4. Jam. i. 17.*

Ver. 2. On whom should such mutable Creatures as we depend, but on an Im-
mutable God? We lately had our beginning, and shortly shall have our end.
But thou art Infinite and Eternal [before the Mountains were brought forth]
out of the first Chaos, [or ever the Earth and] the other parts of [the world
were made], thou didst exist and wast in being, for they were Created by thy
power, so that thou art from all Eternity; nor can we properly say thou wast,
but [thou art God], for thy existence is not measured by time (*u*), nor is any
thing past or to come in respect of thee; thy being is [from everlasting], because
it had no beginning, [and world without end], because it can have no period.
And in such a God ought we to trust, who can never alter, howsoever this world
do change and vary.

Ver. 3. We poor finite Creatures were made at first by thy power, and have
lived ever since by thy permission, for when thou pleasest [thou turnest Man to
Destruction] and takest away the life which thou gavest, and then we return to
the dust, out of which we were made, and to supply our places, thou canst
call for a new Generation to stand up in our stead: But thou wilt not let those
perish who are turned to corruption, for when thou pleasest to revive them
[again, thou sapest] to them that sleep in the Grave, [Come again] from
death, and arise [ye Children of Men], and they shall hear thy voice and live;
for as thou madest them by a word, so canst thou raise them again by a word al-
so; so that we need not fear death our selves, nor grieve too much for those who
are taken away by it, having so mighty a God to trust in for their Resurrection and
ours also.

Ver. 4. It may perhaps seem a long time to us, before the coming of this Re-
surrection, because we reckon by the little minutes of time, but neither the con-
tinuance of the longest life on earth, nor the time of those who lye longest in the
grave is considerable to thee; [for a thousand years], which is longer than
Adams or Methuselahs age †, and perhaps than the world hath to endure, is [in
thy sight] but as one day: Yea all these years to thee [are but as yesterday]
is to us, which seems very short when once it is past by and gone (*x*). And so
will all the time until the general Resurrection seem to them that are then alive;
and for the dead, the time cannot be long to them, [seeing that] while they
lye sleeping in their Graves, it [is past as a watch] of three or four hours long
is passed over [in the night (*y*)] with us, while we rest in our Beds, for then
we perceive not how the time spends: Well may we therefore wait with Pati-
ence, till Gods time be come to raise up both them and us at the general Resurrec-
tion of the last day.

Ver. 5. And indeed the life to come is that which we ought chiefly to regard,
for the life of Men on Earth is very inconsiderable, if they live to their utmost
period, alas how soon is that gone! But if they begin by sin to provoke thee,
[as soon as thou] with one blast of thy displeasure [scatterest them, they are]
snatched away in their very prime: and [even as a sleep] seizeth on a healthful
Man insensibly, and presently bindeth up all his senses, so death (of which sleep is
the Image) strips them presently of all motion and power, who seemed likely
enough to live; they would wither of themselves in a little time, but by thy wrath
they drop down, [and fade away suddenly, like the grass] which is cut down
by the Scythe, and stands not to decay upon the ground; which shews how frail and
uncertain we are at our best estate.

Ver. 6. Nor can there be a fitter Emblem hereof than Grass, or that kind there-
of which Naturalists tell us is but of one days continuance (*x*); for our life springs
suddenly, shews beautifully, and fades presently: [In the morning] of
youth [it is green], and springs fast, [and groweth up] to the Noon of middle
Age, and then it looks fair, [but in the evening] of old age [it is cut down] by
death; and the soul once gone, the body is immediately [dried up and withered
(a)] in the Grave, retaining neither beauty nor vigour in it. And is Man a
thing to be relied on, who runs through so many changes in a few years, it may

(u) Non fuisti,
nec eris, sed
præsentis signi-
ficationis ver-
bum posuit, in-
finium Dei
substantiam om-
nino incommu-
tabilem ubi non
Est, Fuit &
Erit, sed tantum-
modo Est. Aug.
in loc. De di-
vinitate essentia.
ἐκ δευτέρου λέ-
γομεν τὸ ὡς
ἐστὶ τὸ ὅτι ἐστὶ
τὸ δὲ τὸ ἐστὶ
μὲν πρῶτον
Plato in
Tim.

† Ad compara-
tionem æterni-
tatis tuæ, quod
grande fuit,
breve est. Quid
enim potest
grande esse quod
finem habet?

Hieron. in loc.
(x) Tanquam
dies Hesperus
qui præterit,
non crastinus
qui venturus
est. August. in
loc.

(y) Una ergo
vigilia tres
horæ sunt, nox
enim dividitur
in quatuor vi-
galias. Hieron.
in loc.

(z) Ἐφραῖμ.
Nomen plantæ.
Διὰ τὸ ἔωδεν
ἀναδιδῆσαι
τῇ δὲ μεσση-
ρίᾳ τελευ-
τῆς τοῦ ἐφ-
ραΐμ δὲ ἀνα-
τεῖλαι. Schol.
Nicandr. ap.
arak. not. in
roninum lib. 4. §. 48.

(a) Florens in adolescentiâ, ardescimus in senectute. Hieron. in loc. Decidit utique in morte,
scilicet in cadavere, ardescit in pulvere. Aug. in loc.

be

be in one day? What wonder is it if many of us dye daily? What stupidity for any of us to presume we shall live long?

Ver. 7. Let the frailty of our Natures, and the many Examples we see, rather admonish us to beware of cutting our short life shorter by offending thy Majesty, [for we consume away] by little and little, our lives grow shorter than those of our Fore-fathers (b), and our numbers are daily lessened by thy striking many of us before our time [in thy displeasure] for our sins (c). And therefore we that survive and observe the passages of thy Providence tremble, [and are afraid at] these dreadful effects of [thy wrathful indignation,] fearing lest thou shouldest smite us suddenly for our particular sins, and we resolve upon this warning to make our peace by a serious and speedy Repentance.

Ver. 8. The many late examples among us, seem to declare it is a time of Judgment, and by these punishments we may reasonably fear that [thou hast set our misdeeds before thee,] which we had forgot and cast behind us, [and our secret sins] which we acted in darkness, and thought never to have heard of more, these were all noted in thy Book, which is now opened and placed [in the light of thy Countenance] before thee on thy dreadful Tribunal, whether thou hast summoned many of us to appear already, and we know not whose turn it may be to be called by death next; so that we had need all to prepare our Accounts against our Summons come.

Ver. 9. And to remain impenitent in such a time, and after so many warnings, will certainly stir up thy fury against us, and then we are gone in a moment; [for when thou art angry] at us for our desperate security, and wretched obstinacy, then be we never so young [all our days] that remained, are cut off and [are gone.] By such daring impiety, we are our own Executioners, for [we bring our years to an end] suddenly, and our life is past and slipped away [as a Tale that is told (d),] which is done ere we consider, and when 'tis past, we cannot say any time was spent in the relating of it. The Sinners life is swept away by Gods wrath as suddenly as a Dream, or a Thought vanisheth, as unexpectedly as the Web of a silly Spider (e), which fate secure and feared no evil.

Ver. 10. But if God should not hasten our end by any sad Judgment, it were intolerable folly to defer our Repentance in hopes of a long continuance here. For [the days of our Age,] when we live to our full time, are usually computed to be no more than [threescore years and ten (f)], to which period not one of an hundred doth arrive; but what if some few exceed it, [and though when we] sometimes so well tempered, and [so strong,] so healthful and so vigorous, [that they come to] live till they be [four-score years] of age, before they stoop to the stroke of Death, [yet is their strength] so miserably wasted and decayed before that time, and they have so many infirmities of old Age upon them (g), that their very life is [then but labour and sorrow,] and they are a burden to themselves, scarce able to bear their outward evils, and no way fit to do acts of Piety or Repentance (h). And besides, this long space, when it is reviewed, seems as nothing to those who have enjoyed it, [so soon passeth it away] as well as the shortest life, for at last it must be cut off by death, which wholly removes us hence, [and we are gone] then to our long homes, nor can we ever have opportunity of Repentance any more.

Ver. 11. And now one would imagine, since all Men are so frail, that every Man should repent, prepare and make his peace with thee immediately. [But who] is there almost for all this, that [regardeth the power of thy wrath], or considereth his own danger of being destroyed both in Soul and Body, so as to seek to appease thy anger, or escape this imminent danger? Verily, scarce one considers this, though if Men feared thy wrath, they should never feel it (i), [for thereafter as a man feareth] thy anger, and uses means to avoid it, [to is thy displeasure;] if he fear it much, and seek to escape it, thou wilt freely lay aside thine Indignation; so that by a timely fear, one might easily secure

(b) *Uſque ad mille ſerē [annos] veneramus, ecce in brevem vita noſtra contrācta eſt.* Hieron. in loc.

(c) *Hanc autem panam de peccato veniſſe non tacens, ſubjecit, Ecce deſecimus, &c.* Aug. in loc.

(d) *Diſſo citius.* Verſ. Caſal. *Ut meditati.* Drufius. *Quod Homer.* Odyſſ. H.

— *ἀσπὶ νόημα.* & Theognis, — *ἀσπὶ νόημα* πᾶς ἔσχαται ἀγλαός ἔστιν. Et Thales, *Τὰ χροῖόν νῆς διὰ πᾶν τὸς χρόνους.*

(e) *Sicut aranea meditantur.* Vulg. Lat. ita & LXX.

(f) *Ὁσόν ἀνθρώπος βίῃ φησὶν ἐν ἐξουσίᾳ.* Solon ap. Diog. Laert. vit.

Ita & Herodotus de eodem Solone: & idem ap. Clem. Alex. Strom. 6.

Τὴν βίαν (ἐξουσίαν) αἱ τρεῖς κατὰ μέτρον ἔχουσιν. Οὐκ ἀνὰ ἄνθρωπον ἔστιν ἡ βίαν μετρεῖν. ἔχει δὲ ἄνθρωπος.

(g) *Senectus ipsa morbus est.* Hieron. in loc. ἡ γῆρας ποταμὸς νόστος. Clem. Alex. — *Subeunt morbi tristisque senectus.* Virg. Georg. 3. (h) *In imo possumus.* Sen. ep. 1. *ἐν τῇ γῆρα γὰρ ἔστιν ὁ κατὰ φύσιν ὁδὸς ἡ γῆρας.* Pherecyd. (i) *Timendo*

himself, and yet Men will not take so easie a course as this for their own safety and Salvation.

Ver. 12. But how wicked and foolish soever others are, in forgetting their own Mortality, and despising thy gracious warnings, do thou, O Lord, [to teach us] by thy Holy Spirit to apprehend our own frailty, and [to number] the shortness and uncertainty of [our days] which we are to spend here, in comparison of that Eternity which we must spend in another world, [that we] passing by these vain and momentary cares and pleasures, [may apply our hearts] with all diligence [unto] the study of the true [wisdom,] which is to be wise unto Salvation, and to prepare something for us in another world before we leave this.

Ver. 13. Thou hast long hid thy face from us, and sorely afflicted us, but when thy Judgments have wrought this effect on us, [turn thee again] towards us, [O Lord, at the last] in mercy, [and be gracious unto] those of us that are yet left alive, for we are [thy Servants] and have resolved to spend the remainder of our days in thy fear.

Ver. 14. And because none of our losses grieve us so much as the fear we have lost thy favour, [O satisfy us] thou art not angry at us by relieving us [with thy mercy] and restoring us to our former Prosperity; which happiness be thou pleased to grant us freely, [and that soon (k),] before our Calamities have too much depressed us, [so shall we rejoice] in thy goodness, [and be glad] of these tokens of thy loving kindness; yea, and be bound to praise thee, and bless thee [all the days of our life] for them, and what is wanting through the shortness of time here, we will make up hereafter with eternal *Hallelujahs*.

Ver. 15. Though our Sins be many, yet let not us have a cup of bitter sufferings without any mixture of Blessings, [comfort us again,] good Lord we beseech thee [now, after the time,] and according to the measure [that thou hast plagued us] with these grievous losses of Neighbours and Friends; [and for the years] of grief and mourning, [wherein we have suffered Adversity], let us now have a proportionable time of joy and prosperity, for thou knowest the frailty of our Nature to be such, that we cannot bear up always under Affliction without some respite and refreshments.

Ver. 16. Our time of suffering hath been very long, wherefore we beg that our time of comfort may begin early, and last a great while, [show thy Servants] who have been sufferers, [thy work] of mercy in their own days, and let the prosperity now begun, continue so long, that their Posterity [and their Children] after them, may see [thy glory] in comforting the distressed, and preserving those that trust in thee, so shalt thou be praised in this generation and the next also.

Ver. 17. And when thou hast pardoned those Sins that have made us seem destitute of thy visible presence among us all these dismal times; then let the infinite mercy [and the glorious Majesty of the Lord our God] appear again in our protection and defence; yea, let it remain with us, and [be upon us] for ever and ever; for we are resolved for ever hereafter, only to employ our selves in works of Holiness and Piety; wherefore, Lord, [prosper thou the work of our hands,] by bestowing thy Spirit [upon us,] that we may work out our own Salvation. And since this is that we are about, [O prosper thou our handy work,] that we may finish it to thy glory and our own everlasting welfare. *Amen.*

*Glory be to the Father, &c.
As it was in the beginning, &c.*

(k) *Proprium
est libenter fa-
cientis cito fa-
cere. Senec.*

SECTION III.

Of the proper Lesson.

1 Epist. Cor. XV. 20.

§. I. **T**HE admirable Composers of this Office, like that good Scribe instructed to the Kingdom of Heaven, *Matth. xiii. 52.* do bring forth out of their Treasures, things new and old; that is, (as *S. Hieron* expounds it) the choicest parts both of the Old and New Testament; after the Psalms out of the Old Testament therefore they have added this Lesson out of the New. And since the Faith of the Resurrection is not only the principal Article of a Christians belief (*l*), but also that which chiefly concerns us on this occasion, as well to allay our sorrow for the Party deceased (*m*), as to prepare us freely to follow when God calls (*n*), therefore they have chosen this Chapter, which though it stand among the Epistles, is called *S. Pauls Gospel, ver. 1.* and is the fullest account of the Resurrection that the whole Scripture doth afford; that Article being here so strongly proved, so plainly described, and so pertinently applied, that nothing could have been more suitable to this purpose, which made it to be anciently taken notice of as a very proper place for Funeral occasions; so that the Western Church of old, did read one Epistle out of it, beginning at *ver. 51 (o)*, and our *Salisbury Office* hath taken one little portion out of it, beginning at *ver. 20. (p)*. But our judicious Reformers thought not fit to mangle it, beginning therefore with *ver. 20.* they continue it to the end of the Chapter, being a most exact and methodical discourse, as may partly appear by the following method.

This Lesson consisteth of three parts, 1. The certainty of the Resurrection is proved. 2. The Queries relating to it are resolved. 3. The Application of the whole is made.

1. The Resurrection is proved to be certain. First, From the certainty of its cause, *viz.* the Resurrection of Christ, *ver. 20.* — 23. Secondly, From the necessity of that which is to follow after it, *viz.* the universal prevalency of Christs Kingdom, *ver. 24.* — 28. Thirdly, From the certain expectation that Christians have of it, declared, 1. By their words at their Baptism, *ver. 29.* 2. By their deeds, in suffering so much in hopes of it, *ver. 30.* — 32. Fourthly, From the wickedness and folly of those that disbelieve it, *ver. 33, 34.*

2. The Queries relating to it are resolved. *Quer. 1.* Of the nature of those Bodies which shall arise, which are proved to be the same in substance, but improved in qualities. First, By a plain similitude taken from an Ear of Corn, *ver. 35.* — 38. Secondly, By the diversity of forms which God hath raised out of the same matter, *ver. 39.* — 41. Thirdly, By the description of the miserable estate, to which death reduceth us, *ver. 42.* — 44. Fourthly, By the different Originals whence we derive these two estates; this before the Resurrection from *Adam*, that after from *Christ*, *ver. 45.* — 49. Fifthly, By the nobleness of the end for which we are raised, *viz.* To inherit Gods Kingdom, *ver. 50.* *Quer. 2.* Of the subject and the manner of the Resurrection, *viz.* all, both quick and dead, summoned by the last Trump, and made glorious, *ver. 51.* — 53. *Quer. 3.* Of the effect following the Resurrection, *viz.* The absolute Conquest of Death, *ver. 54.*

3. The Application of the whole, being 1. A triumph over Death, *ver. 55, 56.* 2. A Thanksgiving to the Author of this Victory, *ver. 57.* 3. An Exhortation to those who believe it, to persevere in Faith and all good works, *ver. 58.*

(l) Τὸ κεφάλαιον τῆς πίστεως.
Theophyl. in loc.

(m) Cur dolens perisse non credit? Tertul. de patient.

(n) Si alios consecutos dolemus, ipsi consequi nolumus. idem ibid.

(o) Quandoque (pro Epistola)

“Ecce mysterium vobis dico.

1 Cor. xv. Durand. rational.

l. 7. c. 35.

(p) Manual. Salisbury. Fol. 107.

(a).

These are the parts, and this the method of this mysterious and divine Lesson, which needs and deserves a better and larger comment than my compass will afford; and yet since I am necessitated to reduce it to the order and measure of the rest, I hope the ingenuous Reader will pardon so difficult an attempt, though it can scarce be rendred so plain as the other portions which are more practical.

The Paraphrase of the 1. Epist. of Cor. Chap. 15.

§. II. 1 Cor. xv. [F Jesus our Head and Surety, had been holden in the cords of death, when he suffered for our sins, we could never have been set free; [But now is] it most certain by the testimony of impartial eye-witnesses, by the gifts he hath given, and the miracles wrought in his Name, that [Christ] our Saviour is [risen from the dead], and therefore it is sure that we shall rise also, for by his Resurrection he declares he hath conquered death for us, and being first presented to God, as an Earnest that we shall follow, he is made the pledge of our Resurrection, [and become the first-fruits (q)] as it were [of them that slept] in the Grave, who being partakers of the same humane Nature which Jesus had assumed, and did raise up, shall have the same priviledge with him, and share in the benefits which he hath purchased for them.

Ver. 21. And doubtless it is as proper the benefit should be communicated from one that purchased it, as that the misery should be conveyed by one that fell into an evil state, [for since by] Adam the first [Man came death], as the consequent of his sin, by which he and all his Posterity were made liable thereunto; even so [by] Jesus, who was both God and [Man, came also the Resurrection of the dead] as the consequent of his obedience, and his Victory over Death, gotten in the humane Nature; for the Divinity did not dye, and could not rise agin; This was done in his Humanity, that so the same Nature which was overcome by Death in us, might get the Victory over it in him (r).

Ver. 22. Adam and Christ being in the capacity of common Persons, the effect of their several actions reach to all Man-kind; [for as in] and by the sin of [Adam all dye] by temporal death actually, and are liable to dye eternally, [even so in] and by the Sufferings and Resurrection of [Christ, shall all] Man-kind be actually raised from temporal death, and [be made alive] again at the last day, and all are capable of living in everlasting happiness; the Plaister is as broad as the Sore (s), and the second Adam hath done us as much benefit as the first did us damage: Wherefore since we see the first hath made us (r) all mortal, we ought to believe the second hath delivered us all from lying for ever under that estate.

Ver. 23. Now though the Resurrection be common to all, both good and bad, this need not discourage the Pious, nor ought it to embolden Sinners (u). 'Tis true, all shall live again, [but every Man] shall then by Almighty God be raised and placed [in his own order], the Righteous being set on the right Hand for Absolution, the Wicked on the left for Condemnation: And as there shall be a distinction in respect of the places, so also of the time of rising: The first who is raised, being [Christ the first-fruits], the cause and pledge of all others Resurrection, [afterwards they that are Christs], even Holy and Pious men shall be raised up, but not immediately, for they must remain in the Grave till he calls them [at his coming] to Judgment, and then they shall be taken up to meet the Lord in the Clouds, while yet the ungodly are waiting here below to receive their doom.

(q) 'H γὰρ ἀ-
παρχὴ καὶ τὰς
ἐπακολουθήσας
ἔχου. Theoph.
in loc.

Primitiae uti-
que ejusdem
sunt generis
atque naturæ,
cujus reliqui
fructus, quorum
pro latiore pro-
ventu, primi-
tiva Deo
munera defe-
runtur, sacrum
munus pro om-
nibus. Ambros.
ref. p. 335.

(r) 'Εδὲι γὰρ
αὐτοῦ νικῶντος
τὸν ἡγεθαι-
σαν θάνατον.
Theophylac.

Neque enim
poterat esse
nisi per homi-
nem resurrectio;
resurrexit homo,
quoniam homo
mortuus est.

Ambros. in loc.
(s) Sicut primi-
tiae mortis in
Adam, ita
etiam primitiae
resurrectionis in
Christo. Ambros.
in loc.

(t) Omnes &
omnes, ideo
dixit, quia in
mortem nemo
nisi per istum,
in vitam nemo
nisi per illum.

Aug. Ep. 57.

(u) Sed nemo desperet, neque justus doleat commune consortium resurgendi — Communis est divinae fructus clementiae; sed distinctus ordo meritorum. Ambros. de resur.

Ver. 24. And this reducing of all Men to their proper order by Jesus, affords us another Argument of the certainty of the Resurrection; for when he became the Mediator between his Father and Man-kind, he undertook that Office so long only, till he had brought all Men either to a voluntary or involuntary subjection to God, which because it is never done fully in this world, where the wicked do resist him, therefore there must be a Resurrection thus ordered, and [then cometh the end †] of Christs exercising his Mediators Office, [when he shall have] set all Man-kind before his Tribunal, and by rewarding the Pious, and condemning the Wicked, declare that he hath [delivered up] this temporal Administration of [the Kingdom (*)] which he took upon him as Mediator [to God, even the Father], who anointed him thereunto; for then he shall have completely effected the subjecting of all to God, [when he shall have put down all rule] that Sin, [and all Authority and Power] that Sathan and Death had gotten over poor Man-kind, the proper and rightful Subjects only of Almighty God.

Ver. 25. And that it is most certain that all things shall thus perfectly be subdued unto God, may appear from that promise which God the Father made to Christ, when he appointed him to administer this Mediatorian Kingdom, viz. That he would make his Enemies his Foot-stool, *Psal. cx. ver. 1.* So that while wicked Men, or Sathan, or Death oppose him, this his Authority cannot cease, [for he must reign] as Mediator over his Church, [till he hath] either by his Grace, or his Power [put all his Enemies] Necks in token of perfect subjection [under his feet], that is, till Sathan be Condemned, and Sin and Death be utterly disabled from making any more Captives, which will never be till the Resurrection, which therefore appears a necessary antecedent to the setting up Gods Eternal and Universal Kingdom.

Ver. 26. When therefore this World is once dissolved, Sinners, and Sin, and Sathan can make no longer resistance: But Death having many of Christs own under its power, will still hold out, so that [the last Enemy] that opposeth this Universal Kingdom of God, and [that shall be destroyed] at Christs second coming, [is Death], which shall be as it were utterly slain by the Resurrection (y), for that will take away all its Captives from it, both good and bad, which must all be raised to life, and then death shall have no more power to hurt for ever; but all that were under it, shall be rescued from it, and presented before Gods Tribunal, that he may shew his Kingly power upon them, either in their Absolution or Condemnation.

Ver. 27. And thus you see the Resurrection is necessary for the accomplishing the aforesaid Promise; [for] then it may justly be said, and will fully appear to all the world, that [he hath put all things] in subjection [under his feet] who when he was Incarnate, and made Man, seemed somewhat lower than the Angels; but is now Crowned with Glory and Worship, because all things are put under him, and disposed of by his Eternal and unalterable Sentence, *Psal. viii. 6.* [But when he saith] mystically in that *Psal.*, speaking of Christ as being Incarnate, and the Mediator between God and Man, [all things are put under him], and made subject to him, [it is manifest] this doth not prejudice the Dignity of God the Father, nor set Christ as Man above him; for since all things were made subject to Christ by the Fathers power, therefore [he is excepted] out of the number of things made subject [which did put all things under him].

Ver. 28. For the Resurrection is so far from Eclipsing the Glory of God the Father, that it will make it more illustrious than ever; for when all shall rise again, [and when all things] in this manner [are subdued unto him], who is our Mediator; so that the good who submitted willingly, are rewarded, and the evil forced to suffer the punishment due to their obstinacy; and when neither Sathan nor death have any more power to resist, [then shall] not only the Church which is the body of Christ (z), be subject unto God, but [the Son also himself] shall then lay down this Office of Mediator, having accomplished all that he undertook to do, and then shall he demonstrate, that in all which he acted in this capacity, he resolved to [be subject unto] the will of God the Father, even

† *Finis hic defectio non est, nec traditio amissio, nec subiectio infirmitas, regnum regnans tradet.* S. Hilar.

(x) *Et Pater filio, & filius Patri tradit, ita enim sibi tradunt, ut neque ille qui accipit quasi alienum acquirat, nec qui tradit amittit.* Ambros. de fide, l. 2.

Ut Pater non primum regnavit quamvis tunc suscipiat regnum; sic nec filius illud, quamvis tunc tradere videtur, amittit. Hieron. in loc.

Βασιλεὺς λέγεται

ἐν ἀρχῇ τῷ ὑποταγῶν, καὶ πᾶσαι ἡμεῖς ὑπὸ τῷ αὐτῷ βασιλείᾳ καὶ μεθ' οὗ ὑποταγόμεν αὐτῷ πάντες ἡ τοιαύτη βασιλεῖα. Gregor. Nazianzen.

(y) *Ipsa mors mortem quodammodo patitur, dum ei invite defunctorum multitudo subtrahatur.*

Aug. Temp. 161. *Destructio tamen mortis est resurrectionis mortuorum.* Ambros.

(z) *In Ecclesia quæ est corpus eius ipse subicitur.* Hieron. in loc. ita Gregor. Naz. & Ambros. de fide, lib. 5. cap. 1.

even [him that put all things under him], to whom now he will resign this temporal Kingdom, and reassume the Eternal Dominion which he had as to his Divine Nature before the world began; which shall be thus ordered, [that God] the Father, Son, and Holy Ghost [may be all in all] when Jesus hath by the Resurrection set up perfectly Gods Universal and Everlasting Kingdom; so that they who deny the Resurrection, seem to question whether Jesus shall accomplish his Mediators Office to the full, and whether God shall at last get a compleat Victory over all his Enemies and Opposers.

Ver. 29. But to omit these mysterious Arguings, let me press you with a plainer Argument, that relates to your own selves. You are Christians who have been Baptized into a new life, as believing your selves dead in sin before; and being as it were buried with Christ when you went down into the water, you renounced this world, and became dead to all the desires thereof, because you professed your belief of a Resurrection to Eternal life, in hopes whereof you washed your mortal bodies, and did rise out of the water again as an Emblem of your rising out of the Grave again. Now surely after all this, you will grant that the Dead shall certainly rise again, for [else, what shall they do] when this short and miserable life is ended, [that are Baptised] with so many solemn Rites, signifying their hope of a Resurrection, and that so seriously profess they believe all the Articles of the Christian Faith, of which the last and chiefest is, that they look [for] the Resurrection of [the Dead (a)]? Did they do and say all this in Hypocrisie, or hath God mocked them in this divine Institution, making them expect a thing that shall never be? [If the Dead] do utterly perish, and [rise not at all] to enjoy another life, [why are they] who are admitted into the Christian Church, taught they are dead in sin, and must dye to the world, and be buried with Christ in Baptism, that they may rise again with him? Why do they wash a perishing Carcase? And why do they profess [then] when they are [Baptised], that they look [for] the Resurrection of [the Dead?] You can give no reason of all this, but that it is certain there shall be a Resurrection; and you cannot doubt of it, or deny it, without taxing the Institutions of Jesus, and your own words and deeds.

Ver. 30. Again not only the Baptism of inferior Christians, but the practices of us the Apostles and Planters of the Gospel, do testifie the certainty of the Resurrection; for if we did not firmly believe we should rise again to enjoy a better life after this, why do we quit our Friends and our Country? Why do we renounce the Ease and Pleasures, the Riches and Honours that others enjoy? [And why stand we in jeopardy] of Bonds and Stripes, Tortures and Banishment? Why do we expose our very Lives to the greatest hazard [every hour (b)] and in every place, merely for Preaching up a Doctrine that promises us no Happiness here, and brings us so many troubles in this Life? Should we be so mad (think you) to do this, if we did not assuredly know there is another life after this, wherein we shall have our reward?

Ver. 31. In so solemn a matter as an Article of Faith, and upon so great a necessity as your doubting thereof, I may justly call God to witness the truth of what I now affirm (c), wherefore [I protest] before the Searcher of hearts, and seriously swear [by] him that is the cause of [your rejoicing], and of the joy [that I have in Christ Jesus our Lord], I am as miserable in respect of my condition in this world, as can be; for considering the continual trouble and danger I am in, and the preparation I make every moment for my dissolution, I may say [I dye daily (d)], yet I am not terrified with all this, being confident of a better life afterwards, and unless I stedfastly believed that, it were neither possible nor prudent for me to continue in so miserable an estate.

(a) *Οι μέλλοντες βαπτίζονται πάντες ἀπαγγέλλουσιν τὸ σύμβολον τῆς πίστεως, ἐν τῷ ὕδατι — πορκαί, Πιστεύοις ἀνάστασιν νεκρῶν. Theophylac. & Chrysost.

(b) Inheret in mentibus quasi seculorum quoddam augurium futurorum — Quo quidem dempto, quis esset tam amens qui semper in laboribus & periculis viveret? Cicer. Tusc. qu. l. 1. Si nihil esset in futuro, non eramus tam stulti ut tantis tribulationibus pateremur. Hieron. in loc.

Εἰ μὴ ᾧ ἀνάστασι, τίνος ἔμελλεν εὐνοῦν ὡς ὁμῶς; Theophylac.

Per vestram gloriam &c. Aug. de Verb. Ap. Serm. 28.

Πῶς δὲ καὶ ἡμεῖς ἀποθνήσκου; Τῇ προθυμίᾳ καὶ τῇ πρὸς τὸν θάνατον παρασκευῇ, καὶ τῷ παντὶ πόνῳ διὰ τὸν θάνατον ἔσπετο. Theophylac.

(c) Nemo dubitet jurasse Apostolum, cum dixit, per vestram gloriam &c.

(d) Quotidie moritur, mortem qui assidue timet. Senec. Herc. Fur. 4.

Ver. 32. [If after the manner of Men] condemned to the Lyons, in my zeal for the Truth [I have fought with Beasts] in humane shape (e) [at Ephesus], I mean with Demetrius and his brutish Companions, [what advantage it me, if the Dead rise not,] to expose my self thus to be torn in pieces by them, who like unreasonable Creatures answered my Arguments only with rage and clamor? I should have got nothing but the Character of a Fool for casting away this life, if I were not sure of another life afterwards: Doubtless it were a wiser part if I believed no Resurrection, to joyn with those debauched Wretches in Isa. xxii. 13. who considering the shortness of this life, and expecting no other, encouraged each other in all manner of excess, saying [Let us eat and drink], feast and fill our selves with all kind of sensual pleasures to day (f), while we are alive, [for to morrow] for any thing we know or however very shortly, behold [we dye], and then there is an end of us for ever: Thus the Epicures (g), and all Voluptuous and Vicious persons speak and act agreeable enough to their wicked Principle of denying the Resurrection; in which Opinion, if I agreed with them, I must confess this would be my wisest course.

(e) i. e. Adversarios Homines. Hieron. in loc.

Ver. 33. But for my part I am not moved either by their words or deeds to forsake my sufferings, which shall be so rewarded hereafter, nor would I exchange them for their fading pleasures which must be so sadly paid for after ward; only take heed that ye [be not deceived] by these dangerous and insinuating speeches, and drawn in first to agree with their false Principles, and then to imitate their wicked practices: For as even a Heathen Poet wisely noted long since [evil Communications], and listening to the pleasing and plausible discourses of debauched Company, doth very often [corrupt good manners (h)], and make even those that were before virtuous and sober, to become as Vicious as they that speak and act such vile things.

(f) Sublatis premiis & panis eternis, verum statutum à partibus Epicuri. Aug. de Civ. Dei.

Nemo enim tam carnaliter vivit quam qui negat carnis resurrectionem — & p. p. negantes enim ejus panem despicunt & disciplinam. Tert. de res. carn.

c. 11.

Ver. 34. I know these wicked Wretches who talk at this rate do scarce believe themselves, rather wishing there were no Resurrection, than really being assured there will be none (i): So that you seem to be asleep and forget your selves very strangely, while you suffer the charming but weak discourses of profligate Wretches to stagger your Faith. [Awake] therefore, & rouz up your minds to discern the fraud and folly of these sayings: Apply your selves [to Righteousness] (whatever they say) in assurance, it shall be rewarded in another life [and sin not] (by their example) in remembrance of a worse death after death: And then you cannot doubt of a Resurrection, unless you forget the Power of God, who certainly is as able to raise Men to life again, after they are reduced to dust, as he was to Create them out of the dust at first (k), which I am forced to mind you of; [for some] even of you Christians [have not the knowledge] of the Power [of God], or do not rightly consider it; if you did, you could never doubt of the Resurrection (l). [I speak this] I confess to my own grief and [to your shame], that there should be still such ill Proficients among you, only I hope this shame will bring you to a better mind for the future.

(g) Cum te mortalem noris, presentibus exple

Delicias animi, post mortem nulla voluptas.

(h) Φθέρουσιν ἡδὴ χροσθὶ ὁμιλίας κακὰς. Menander in Thaide.

Οὐκ ἐπιχρύνεται περὶ τὴν οἰκονομίαν καὶ περὶ ἐντεταμένω διαλεγόμενός τινων,

Ἐλλωμένοις συχρῖσθαι πεινῶσι. Clem. Alex. de S. Paulo

(i) Scio plerisque conscientia meritorum, nihil se esse post mortem potius optare quam credere, Minut. Felix. Malunt id esse fictum quo desideriis suis renuntiare coguntur. Lactan. l. 7. c. 1. Ὅτι γὰρ ἐαυτοῖς σκευδόμενοι κατὰ τὴν πείσαντας ἔτι ἀνίστασιν Δεῖν τῶν καλῶν. Theophylac. (k) Si id quod nunquam fuit, nunc est, quomodo quod nunc est, post interitum denno fore negatur? Rabin. Jud. ap. Druf. in Job. 7. Diabolus constituitur [Matth. 4.] jubente Deo converti posse Naturam, tu non credis jubente Deo reformari posse? Ambros. de ref. p. 334. (l) Ignorant virtutem Dei qui cum putant suscitare non posse, potentiam ejus ex sua imbecillitate censentes. Hieron. in loc.

Ver. 35. This therefore may suffice to satisfy you of the truth and certainty of the Resurrection. [But some Men] who hides his infidelity under the pretence of not being able to apprehend the manner of the Resurrection, [will say] and speciously ask me [how are the dead raised up?] in what manner is this great work wrought? [and with what bodies do they come] out of their graves again? Surely not with the same bodies, for they are turned to Corruption, and changed into many other forms, some being devoured by Fowls, Beasts, or Fishes, and these perhaps eaten by Men again? Or if with other bodies, then the person raised is not the same that died? I cannot understand (will such an Atheist cunningly say), How this can be?

Ver. 36.

(m) Cum animalis homine non legis autoritate agit—sed physicā ratione de qua sibi blanditur. Ambros.

(n) Ἀφ' ὧν αὐτὸς καλεῖ, ὡς τὰ ἑταίρια ἀγνοῦντας. Theoph.

Inspiciens, qui etiam naturalibus exemplis edoceri debueras. Hieron. Stulte—Qui enim omnino ambigit de resurrectione, stultus est et insipiens. Epiphan. Pan. l. 2. T. 1.

(o) Exhibet ea quæ absumpta sunt semina, nec prius exhibet, quàm absumpsit; mira ratio de fraudatrice servatrix, ut reddat intercipit, ut custodiat perdit, ut integret vitiat, ut etiam ampliet prius decoquit, siquidem uberiora & cultiora restituit quàm exterminavit, revera sanare interitu, & injuriā usurā, et lucro damno. Tertul. de res. Carn. Sicut de grano refurgit facundior cum graminis arista, ita et corruptibile corpus surgit in gloria cum augmento. Hieron. ita Chrysostom.

(p) Proprium, non alienum. Hieron. not. in loc. (q) Qui illa reparat quæ tibi sunt necessaria, quomodo teipsum non reparat, propter quem et alia reparare dignatus est? Aug. de V. Apost. Ser. 19. & Ambros. de resur. p. 329. (r) Cujus jussu in principio tanta et tam diversa corpora, quæ non acceperat dedit terra? Quid mirum si hominem restituit quem accepit? Hieron. Ut ex una materia diversa animalium Caro est, ita et unius Carnis homines, diversi erunt dignitate in resurrectione, quippe cum etiam hic diversitatem corporum videamus. S. Augustin.

Ver. 36. Though I am willing to instruct those in this matter, who meekly desire to be informed; yet to such an one as will believe nothing above his senses, I will go no higher than to propose him a like example in sensible things, only considering the vile Hypocrisie of such a Person, I must reply to him thus with some indignation (m), [**Thou fool**] who considerest not the Omnipotence of God, nor art capable of any such divine Arguments (n), consider the very Corn, even [**that which thou sowest**], and (as thou dost with the bodies of the Deceased) buriest under the Clods, dost thou not expect it will spring up again with advantage? Yet this Corn [**is not quickened**], nor doth it grow up into a new form, [**except it dye**] and be corrupted first, being turned into meer Earth before it shoots out new Stems, or produces the same grain. And is not this a daily Emblem of the Resurrection? Is it more unlikely God should revive dissolved bodies than quicken decayed Corn? The dying and corrupting of the Grain, as well as the Body, which you think makes the restauration impossible, makes it more likely, and is a means in order thereunto.

Ver. 37. [**And**] if thou requirest a more particular account, whether it be the same or another body? or whether it shall be any better after the Resurrection than before? Consider again, [**that which thou sowest**] whether when that is raised and springs up, it be not the same substance, and whether it be not much improved in qualities or no? Now the Seed-corn which [**thou sowest**] and throwest into the Earth, is [**not that body**] as to its form [**that shall be**] raised and spring up from it, the Seed is [**but bare**] and naked [**grain, it may chance**] a corn [**of Wheat, or of some other grain**] which is Threshed and Winnowed till its Straw and Chaff, and all its coverings be taken clean off, like unto the dead Body, when it is put into the Grave, which is stript of all its beaurty and ornamental additions; but as well the naked Corn as the Body shall be raised up, and restored again in a far more comely and excellent form, the substance still remaining the very same (o).

Ver. 38. Which will plainly appear by pursuing the Comparison, for the Corn indeed is put into the ground naked and bare: [**But God**] the first cause of this Natural, as well as of the Supernatural Resurrection, He, I say, [**giveth it a body**] far more glorious, and better adorned with straw, ears, and other florid coverings, even [**as it hath pleased him**] as well to defend as to beautifie it, and make it more fit to stand in that Field where it must ripen. Yet though the Corn be thus guarded and adorned, no Man will say it is another sort of Corn, for God gives to every sort of Grain, [**and to every**] single [**Seed**] of every sort [**its own**] proper [**body** (p)], so that Wheat produces Wheat, and the Corn in the Ear is of the same substance with that in the Earth, only much improved in the form: Even so the body after the Resurrection is the same with that which was put in the Grave, but freed from all its defects, and made far more glorious by Gods Almighty Power, who doubtless (q) will take as much care to repair and restore us, as he doth to raise up the Corn which he only restores for our sakes.

Ver. 39. But we must not stretch this Similitude too far, for though every sort of Corn produces all its shoots of the same kind, yet we must not infer from thence, that because all Bodies of men are alike when they are laid into the Grave, therefore all, both good and bad, shall be alike when they are raised; for God can out of the same matter make great variety of forms. In the first Creation there was but one sort of matter to make all Creatures out of: And yet [**all flesh**]—which is the subject of the Resurrection, and so the fittest instance here [**is not the same flesh**] though made out of the same matter (r); [**but there is one kind of flesh of Men**] which is most excellent, [**another of Beasts, another of Fishes; another of Birds**], which are of a meaner sort, yet each

of

of them distinct from the other: Even so out of the same matter of corrupted bodies, God shall make great (s) difference between the Righteous and the Wicked in the Resurrection, and they that see the diversity of forms among living Creatures here, cannot well doubt but God is able to make the like variety hereafter:

Ver. 40. And first to set out the difference that shall be between the bodies we have now, and those we shall have then, and between the bodies of the good and the bad at the Resurrection; you may consider there is not only variety among Earthly things compared one with another, but [there are also] far greater differences between [bodies Celestial], such as the Sun, Moon, and Stars, which represent our bodies in the future state, and the bodies of the Righteous especially, [and bodies Terrestrial], such as Trees, Herbs, and Fruits, which represent the bodies we all have here, and the bodies of the Wicked after the Resurrection. Now these Heavenly and Earthly bodies were all made of one matter, [but the glory of the Celestial is one] sort of glory, even a bright incorruptible light (r), [and the glory of the Terrestrial is another] sort of glory, a faint fading Verdure; even so the bodies raised will be far more glorious than they were here, and those of the Saints shall be far more glorious than those of the Wicked, though the matter of both was the same when it came into Gods Hands.

Ver. 41. Secondly, There shall be a difference also among the Righteous themselves at the Resurrection, which we illustrate by considering the difference there is between these very Celestial bodies, to which we have compared them, for [there is one glory of the Sun] the most illustrious of all, [another glory of the Moon] which seems to be the next in magnitude and splendor, [and another glory of the Stars] which still seem less, though they be glorious also (u): Yea, and there is a difference among these Stars, some are bigger, and others less, [for one Star differeth from another Star in glory], though they be all lucid, and shine in the same Heaven †: [So also is] there to be a difference between one Righteous Man and another in [the Resurrection of the dead]; for though all shall be glorified, and all placed in the same Heaven, yet according as they have done or suffered more or less for the Name of Christ, so they shall have greater or less degrees of glory in the Resurrection.

Ver. 42. But to make it still clearer that it is the same body which is raised, only far more glorious, you may observe the miserable estate in which death leaves it, and then you must confess it must be much improved before it can be capable of Immortality; when [it is sown (x)], that is, cast into the Grave and covered with Earth, in order to its springing up again (y), it is [in] a state of [Corruption], and will be dissolved in a little time; but when by Gods power [it is raised (z)] to live in that life which hath no end, it is freed from that contrariety of humors which made it liable to perpetual decay, and put into a state capable of enduring for ever [in incorruption], and yet it remains as to substance the same body still.

Ver. 43. When [it is sown] and put into the Grave, it is a mean contemptible Carcase, and is [in] a state of [dishonour (a)], being exposed to Worms, and mingled with dust; but when [it is raised] again to live with God in his Kingdom, it shall then be [in] a state of [glory], being made bright and most illustrious. When [it is sown] and cast into the Earth, it is [in] a state of [weakness], unable to move or to defend it self from dissolution; but when [it is raised] again to glorify God, it shall then be [in] a state of [power], and able to exercise all its faculties better than ever it did before.

Ver. 44. When [it is sown] and laid into the grave, it is no more but [a natural body], such as those we bear about here, consisting of flesh, blood, and bones; but when [it is raised] again to a Celestial life, it is made [a spiritual body], pure and unmixed, like those Heavenly bodies which suffer no

(s) Δεῖξαι ὅτι
λεῖ ἐπὶ διαφο-
ρὰ τῶν ἀνι-
σταμένων.
Theophylac.

(r) Δεῖξαι ὅτι
τῶν ἀστέρων
τὸ φῶς. Theo-
phylac.

(u) Sicut Sol &
Luna & stellæ
cū sint unius
quidem naturæ,
diverse tamen
claritatis, ita &
homines, cū
sint unius gene-
ris, merito dissi-
miles erunt
in gloria.
Ambros.

Quomodo
multæ man-
siones apud
Patrem, si non
pro varietate
meritorum?
quomodo stellæ
distabunt à stellâ,
nisi pro diver-
sitate radiorum?
Tertul. Scor-
piac. c. 6.

† Diverse
lucubunt, sed
omnes ibi erunt:
splendor dispar,
cælum commune.
Aug. V. Ap.
Ser. 46.

(x) Ver. 36.
Cū loqueretur
de seminibus,
utabatur verbis,
corporibus pro-
priis, viz.

[vivificatur & moriatur] nunc de corporibus quasi de seminibus loquitur, viz. [seminatur] Theophyl.
sepeliri, ut corrumpatur. Ambros. (z) Ἐγείρεται, & φύεται, ἵνα μὴ τῆς γῆς ἔσται νομίζης ἔρπον. Theophylac.
(a) Nonne debile est quod seminatur, & nescit ubi seminatur? Nonne ignominiosum fuerit quod in sepulchrum mittitur, cui pulvis injicitur, et non sentit? Epiphani. l. 2. Tom. 1. hæc. 64.

B b

corruption,

(b) Σῶμα ψυ-
χικόν, τὸ ἐν
ἐχούμεν ἐν τῇ
παρούσῃ ζωῇ—
σῶμα πνευμα-
τικόν, ὃ μέλλο-
μεν ἔχειν ἐν
τῷ μέλλοντι
το αὐτὸ μὲν
ἐν πνεύματι
κόν δὲ Theophyl.

corruption (b). And that none may doubt that the same body may suffer this variety, even now we see [there is a natural body], such as these on Earth, [and there is a spiritual body], such as those which are in Heaven, and yet both made of the same first matter.

Ver. 45. Now that we shall have more glorious bodies for that more glorious state, is further evident from the two principles whence we derive them both; the first from our Fore-father *Adam*; the second from our Incarnate Redeemer, [and so it is written], Gen. ii. 7. [The first man *Adam*], from whom these natural bodies descend, [was made] of corruptible matter, and became [a living soul], which being put into his mortal body, was to stay no longer there than till God recalled it, he having no power to give or continue life to any of his Posterity. But Jesus Christ, from whom we must receive our spiritual bodies, though he was real Man, and so is called [the last *Adam*], yet is he very God still, and so [was made a quickening spirit], Rom. viii. 10. 11. having in himself a power to give a new and never failing life to those he raises from the dead; and as the cause is more noble, so must the effect be also.

Ver. 46. And as *Adam*, the Author of Corruption, was first, and Christ Incarnate the Author of Immortality, though far more excellent in dignity, yet came after in order of time; so shall it be in the two states derived from them. The state after the Resurrection is the more excellent, [howbeit that was not] to be the [first] in order of time, which is best, even the glorified body [which is spiritual], for we are not partakers of that as yet; [but that] corruptible body [which is natural] is the first, which we have at this present, [and afterwards] when we have laid down this, then we shall have a glorious body given us by Christ, even [that which is spiritual], it being the usual method of Providence (c) to begin first with that which is less perfect, and so to proceed to that which is better and more perfect.

Ver. 47. We must therefore be content at present with these infirmities which we have, hoping and patiently waiting for the better state, for according to the difference of the Originals, the exemplars must differ also; [the first *Man*] being made of dust [is of the Earth], and consequently his Nature is corruptible and [earthly], apt to dissolve into the same principles, of which it was compounded; and we can have no better a constitution here. But Christ, though being Incarnate, he may be called [the second *Man*], yet he is able to give us a better being, as he [is the Lord (d)] and Eternal Son of God, who came down [from Heaven]; and as he rendered his own humane Nature incorruptible, raising it from the Grave by his divine Power, so shall he do ours also.

Ver. 48. While we are on Earth, we must be like the first *Adam*; when we go to Heaven we shall be like the second: so [as is the] nature of the first, [earthly], corruptible and mortal, [such are they that] spring from him, even all that live in this world, they [are earthly], and must dye and turn to Corruption. But on the other side [as is the] nature of the second, [Heavenly], Glorious, and Incorruptible, [such are they that] are raised again by him to live in the next world, they [are Heavenly], Glorious, and Immortal, being suitable unto that place for which they are designed.

Ver. 49. 'Tis true, we have not arrived to this excellent state yet, but we ought to believe our Nature shall be advanced by Christ as much as ever it was degraded by *Adam*; [and as we have] already in this world [bore the Image of the Earthly] *Adam*, being liable to pains and diseases, to death and corruption, we ought firmly to expect that [we shall also] in the world to come, [bear the Image of the Heavenly] *Adam*, that is, be raised again, and rendered like him (e) in Glory, Immortality and Incorruption.

Ver. 50. Finally, to confirm you in the hope of this blessed change, do but consider to what end the Dead are raised, even to dwell in the Kingdom of Heaven; [Now this I say] must necessarily follow from that consideration, [that flesh and blood] not only as that signifies sinfulness and evil inclinations (f), but (as we here understand it) for the very matter of these mortal bodies, as they

(c) Ὡς ἐστὶ τὸ
βέλπον αὐτὸ τὰ
ἡμέτερα προ-
είπον. Theophyl.

(d) Καὶ τὸν μὲν
ἐν τῇ γῇ
ἐκ οὐρανοῦ
τὸν δὲ δει-
κνύον ἐν τῇ
κρίσει. Theophylac.

(e) Εἰκὼν δὲ
τῆς ἐπιγῆνης,
ἢ ἐν νεκρῶν
ἀνάστασις ἢ
ἀφθαρσία.
Theophylac.

(f) Opera scil.
Carnis, ut male
Tertul. in Marc.
1 s. c. 10.

they are now, requiring meat and drink, rest and sleep, &c. (g) and as they are liable to diseases, and death, this frame till it be altered and improved [cannot inherit the Kingdom of God], for that is the habitation only of glorified beings, nor is there any meat or drink there to supply such necessities as we have here: You cannot imagine such gross flesh should dwell there, [neither doth] a frail body so liable to [Corruption] as this is which we now bear, [inherit] that Kingdom, where there is nothing but [incorruption], for every thing must be suited to its proper place, and therefore our bodies must be glorified that they may live in a glorious place and an immortal state.

Ver. 51. Having thus prepared your minds by arguments to believe the Resurrection, and by instructions about the estate of our bodies then, I will advance a little higher, for [behold I shew you a mystery] particularly revealed to me, and not written by any before, [we shall not all sleep] in the dust, nor dye before the Resurrection, some shall be found alive then, but this shall not except them from the necessity of this change; some only shall die before the great day, [but we shall all] both those then alive, and such as were in the Grave before (h) [be changed] into a more noble and incorruptible estate; so that we need not be concerned whether we dye long before the coming of Christ, or remain alive upon earth till then, because it will be all one with both as to this matter; both must be changed from what they were in this mortal life.

Ver. 52. And as to the manner how it shall be effected, I can assure you, being the work of an Almighty power, it shall be done [in a moment] of time, as suddenly and swiftly, and in as little space as if it were done [in the twinkling of an eye (i)], so shall this change be accomplished [at the] sounding of the [last Trump], by that glorious Angel who is to be the Harbinger of Christs second coming; [for the Trumpet], or Voice of God (k) by his holy Angel, [shall sound] so strongly at that great day, that they who live in all quarters of the world shall be amazed at it, [and the dead] also that are in their graves, shall hear it, and [shall be raised] up to life, being put into an [incorruptible] state, so as never to dye again; [and we] that are found alive then, though we do not dye, yet we [shall be changed] from this mortal condition, and our bodies shall be glorified as well as theirs.

Ver. 53. Yet this change of qualifications shall not alter the substance, but only fit it for Gods Kingdom (l); we shall be the very same persons, and have the same body for substance which we have now; [for this corruptible (m)] body, which I now live in, and which is now liable to death, this very same [must put on incorruption] and be wholly freed from all possibility of decay; [and this mortal] body which you and I see, this very same [must put on immortality], and be wholly freed from all possibility of dying any more; yet the person is no more changed than a Man is, by being clothed or unclothed, which I would intimate by this phrase of putting on immortality.

Ver. 54. And thus by the infinite power of God, death is not the destruction of our being, but only the instrument to destroy our mortality, and make us immortal for ever after (n), through death the power of death being utterly destroyed, [So when this corruptible] body being raised and clothed with more glorious qualities, [shall have put on incorruption] and become free from all decay, [and] when [this mortal] body [shall have put on immortality], so that it can dye no more, [then], and not before (o), [shall be brought to pass that saying] of God [that is written] in holy Scripture, Isa. xxv. 8. Hos. xiii. 14. to this effect, that [Death] which so long reigned over all Man-kind, and held them Captive in its chains, [is swallowed up] and utterly destroyed [in] and by that [Victory] which Jesus got over it; for after he hath raised us up again, and made this glorious change in our mortal bodies, death can never exercise its power over us any more for ever.

αθανάτου. Theophyl. Corruptivum hoc, tenens utique carnem suam, dicebat Apostolus. Tert. ut supr. αὐτὴν ἐκ τῆς ὥρας ἀναίρεται, ἀλλὰ τῆς θνήσκουσας καὶ τῆς φθορῆς ἀνάλωμα. Chryl. in Psal. 48. ita Ambros. de resurrectione. (o) Id non modo fit, sed tunc fiet. Aug. Verb. Ap. ser. 3. Ὁ θάνατος ἐστὶν ἀδυναμία φθέρειν. Antiphanes.

B b 2

Ver. 53.

(g) Οὐ σῶμα τοιοῦτον ἐν οὐρανῷ καὶ αἷμα τῶ σωματικῶς ἐν τῷ μέλλοντι αἰῶνι ἀπολαύσει τῆς βασιλείας, ἐκ τῆς γὰρ ἐκείνῃς ἐξ ὧν πάντως τὸ τοιοῦτον σῶμα τρέφεται. Theophyl. Caro sicut est, regnum Dei non possidebit nisi immortalitate vestita. Hieron. καὶ θάνατος γὰρ εἰς ἕρπης ἀναλίσσεται. Clem. Al. protrept.

Resurgere itaque dicimus carnem, sed mutatam consequi regnum. Tertul. in Marc. l. 5.

(h) Male Vulg. hodie vertit, "Omnes qui- dem resurget- mus, sed non omnes im- mutabimur: nec ipse Hieron. probat hanc lectionem, nec Estius, &c.

(l) Per istum oculi nimiam brevitatē vult significare momenti. Hieron.

(k) Ἡ σάλπιγξ γὰρ ἐστὶν ἄλφα, ἢ τὸ κέλευσμα, καὶ τὸ νύμα τὸ θεῖον. Theophylac.

(l) Ut scilicet habilis substantia efficiatur regno Dei. Tertul. in Marc. l. 5.

(m) Οὐχ ἕτερον, ἀλλὰ τὸ αὐτὸ θεοποιῶν, ὥστε τὸ μὲν σῶμα μένει, (αὐτὸ γὰρ ἐστὶ τὸ ἐνδύμενον)

ἢ δὲ θνήσκουσας

(n) Ἡ διαφθορῆς

(p) Ἐπιτίμιον
βούη καὶ ἀλα-
λάζει διονεί
κειμένω τῷ
Θανάτῳ ἐ-
πιβλαίνων καὶ
καταπαύων
αὐτόν. Theoph.
Ex persona ju-
storum loquitur
insultantium
morti. Hieron.

(q) Ὁ σκορπιὸς γὰρ
ἡ σκόρπη
αὐτὸς μὲν ἐστὶ
ζωόντων π μ-
ικρόν, ἐν δὲ τῷ
κέντρῳ ἵσχυρὸς
ἔχει ὅτω καὶ ὁ
Θάνατος διὰ
τῆς ἀμαρτίας
ἔχων, ἀλλ' ὡς
ἀνενέγκηται.
Theophylac.
(r) Τὸ μὲν κω-
εῖς Ἰησοῦς ὁ ἀ-
γών ἡμῶν καὶ τὸ
νικῶν καὶ θάσσας.
Theophyl.

(s) Πίστις αὐτῆς
ἀγαθοεργίας
τῆς ἀναστροφῆς
ἐλπίς. Cyril.
catech. 18.
(t) Nullum o-
pus certum est
mercedis in-
certæ, nullus
timor justus est
periculi dubii.
Tertul. de ref.
cap. 21.

Ver. 55. What then? Shall we fear death our selves, or grieve excessively at the departure of our Christian Friends, when we see by dying both we and they become immortal? No sure, we will rather sing that triumph now by Faith, which the Prophet foretels we may actually use hereafter, and say (p), [**O Death!**] which didst lay so many thousands of all Ages prostrate at thy feet, thou hast struck them once, and [**where is thy sting?**] thou hast utterly lost it, by using it once, and canst never hurt any more since all have put on immortality. [**O Grave!**] thou strict keeper of all those whom death sent Prisoners to thee; where are all those Captives committed to thy custody? [**where is**] that Trophy of [**thy Victory,**] the bodies of the Saints that fell into thy power? are all thy prisoners fled? not one left in thy keeping? they have all put on incorruption, and taken their leave of thee for ever.

Ver. 56. 'Tis true. Death was once armed with a just power, as the Executioner of Gods wrath on sinful Mankind, but now it is as justly disarmed since Jesus hath satisfied for our sins, so that it hath no power at all to hurt us, for [**the sting of**] this Scorpion (q), [**Death,**] and that which enabled it first to smite us, [**is sin,**] which deserved death temporal and eternal, [**and the strength of sin,**] which enabled it to pull us under the feet of Death, and make us Captives to it, [**is the Law**] of God, by the breach and transgression whereof we became Sinners, and obnoxious to the punishment of death, which God had annexed thereto.

Ver. 57. [**But**] our blessed Redeemer having fulfilled the Law, and submitted to the punishment of death, due to us for the breaking thereof, hath now taken away both the sting of Death, and the strength of Sin. Let us therefore with all possible joy and gratitude, say [**Thanks be to God,**] our merciful Father, who appointed his dear Son to fight this great Battel, and [**who giveth us**] (r) poor mortal Creatures [**the Victory**] over this mighty Foe, which we could never have obtained, but [**through our Lord Jesus Christ,**] who by his precious Death and Burial hath so absolutely conquered Death and the Grave, that they cannot hold us under their power, but we shall certainly be raised up again to live with him in all felicity for ever and ever.

Ver. 58. To apply all this to practice, [**therefore my beloved Brethren,**] considering the shortness of this Life, the certainty of a Resurrection, and the glorious estate all holy Persons shall then be in, do not doubt nor dispute any more about this Article; but [**be ye steadfast**] in the faith and hope thereof; let not the arguings of deceivers shake you, but be ye fixed [**and unmoveable**] in this fundamental Truth, and declare your firm belief thereof by your great Piety (s), [**always abounding in**] those duties of Charity and all kind of Virtue, which is [**the work**] required [**of the Lord**] from you, and that to which he hath promised so great and so sure a reward (t). Both God and Man may expect more instances of Holiness and Obedience, Piety and Charity from you than others, [**for as much as ye**] Christians, who have been so fully instructed in, and assured of this blessed Resurrection, [**know**] certainly that [**your labour**] in these excellent duties [**is not in vain,**] but will richly be rewarded [**in**] and by [**the Lord**] Jesus, when he shall raise you from your Graves, and glorifying your bodies, shall forgive your sins, and receive you into the infinite, endless, and unspeakable Joys of his Heavenly Kingdom, where for the short pains you have taken in his service, you shall enjoy a never-ceasing happiness with him, and all his Saints and Angels, Amen.

Parti-

Partition III.

OF THE

DEVOTIONS

Used at the Grave.

SECTION I.

Of the Preparatory Meditation.

§. I. **H**AVING acknowledged our deceased Friend to have lived and died in the Peace of the Church, and the Communion of Saints, by bringing his body into the place where his Brethren worship God, we now proceed to the Grave, which is by the Jews called [*Domus seculi*,] the long Habitation; and by the Christians, *The Bed of Rest*: And while the Corpse is prepared for this place, and put into it, instead of those vain and ridiculous blessings of the Grave, sprinkling it with holy Water, perfuming it with Incense (u), &c. prescribed by the Roman Office: Our Church hath drawn up a most pious Meditation for the blessing and sanctifying our own Souls, and the helping to apply this example to our spiritual advantage. When the body is stript of all but its Grave attire, it is wont to make the deepest impression on us, and to strike us with the most serious apprehensions of our Mortality; which happy season the Church is unwilling to lose, and therefore while we are thus affected, presents us with this agreeable piece of Devotion, consisting of three parts: *First*, A Meditation of the shortness, misery, and uncertainty of humane life. *Secondly*, An acknowledgment, 1. Of our dependance upon God; 2. Of our disobedience unto him. *Thirdly*, A Prayer: 1. For deliverance from Eternal death; 2dly, For support under Temporal: Of which we will now discourse.

(u) Manual. Salisbury. fol. 115. a

§. II. *Job xiv. 1, 2.* Man that is born of a woman hath but a short time to live, and is full of misery; he cometh up, and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay.] These Verses were used of old as the fifth Lesson in the Vigils for the dead, by the order of the Roman Church: †. But we chuse rather to use them here, because the spectacle of Mortality now before us is a real Commentary on them; being dead, he yet seemeth to speak these words to us, *Heb. x. 14.* The lifeless Corpse being a lively Monitor to all the By-standers of the frailty and misery, the brevity and uncertainty of humane life: And first, let us look back to our Original; we were born of a Woman, who was liable to death her self, and can produce none but mortal Creatures (x), which is the reason given by *Plutarch*, why things used at Funerals were sold in *Venus Temple*, viz. to intimate that

† Manual. Salisbury. fol. 94. b.

(x) Πάντες γὰρ ὁ θάνατος ἐκ θαρσύνων γινόμενος. Olympiodor. in loc.

what

(y) ὅτι τὸ ἀρχαῖον
ἔστι τὸ φθαρ-
τὸν ἔχει τὸ
γεννῆσθαι.
Plutar. quest.
Rom. 269.
(z) Apud Cle-
men. Alex.
Strom. 3.

(b) In ipso
statim introitu
de exitu terribi-
liter admonetur,
cum dicitur,
brevis vivens,
&c. S. Bernar.
de pass. Dom.
p. 141.

(c) Gen. xviii. 9.

(d) Ac ne
spatium illud
quod inter in-
gressum &
egressum sibi
liberum putet,
repletur, ait,
multis miseriis,
&c. Bern. ut
supr.

(e) Nasctur &
statim plorat
future calamita-
tis propheta.
Aug. hom. 10.

(f) Melch. Adam
vitæ Geileri,
pag. 10.

(g) Οὐδὲν το-
σοῦτον κερδα-
νέν μὲν μακρότε-
ρον ζῶντες,
ὅσον πλείω κα-
κὰ τὰ μὲν ἰ-
δόντες, τὰ δὲ
παθόντες, τὰ
δὲ καὶ περὶ ταν-
τας. Nazianz.
Epitaph. Cæsar.

(h) Alex. ab
Al. genial. dier.
l. 3. cap. 2.

(i) Πάντα σκί-
ας ἀδενέσσει,
πάντα ὀνείρων
ἀπατηλότερα,
μὴ βροτὴ καὶ
πάντα πάντα
δαίναται. Eu-
chol. pag. 532.

what had a corruptible beginning, must have an end (y). And one of the Apocryphal Gospels relates, that when *Salome* asked Jesus how long death should prevail? he answered; So long as Women brought forth Children (z). When we reflect upon the birth of this Person; alas 'tis but a little while since he came forth of his Mothers Womb; and now he is returning into the Womb of our common Mother, the Earth. How short a space is it since all rejoiced at his Birth? and perhaps many of those that now stand weeping at his grave; Look back to his first entrance, and count from the Womb to the Tomb, and 'tis all but a little point; if he did live, or had lived to his full term, his life were but short at longest, so that *Job* passeth from the Birth to the Death without any pause at all (b). Our time therefore is short, but if it were comfortable, that would make some amends; whereas now the holy Man adds [and full of misery]. Few and evil (saith *Jacob*) have my days been (c). This little space hath many and great troubles in it (d), miseries of the body, miseries of the mind, miseries when he sleeps, miseries when he awakes, miseries which way soever he turns, saith *S. Bernard*. And elsewhere he thus Paraphraseth this place, *Man that is born of a Woman, and therefore with guilt, hath but a short time to live, therefore in fear, and is full of misery, therefore in grief*, de Confid. l. 2. c. 9. We wept when we first entred into this Scene of sorrow, as if we had foreseen the Evils we were to meet with (e). So that a great Divine thought he had reason to write in his Calendar against the day of his Birth *Dies Calamitatis* (f). If our life be lengthened, it grows wearisome, and we gain nothing thereby but this, that we see, we suffer, and we do more evil (g): so that it is a mercy since our life is so trouble-some that it is so short, it being made so in pity to us, that we might not be eternally vexed. *The space between our first and our last day is various and uncertain* (saith *Seneca*); if you consider the troubles, a Child may think it too long; if you regard the swiftness, an Old man may judge it too strait, Sen. ep. 99. Not but that some do flourish in great Prosperity, but then all that is (by the holy Man here) compared to the glory and verdure of a flower, which shoots up suddenly, looks fair, and is soon cropt and cut down: *The days of Man are but as grass* (saith *David*) for he flourisheth as a flower of the field, Psal. ciii. 15. To which the Pythagoreans of old (h), and the poorer sort among us now allude, in adorning the Corpse with leaves and flowers, to shew how soon we wither in our fairest fortune; which is still more fully set out in saying, *We flee as it were a shadow, like the shadow of a Cloud which goes fast by us, and cannot be stayed by any means*, a Metaphor elegantly used on this occasion in the Greek office (i), or as the Psalmist—*like a shadow that declineth* (k), which shews longest when the Sun is nearest setting, even, as we account our life to be then long, when it is near an end: Or as *Seneca*, like the shadow on a Sun-dial (m), which moves always, but moves insensibly, and is rather perceived when it is past, than while it is passing; even so doth our life steal away, it climbs up from Infancy to Youth, till it arrive to middle Age, and then it declines by degrees into old Age, and ends in death; whether we attend or no, we are always changing, and never continue in one stay, but are every day one step nearer to the grave: By which we now stand, and from whose open mouth we now hear this Lecture, that it is high time for us to begin to prepare for our approaching dissolution; if we be young, others have dyed younger; if we be in health, so was this deceased Man very lately: And he that will not take warning by such a prospect, is so stupid, that 'tis to be feared he would not repent, though one should come unto him from the Dead.

(k) Psal. cii. ver. 11. & cix. 23. & cxliv. 4. Eccles. vi. 12. & chap. viii. 13. (m) Senec. ad Marciam c. 30.

s. III. In the midst of Life we are in Death, of whom may we seek for succour, but of thee O Lord, who for our sins art justly displeased]. It is the Living who are only capable of profiting by these Contemplations, and therefore to them they are directed by the Church, who are here put upon seriously considering their own imminent danger. We are now living, and perhaps young or strong, but alas we are dying by degrees; *as soon as we were born, we began to draw to our end* (faith the Wise man (n)), and our life hath been wasting ever since it was first given us (o); and besides it is exposed to so many perils, that there are infinite hazards it will be nipt before it be full blown. Wherefore holy David wisely saith, *My soul is always in my hand*, Plal. cxix. 109. that is, always in danger to be taken from me (p). The Hebrew word signifies the palm of his hand, out of which any thing easily slips, and on which we lay that which we are about to offer up, to intimate, that he esteemed his life always in danger, and so always was ready to resign it. I am sure our danger is as great, would God our preparation were as forward: Our Brother is lately gone, and we are all going very shortly, nor doth any of us know who shall be next, or how soon it may be his turn. This therefore being our case, it behoves us to inquire whither we shall go to seek relief, while yet we are alive and capable of succour; surely not to Men, for they are in the same Condemnation, but to God must we turn for succour, for he lives forever, and he only hath our lives in his power: 'Tis true, he will not grant that we shall not dye, nor are we so vain to ask that, but he will grant that we shall not dye eternally; we do not beg to live ever here, but to go well from hence, and be with him for ever; which being the subject of our following Petitions, we here make way for their acceptance, by acknowledging and bewailing our Guiltiness and Transgressions, by which we have given his Majesty too just cause to cut our short lives shorter. Foolish Wretches! who have but one Friend that can help us, and we have desperately ventured to provoke him by our sins, to accelerate our dissolution; doubtless we were impudent, and strangely unadvised thus to offend him, nor is there any means left for us but to atone and appease him again, by confessing our vileness humbly, bewailing our folly passionately, and begging his pardon heartily; so shall we be likely to find mercy, and either to be spared at present from death temporal, or however be secured from eternal. Oh therefore let us make this acknowledgment which the Church hath provided for us, with all the sincerity and devotion that becomes so great and so solemn an occasion.

s. IV. Yet O Lord God most holy, O Lord most mighty, O Help and most merciful Saviour, deliver us not into the bitter pains of eternal death]. Upon the Confession of our sins we must not fly from God in despair, but come unto him more humbly, and call upon him with greater importunity, as we are here taught to do; for this triple Invocation expresseth the vehemence of our desire, and is designed to engage the whole Trinity to favour and further this request, even that we may be delivered from the second death: Our sins indeed have deserved both, but it is eternal death which we are most concerned to escape: The first is short and soon over, easie to be endured, and reaches no further than the body: But the second death is endless and intolerable, seizing upon both body and soul for ever; a death in which they are always dying, never dead (q), and yet they live to no other purposes, but only to feel that anguish which torments them, without any intermission or hopes of remedy (r). Natural death is not to be avoided, nor ought it to be feared in comparison of this. This is the death therefore we pray against. We refuse not the common lot of all men, we are not displeased at the qualification of our humanity, nor do we murmur at the condition upon which we were admitted into this world: We will cheerfully submit to all this whensoever God please, so we may be delivered from that bitter and amazing death, which is unsupportable and eternal. It was said of the Primitive Martyrs, *That for fear of dying after death, they feared not in the mean time to dye* (s), accounting the torments of the most cruel Martyrdom sweet and easie in comparison of that dreadful Eternity which

(n) Wisdom v. 13.

(o) *Profecto ex quo esse incipit in hoc corpore, in morte est homo.* Aug. civ. Dei l. 13. c. 10.

Quotidie morimur, quotidie enim demitur aliqua pars vite. Sen. ep. 24. *Nascentes morimur, finisque ab origine pendet.* Manil.

(p) *Quotidie periclitor.*

Hieron. *Phrafs hæc signif. sum in periculo mortis.* Jud. xii. 3.

Job xiii 14.

1 Sam. xxviii. 21.

Εν τῇ χεὶρὶ τοῦ κυρίου ἐχοῦντα. Xenarch. ap. Athen.

Athen.

(q) *Nulla quippe major et*

pejor est mors,

quam ubi non

moritur mors.

Aug. Civ. De l. 6

Illic sapiens

ignis membra

urit et reficit,

carpit et nutrit.

Minut. Fœl.

(r) — *Nec*

vivere corpus

dicendum est,

in quo anima

non vivendi

causa est, sed

dolendi. Aug.

Civ. De l. 13.

(s) *Dum mori*

post mortem

timent, interim

meri non timent.

Cæcil. ap.

Min. Fœl.

which Apostasie would have prepared for them : And it may be very useful to us now we stand by the grave, when our nature begins to shrink at the ghastly sight, and almost trembles to think of its own dissolution, to present our selves with a far greater and more rational cause of fear, even everlasting damnation, which is so dismal and so horrid, that he who views this, will never startle at a little danger, nor be affrighted with temporal death, but turn all his desires and endeavours to escape that which is eternal, and then the former becomes a mercy.

s. 5. *Thou knowest Lord the secrets of our hearts, [Psal. xxxviii. 9.] shut not thy merciful Ears to our Prayers; but spare us Lord most holy, O God most Mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death to fall from thee].* We proceed in the same strain of devout importunity still, appealing to the Searcher of all hearts for the proof of our sincerity in this request, which he sees doth spring from a soul that really trembles at the apprehensions of his eternal displeasure, and therefore we beseech him to receive these Prayers which flow from so unfeigned a passion : His merciful Ears that are open to the prayers of the Righteous, will not be shut against the cry of a poor penitent Sinner, who only begs a little respite, a reprieve to enable him to sue out his Pardon, from that worthy Judge, whose eternal Sentence must determine him to endless joy or sorrow ; and surely this cannot miscarry, having all of it a respect to the avoiding of eternal death ; As to the other, since that is not to be wholly escaped, we only pray that we may meet it courageously, endure it quietly, and go through it without any real hurt ; we pray that neither its terrors nor pains may be too big for our Faith or Patience, nor be able to beat us off from our confidence in our Heavenly Father, who can support us under it, and make it a speedy and easie passage to us, into a glorious immortality. All which is so seasonable and so pious, so pathetical and so plain, that there needs no further Paraphrase to expound it, but only suitable affections to present it to God withal.

SECTION II.

Of the Solemn Interment.

s.I. **T**HE time being now come to put the body into the Earth, or as *Abraham* expresseth it, to bury our Dead out of our sight, Gen. xxiii. 4. we will premise some general considerations concerning the circumstances relating thereto, and then survey the words used on this occasion. First, We are now to take our last farewell of our Friend deceased, a Rite very solemnly observed in most parts of the world: The Gentiles took their leave by a certain form of words, bidding them [*Farewell for ever*]; and then they added [*Let him go*], by which they testified their submission to the Divine Will (t), and so departed to their homes. The Ancient Christians were wont to give a parting kiss of Charity to the body, just when it was about to be put into the grave (u), to declare their affection, and to evidence that he dyed in the unity and peace of the Church †, for which reason we still say *Our dear brother or Sister*: which pious custom is yet observed in the Greek Church (x), and also in these Northern parts of *England*; by the near Relations, who usually come near and kiss the Deceased before he be put into the grave. Secondly, We may note the posture and position of the Corpse, which among the Christians hath always been to turn the feet to the East, with the head toward the West, that so they may be ready to meet the Lord whom the Ancients did believe should appear in the Oriental part of Heaven (y); or as our ingenious Mr. *Gregory* believes, that they might be in the posture of Prayer with their faces to the East, as soon as they were raised: *Observ.* chap. 3. There are some ancient Authors tell us, that the old Inhabitants of *Attica* buried thus before the days of *Solon*, who (as they report) convinced the *Athenians* that the Island of *Salamis* did of right belong to them, by shewing them dead bodies looking that way, and Sepulchres turned toward the East, as they use to bury (z): And the Scholiast of *Thucydides* saith, it was the manner of all the *Greeks* to bury their dead thus; though a learned Modern Writer supposes these Authors mistaken, and cites *Plutarch* and *Ælian* to prove that the *Athenians* turned their dead toward the West (a). However, it is certain that all Nations had one certain way of placing the Corpse, from which they would not vary: And we Christians have so great reason and so good Antiquity for our custom, that we ought not out of singularity to alter it. Thirdly, We consider the casting Earth upon the body, esteemed of old an act of great piety by the very Heathen (b), and to find a body unburied, and leave it uncovered was judged a great Crime (c): And it seems there was some Religion in casting Earth upon it three times (d). The Christians had a peculiar order of Men to do this Office, called in the East, *Copiata* (e), and in the West, *Fossarii* (f). Although the Priest always put in the first Earth himself, as may appear from *S. Bernard*, who declares that he cast in the Earth upon his Brother *Gerard* with his own hands (g): And the Rubrick of the Greek Office saith, *The Body being laid in the grave, let the Priest take up Earth with a Spade, and cast it on the Body, saying, The Earth is the Lords, and the fulness thereof, the round world, and they that dwell therein* (h). I shall only add, that among the Romans it was a form of Blessing to say, *Let the Earth be light unto you* (i), which whether it had any relation to the happy rest after death, I have now no time to dispute,

(t) — *Salve æternum mihi maxime Palla Eternumque Vale* —

Æne. ap Virgil. *Omni munere absoluto, supremum Salve & Vale, tanquam nunquam eos visuri ultra, conclamabant* —

post lamenta & conclamationes, I. Licet dicebatur. Alab Alex. lib. 3. cap. 7.

(u) Καὶ μετὰ τῷ εὐχλῶ αὐτὸς τε ἱερεὺς ἀσπάζεται τὸν νεκρὸν, καὶ μετ' αὐτὸν οἱ περὶ αὐτὸν ἀπαύξας. Dionys. Areop. Eccl. Hier.

† Antiquitus vivi mortuos osculabantur in signum unitatis. Durand. rat. l. 7. c. 35.

(x) Δεῦτε, τὰ λείποντα ἀσπασμὸν δομεῖν τῷ θανόντι. Euchol. offic. exequ. 535. c. 537.

(y) Durand. ration. l. 7. c. 35.

(z) Diog. Laert. vit. Solon. pag. 32. Al. ab Alexand. gen. Dier. l. 3. c. 2.

(b) Ælian. var. hist. l. 5. c. 14.

(c) Horat. Carm. l. i. od. 28.

(d) — *licet Injello ter pulvere curras.* idem, ibid.

(e) Cod. Theodosian.

(f) Lib. de 7. grad. Eccles. ap. Hieron. Tom. 9.

(g) Indutus sacer-

dotalibus solitas in eum orationes proprio ore complevi, terram meis manibus, ex more, jeci super dilecti corpus, terram nos futurum. Bern. in Cant. ser. 26. p. 638.

(h) Eucholog. offic. exequ. pag. 538.

(i) Ἐκείνῳ μὲν δὴ ἐπετίθη μαχα-

ρίτης ἐγένετο, Κένη γῆ, καὶ ἀπὸ τοῦ ὁ λόγος. Julian. Cæsar, de Constantio Bp. 23. Hermog. vidend. Brisson de formui p. 82.

because I must hasten to the form of words which our Reformers have chosen on this occasion, containing *First*, An Introduction commemorating what is past, *viz.* Gods having taken the Soul. *Secondly*, A description of the present act, both as to the matter of it, *viz.* Committing the Body to the ground; and the manner of it, *viz.* Earth to Earth, Ashes to Ashes, &c. *Thirdly*, A declaration of the reason hereof, *viz.* our hope of the Resurrection, illustrated by considering the Author of it, who is our Lord Jesus; and the form of it, *viz.* by making our vile body glorious, and like his own: each of which will deserve our more particular consideration.

s. II. For as much as it hath pleased Almighty God to take unto himself the soul of our dear Brother here departed; we therefore commit his body to the ground, Earth to Earth, Ashes to Ashes, and Dust to Dust.] When the Soul, by which the Body lives, is once recalled by him that first placed it therein, death doth immediately follow that separation (k); and those several parts, the Body and Soul, go to receptacles as distant as those Originals are whence they had their beginning, *Eccles. xii. 7.* God disposes of the Soul himself, and leaves the corruptible Carcase to our care. It seems to me both unreasonable and absurd for the Roman Office now to commend a (l) Soul to Gods hands, which he hath already disposed of, and which the Ancient Church commended to God before it was departed; and indeed it is best done by the Party himself, while his life remains (m). And concerning that better and nobler part we have nothing to do now, but only to acknowledge God hath disposed of that according to his good pleasure, which is seasonably intimated here, because our Passions are usually at the very highest, upon this last parting; but surely they will not resist nor be extravagant, when it is considered it pleased God it should be so; and shall that displease us, which pleases him? Again, we are told he is only departed (n) which is the phrase of holy Scripture, and the sense of all good Christians concerning death, that it is but the entrance into a long journey, the going a little before in that Path wherein we must all shortly follow them (o); so that we may comfort our selves concerning them with *David*, saying, *We shall go to them, but they cannot come back to us*, 2 Sam. xii. 23. Yea, the Romans of old were wont to say, *Farewel*, for we (in the order that Nature appoints) shall all follow thee (p). But we know more than they, we know the Soul is the principal part, and now that is gone, the Man himself is not here, nothing but a Case is left behind; and yet for the Jewels sake that once lodged in it, we must not cast it a way, for God himself will one day enquire for this body again; we cannot be so imprudent to think that *this body which is the work of Gods Hands, the object of his Care, the house of the Soul, the principal of his Creatures, the Heir of his bounty, and the Priest of his Religion, should be suffered to perish for ever* (q); wherefore we will decently lay it up, and patiently wait for its restauration. In the dust we lay it by Gods own appointment and decree, *Gen. iii. 19.* for Man was made of dust at first, *Gen. ii. 7.* and to dust he will turn again as soon as the Soul is gone (r); so that the committing his Body to the ground, is no more than laying Earth to Earth, and Ashes to Ashes. Our Bodies are called Houses of clay, and earthly Tabernacles, 2 Cor. v. 1. and their foundation is said to be in the dust, *Job iv. 9.* Yea, S. Bernard notes, that God not only threatens we shall be dust, but saith we are dust just now (s), which should admonish us that are alive, not to be too confident of our strength, for God reckons us dust at present, and Nature will make us so very shortly. *Why then is Earth and Ashes proud*, Ecclus. x. 9. Let us humble our selves, and lye in the dust, which S. Martin resolved to do literally, when he perceived death approaching, for he commanded those about him to take him out of his Bed, and lay him on the ground upon dust and ashes, and in that posture the holy Man chose to end his life (t), committing his own body as it were to the Earth, in acknowledgment of his unworthiness, by a voluntary act of Humiliation.

(k) Ὁ μὲν ἀν-
δρῶντι δάνα-
τον χαλεπὸν
μὸς ἐστὶ ψυχῆς
ἀπὸ σώματος.
Philo. leg.
alleg. l. i.

(l) Commendo
animam tuam
Deo patri, Ter-
ram terræ;
cinerem cineri;
pulverem pul-
veri, in nomine
patris, &c.
Manual. Sarisb.
fol. 117. a.

(m) Cum vene-
rit Dies ille
— corpus

hoc ubi inveni
relinquam, ipse
me Deus red-
dam. Sen. ep.
102.

(n) Luc. ii. 29.

Phil. i. 23.

Ἀποδημία

προσδοκῶν ὁ

δάνατος, ὃ

τῇ εἰς καὶνὸν

παῖδα πο-

ρεῖα. Plutar.

de Appollon.

Profectio est

quam mortem

putamus.

Tertul. de pat.

c. 9.

Abiit non obiit.

Ambros. de

Theodos.

(o) Præcesserunt

non decesserunt.

Aug. de divers.

ser. 43.

— Τὴν αὖ-

τὴν ὁδὸν

Ἦν πᾶσιν ἐλ-

θεῖν ἐς ἀνα-

στάσις ἔχον,

Περὶ ἀνελ-

σας

Antiphon.

(p) Servius ad 3. Æneid. pag. 275.

(q) Tertul. de resurrect.

(r) Hominis fundamentum ex pulvere, & in pulvere finis

ejus. Dict. RR.

(s) Gen. iii. 19. Dust thou art &c. Bern. de consider. l. 2. c. 9.

(t) Durand. Rational. l. 7. c. 35.

s. III. In sure and certain hope of the Resurrection to eternal Life, through our Lord Jesus Christ, who shall change our vile body, that it may be like his glorious Body, according to his mighty working where- by he is able to subdue all things unto himself. In the preceding Paragraph we said we did [commit his body to the ground], which phrase implies the delivering up a *Depositum* for safe custody into such hands as will honestly render it back, and restore it again (u); for we do not cast away the bodies of Christians as things of no value, but lay them up safe in the Earth, which is said to give up, or restore the dead back again † when they are raised. Our Lord Jesus having conquered death, and got the Keys of the grave by his Resurrection, our Tombs are not places to destroy, but to keep our bodies in, till he that made them, call for them: And we do here give this as the reason why we not only commit their souls to God at the hour of Death, but their bodies to the grave at the time of Burial, viz. Because we have a sure and certain hope of the Resurrection unto Eternal life: If we did not hope for this and believe it, the care and cost bestowed on the dead were vain and superfluous, which *Tertullian* ingeniously urges against the pompous and expensive Funerals of the Heathens, as being ridiculous profusions, in regard they believed nothing remained after death (x). And *S. Augustine* argueth very well (y), If they do thus solicitously bury their Dead, who believe not the Resurrection, how much more ought we to do it, who believe that this Office (bestowed on a body now dead, but to be raised again to an endless life) is a kind of testimony of that Faith we have of the Resurrection thereof? If we thought these instruments would never be used more, we might leave them to perish above ground; but since they are to be called for and used again, we are bound to lay them up safe, and our belief of the Resurrection to Eternal life is a sufficient reason why we do so. Against this Sentence thus explained, it is not easie to guess what can be objected; but prejudice will always find faults, or pretend them; and therefore some object against this Period, that we declare our particular hope of all we bury, be they never so bad, that they shall rise to Eternal life. To which we Answer, That the Evil as well as the Good are to rise again, and to have a life that is Eternal; and though the common use of the word [Eternal Life] apply it to the better part, yet the word strictly considered, signifies both the state of the Good and Evil after the Resurrection, and so it is expounded by those who consider it in the Creed; yet because we make the Eternal life here mentioned, the matter of our hope, which is only conversant about some good thing, we are willing to suppose the Church doth take [Eternal Life] in this place, in the better sense, for the glorious Eternity which the Saints shall enjoy: but though we grant that, the former conclusion will by no means follow, for we do not in these words respect the particular lot of any single Man, but the general promise which God hath made to all Believers, that there shall be a Resurrection to Eternal life, as plainly appears in that we do not say, [In sure and certain hope of his Resurrection to Eternal life], but [—of the Resurrection to Eternal life], we are no judges of particular Mens final estate, only knowing, and firmly believing there is a Resurrection to Eternal life, whereof they shall be partakers whom God shall judge worthy of it; we take care of the bodies of all Christians, as being ignorant which are prepared for the better part; yet in Charity, hoping the best of all that die in the peace of the Church, of which more hereafter. And now if any, who see this lifeless Corpse at present, or consider the state it will shortly be reduced unto, shall doubt of this great work, viz. the raising it up again to Eternal life, we are ready to give a reason of this hope that is in us, from *Phil. iii. 21.* whence we declare, first, by whom this work must be done, viz. By and [through our Lord Jesus Christ], who did raise his own body from the grave, and made it glorious. Secondly, We shew in what manner he shall work this change; By taking away all those corruptible qualities and infirmities to which our vile body is liable, both living and dead [εἰς τὸ γινῆσθαι αὐτὸν] That this self same vile body may be refined and freed from decay and mortality, being made like unto the glorified Body of Jesus, after his Resurrection. Thirdly,

(u) Luk. xii.
4. 2. Tim. i.
12. Græc. τὸν
παρὰ τὸν θάνατον
κλῆρον, *Depositum*.
† Revel. xx. 13.

(x) Tertul. de
resurrect. carnis
cap. 1.

(y) Augustin. de
curâ pro mor-
tuis, cap. 18.

(z) Et utique idoneus est reficere, qui fecit; quanto plus est fecisse quam refecisse, initium dedisse quam reddidisse; Ita restitutionem carnis faciliorem credas institutione. Tertul. ref. carn. cap. 11.

We declare by what instrument our Lord shall effect this wonder, even by his Omnipotence, by which he made it out of dust at first (z), and to which all things must yield; wherefore, although the work be great, the Workman is infinitely greater; though the change be admirable, the power by which it is wrought is Almighty; though many things seem to oppose it, yet all things must yield subjection to his will: So that it is most certain this Body shall be raised again, and most piously done of us who believe all this, to lay it up with decency and care.

SECTION III.

Of the Consolation annexed.

s. I. Rev. xiv. 13. **I** Heard a voice from Heaven, saying unto me, Write, From henceforth blessed are the Dead that dye in the Lord, even so saith the Spirit, for they rest from their labours]. This

Scripture was anciently appropriated to this Office, being read in some parts of the Western Church of old, at the ending of the Lessons (a), and since it is generally used for one of the Epistles (b); nor had we any reason to leave it out, but only to set it in a more proper place. And as it stands now in our service, we may consider it, *First*, as it looks back to the Interment, where having declared our hope of the Resurrection, we bring a further confirmation thereof from this place, which was a special revelation by an immediate Voice from Heaven, ordered to be recorded for the preservation thereof, and attested peculiarly by the Spirit; the sum of which unquestionable Oracle is, *That all holy Persons deceased, are in a blessed condition just now*: And if this will not allay our grief, to have so great an assurance from God himself of the happy estate of our deceased Friends, what will? If we had no more but the word of the best of Mortals for it, we might have doubted, but now there is no room for jealousy. It seems to have been first revealed for the comfort of the Primitive Martyrs in the days of Persecution, but it is agreeable enough to all that dye in Gods faith and fear; for all such are blessed in many respects, but especially in this, that they are now freed from temptations and dangers, from grief and care, injuries and persecution, from diseases and death, and all other burdens they laboured under; which consideration alone, made the wiser sort of Heathens very patient in the loss of their good Friends, as being now at the end of their labours and sorrows (c). But the Holy Ghost intends, and we Christians know, more is meant by this Phrase of *resting from their labours* here, than a bare freedom from the evils of this life, it being a Metaphor from the *Athleta* in the Grecian Games, who endured much hardship while the exercise lasted; but that being over, and they become Conquerors, they might sit down with ease and honour, as having gotten the glory of the Victory: And for this reason, in some places they Crowned the dead (d), and do still make Garlands for them, as Trophies of their Conquest, and should we follow their Triumphant Chariot weeping? *Secondly*, The Protestant Church placed this Sentence here before the succeeding Collects, to give a just reason why therein we do not pray for the dead, but for our own selves, because there is Gods own Word to assure us they have no further need of our Prayers now; our Charity obliges us to hope they dyed in the Lord, and if so, they are blessed already, and we cannot with any sense pray they may obtain that which they actually enjoy already.

(a) In quibusdam Ecclesiis terminatur [lectio scilicet]. Beati mortui. Sec. Apoc. 14. Durand. rat. l. 7. c. 35. a. (b) Idem ibid. fol. 193. ut & Manual. Sarisbur. fol. 107.

(c) Θάνατος ἀπολυσις. Marc. Antonin. lib. 6. §. 28. Τελὸς τῆς λυσιπνοίας, ap. Pindar. Mortem arumnarum requiem, dixit Cæsar apud Salust. in Catilin. (d) Mortuorum est coronari. Tertul. de coron. milit. cap. 10.

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SECTION IV.

Of the concluding Devotions in general, particularly of the lesser Litany and Lords Prayer.

s. I. **H**AVING sufficiently improved this occasion by way of instruction and pious Meditation, we now address our requests to Almighty God in our own behalf, who are only capable of receiving benefit by these Prayers. The Deceased rest from their labours, but we are in the midst of ours; they can sin no more, but we may, being compassed about with a thousand dangers; their Sentence is past, we hope, to their great comfort, but ours is yet to come; they may be called Blessed, but we before our death (as *Solon* observed of old) cannot be so stiled; great need and good reason therefore is there for us to pray for mercy for our selves. 1. To the Father, in order to the miseries of this life. 2. To the Son, in respect of the guilt of our sins. 3. To the Holy Ghost, in regard of the power of our Corruptions; That the Father may deliver us, the Son pardon us, and the Holy Ghost sanctifie us. And because we need all manner of good things, we add the Lords Prayer to this Supplication, the Petitions whereof contain all things needful for us, and are particularly applicable to this occasion. For if we have lost a Friend on Earth, we have a greater and better Friend, even [*our Father which is in Heaven;*] if they be Mortal, he is Immortal, as the holy Monk observed, when one told him his Father was dead, *Do not Blaspheme* (saith he) *my Father is Immortal, Socrat. Eccles. Hist. l. 7.* Nor do we murmur at this sad Providence, but have resolved to bless him for it, being desirous that [*his Name may be Hallowed*] in all his dispensations by all Men. So little are we concerned for this World, or discontented that our Friend is gone from hence, that we desire to follow him as soon as our Lord pleases, for we wish his [*Kingdom of Glory may come*] shortly, where we shall all meet again (c). And because we know his will is always best for us, we pray that whether he order life or death to us or our dear Friends, yet still [*his will*] and not ours [*may be done*]. The rest of the Prayer respects our miserable condition in this mortal life, where we stand in need of daily Bread to sustain us, of mercy to pardon and forgive our past offences, and of grace and favour to deliver us from temptation, and all sorts of evil, Temporal, Spiritual, and Eternal. All which are fit to be asked always, especially just now when our miserable estate is so plainly set forth before our eyes.

(c) *Quid rogamus ut adveniat regnum calorum, si captivitas terrena nos delectat? Cyr. de Mortal.*

SECTION V.

Of the first Prayer at the Grave.

§. I. **T**HE Primitive Christians did not bury their dead with the burial of an Ass, Jer. xxii. 19. as some wild Sectaries among us do theirs, making their followers as vile in their deaths, as they were in their lives: But they used many religious Solemnities, as we have noted before, and particularly they made Prayers upon this occasion, as appears from *Tertullian*, who speaking of a Christian that was departed in peace, tell us, *The Prayer of the Priest composed him for the Grave* (f): And *S. Bernard* (as was observed but now) affirms there were accustomed Prayers to be made at the Grave, which he repeated with his own mouth (g). And so there is at this day in all Christian Countrys as well as ours: Although our forms are generally our own, being composed by the Compilers of the Liturgy, who could have very little assistance in this matter from the Roman Offices, which are stuffed with vainly repeated and ridiculous Petitions for the dead (whose doom is already past,) and have no respect to the living, for whose sakes *S. Augustine* affirms these things are chiefly intended. To leave them therefore, hugging their profitable *Diana*, and praying rather to ease the living of their money than the dead of their pain, Let us consider this pious Form which consists of three parts: *First*, A profession of our Faith concerning the happy state of holy Men departed. *Secondly*, A thanksgiving for the mercy shewed to our deceased Brother. *Thirdly*, A petition for the coming of Christs Kingdom, intimating, 1st. When we would have it come, viz. very shortly; and 2dly. Why, viz. For the perfect consummation of our selves, and all our pious Friends that are gone before.

(f) Cum in pace dormisset, & morante adhuc sepultura interim oratione Presbyteri componeretur, &c. lib. de anima cap. 51.
(g) Bernard. in Cant. ferm. 26.

§. II. **Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burthen of the flesh, are in joy and felicity].** The first Sentence of this Prayer is a Paraphrase upon those words of our Saviour in his confutation of the Sadducees, Luk. xx. 38. *For all live unto him, even Abraham, Isaac, and Jacob, though gone out of this world and dead as to us.* And it is the most effectual comfort to those that drop their pious tears upon the Earth that covers their deceased Friends, to be assured they are now alive, that is, as to their souls and spirits, which the Scriptures do frequently inform us are immortal; and it would be strange if we should doubt that, since many of the wiser Heathens believed it (h); and when *Scipio* enquires whether his Friends and other worthy Men departed, were alive, he is told, *they live for certain, and that so well, that this life of ours, is but a kind of death, in respect of theirs* (i). Shall not we then profess, we believe that our religious Friends who are deceased, have only changed their estate for a better? they have removed their Habitation, but retain their being still; they lived with Men before, and now they live with God; they lived on Earth, and now they live in Heaven; they are only gone to a better place, and better Company, it is only their body dies, their souls and spirits do live still, and their body shall be revived again in due time. An Ancient Ritualist notes, that the Christians (instead of the Pagan Cypress, which once cut, never grows again) laid *Ivy, Laurel, or some of those things which are always green, in the Coffin under the Corpse, to signify that they who dye in Christ, cease not to live; for though they dye in this world as to their bodies, yet as to their souls, they always live to God* (k). And the modern Jews call the Grave *Beth-hachajim*, the House of the Living, as one of their own Authors relates (l); adding that *As they return from the grave, every one plucks up grass from the ground twice or thrice, casting it over his head behind him, saying, They of the City shall flourish like grass of the Earth*, Psal. 92. 16. to signify their hopes of the Resurrection of the dead:

(h) Πένες δ' τὰς ἡμετέρας χεῖρας αὐτοῖς καὶ ἰσχυροῖς μόνον, ἀλλὰ καὶ παρ' ἄλλοις πολλοῖς ἐκλήων καὶ βασιλέων, ὅτι ζῆν καὶ ὑπάρχει μετὰ τὸν αἶον τῷ σώματι. Ὁ χριστιανὸς δὲ ἀνδραγατῶν. Ἰουχ. Ὁρίγεν. in Cels. l. 7. p. 334.
(i) Cicer. in Somn. Scipion.
(k) Durand. ration. l. 7. cap. 35.
(l) Leo Modena Rites of the present Jews, chap. 8.

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The body indeed is now dead, but that is but the baser part, and is not properly the Man himself; for the soul of every one is himself, saith *Plato*, and since that is alive, the Man may justly be said to live still; for the Saints and Servants of God never did admire the flesh, accounting it but the prison and burden of their Souls (*m*), the chain and the load of their Spirits (*n*), and therefore they have, prayed and longed to be unloaded and set at liberty as soon as God pleased (*o*). And do we so passionately lament them because they have laid down their burden, shaken off their chains, and bid adieu to their earthly Prisons? Alas they live still; and live infinitely more happily; they lived in sorrow here, but there they live in joy; here they lived in misery, there they live in felicity; they are freed from all evil, and enjoy all good; and are these to be followed with out-crys and lamentations? If we be Christians we believe this, and if we believe this, we must leave them to the fruition of their new acquired bliss, and turn our complaints into Praises and Thanksgivings.

§. III. We give thee hearty thanks for that it hath pleased thee to deliver this our Brother out of the miseries of this sinful world. If the preceding profession of our Faith were real and sincere, this act of Eucharist will naturally flow from it; for if we love our Friends, and believe them in a state of joy, we cannot but rejoyce with them, and give thanks to God for it: This was the fruit which the belief of the Resurrection produced in holy *Job*, for he Celebrated the Funeral of his Children with hearty Praises, saying, *Blessed be the Name of the Lord*, *Jobi. 21.* Which pattern, the first and best Christians exactly followed; for if we search into the purest times, we shall find nothing at all of the Prayers for deliverance from Purgatory (which fill so many pages of their Offices, who are of all others the greatest pretenders to Antiquity, even where they have utterly forsaken it) but innumerable testimonies of their giving thanks, some of which we have noted before, to which we will only add that of *S. Chrysostom*, who expressly affirms, *they praised God, and gave him thanks for crowning the deceased, and putting an end to his labours, for delivering him from fear, and taking him to himself* (*p*). We may remember how loudly they sung Hallelujah in the Latine Church in *S. Hieroms* days, and in some of the ancienter forms thereof it appears to have been prescribed (*q*). Though now the Hallelujah is proper to the Greek Church, where nothing is so frequently repeated as that (*r*). The sense whereof is fully expressed in this excellent period. *S. Paul* commands us to give thanks in every thing, because it happens by the will of God, *1 Thes. v. 17.* And we observe it here as the ground of our praises, that it hath pleased God to take away our Friend, and shall we murmur at his orders? Let us consider whence he is taken, viz. from the miseries of this sinful world, in which, the longer he had stayed, the more evil he had done, and the more calamities he had endured. We congratulate the felicity of our pious Friends (saith *S. Augustine*) and though their death afflict us, yet this cheers us again, to consider they are delivered from those evils, by which the best of Men in this life are vexed, if not depraved; and endangered, if not ruined (*s*). Surely he that is snatched out of such a storm, must needs be said to have happily escaped. If Nature do force us to grieve for our own loss, yet Religion will so convince us of their gain, that it will argue unkindness to them, as well as ingratitude to God, not to give thanks for it. And we must endeavour by reason and grace so fully to convince our selves, that their death was really an act of the divine mercy, that we may not be found dissemblers with God when we say, *We give him hearty thanks*: It is only our Passion that blinds us, and will not let us see this great truth, but a little reason and consideration will master those passions, and shew us, that to dye, is gain to a good Man, and a thing to be celebrated with Hymns of Eucharist and Thanksgiving.

(m) Wisdom.
ix. 15.

'Οι ἀνοί δεσ-
μὸν λογίζονται
τὸ σῶμα.
The ophylac.
Luc. 2.

(n) *Quid sunt
homines, nisi
animæ corpori-
bus alligatæ?*
Arnob. adv.
gent. l. 2.

Ψυχάριον ἔ-
βασανον ὡς
κνήν.
Marc. Antonin.
l. 3. §. 41.

(o) Luc. ii. 29.
*Dimitti petit,
quasi à vinculis
quibusdam ad
libertatem festi-
naret.*

Ambros. de
bon. Mort.

(p) Οὐχὶ τὸν
Θεὸν δεξα-
μεν καὶ εὐχα-
ριστοῦμεν. ὅτι
λοιπὸν ἐσερ-
νωσε τὸν ἀπελ-
θόντα, ὅτι τῶν
πόνων ἀπὸλ-
λαξεν, ὅτι τῆς
δειλίας ἐλευ-
θὼν ἔχει παρ'
ἐαυτοῦ; Chry-
sost. Epist. ad
Hebr. hom. 4.

(q) Hugo Mo-
nardus not. ad
Sacramentar.
Gregorii.

(r) Eucholog.
offic. exequ.
passim, & notis
pag. 541.

(s) Augustin.
de Civ. Dei
lib. 19. cap. 8.

s. IV. Beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine Elect, and to hasten thy Kingdom, that we with all those that are departed in the true Faith of thy holy Name, may have our perfect consummation and bliss both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord Amen]. This Petition follows after the preceding Eucharist in the very method of the Lords Prayer, the act of Praise being a Paraphrase on *Hallowed be thy Name*, and this Petition, the Explication of *Thy Kingdom come*. We have hitherto been considering the miseries of this life, and the happy estate of those that are religiously departed in peace; whereupon we cannot but wish our selves in the same blessed condition with those holy souls that are gone before us, at least, that we may happily meet each other in the Kingdom of Heaven, when Gods good time is come. We know, so long as this world endures, Satan will rage, and sin will reign, Enemies will oppress us, and miseries disquiet us, and all good people that live in it; wherefore we are not only willing, but desirous the last and great day may come, when those that love God and are beloved by him again (r), those choice and excellent persons whom the Scripture calls the Elect, who are scattered here, shall be gathered together from the four winds (u); and all of that blessed number shall have their wrongs righted, their miseries eternally removed, and their Enemies finally vanquished then; and then both those deceased, and such as remain alive shall begin their never ceasing felicity. And is there not good reason we should pray for the hastening of this blessed time, and say Lord Jesus come quickly, *Rev. xxii. 20*? Here we serve, there we shall reign; here we are afflicted, there we shall be happy; and when his Kingdom begins, ours begins also †. Neither the Saints departed, nor we, have our perfect consummation in bliss as yet; we are imperfect both in body and soul, and till the Resurrection, their felicity is not compleat, *that they without us should not be made perfect*, Heb. xi. 40. So that they as well as we, do wish and pray for the coming of this last day, and the compleating of Christs Kingdom, *Rev. vi. 10*. That being the time which will unite the Church Militant and triumphant, and give unto all Saints their perfect consummation of bliss both in body and soul. In the mean time the Portion of those that departed in Gods faith and fear, is very blessed, and infinitely better than the condition we are in here, so that we pray we may have our part with them as soon as God pleases. And of this nature were those Primitive prayers with respect to the dead; as we might prove by many instances, but two or three shall suffice: *We frequently say in our Prayers*, (saith Origen) *Grant O Almighty God, grant us a part with the Prophets (x)*. And again elsewhere, *We devoutly celebrate the memory of those that depart in the Faith, as well rejoicing for their refreshment, as begging a pious consummation in the faith for our selves (y)*. And in the latter Ages, all that was asked was but in order to their joyful Resurrection, till Covetousness had so corrupted this innocent usage, that we were forced to forbear to go so far (z). Wherefore we are content to praise God for the happiness they have at present, and to wish our selves may share with them in it as soon as God pleases; only because neither they nor we shall be compleatly perfect in body and soul, till Christs second coming, and the general Resurrection, we do submissively beg that his Kingdom of glory may come, and then we that seem to be parted for a while, shall meet again, and enjoy each other for ever. Amen.

(r) Τῶν φίλων
ἐξών, ὥς ἡ
γενεὴ ἐκλεκ-
τῶν ἀνθρώπων.
Suidas.
(u) Matth. xxiv.
31.

† Ut qui in
seculo ante ser-
vavimus, post-
modum Christo
regnante regne-
mus. Cypr. de
or. Dom.
Optamus ut finem
faciat nostris
malis, &
veniens de
caelo, nos as-
sumet in regnum
suum. Aug. de
Temp. ser. 126.
(x) Origen in
Jerem. homil. 11.

(y) Idem lib. 3.
Com. in Job.

(z) See Ushers
answer to the
Jesuits chal-
lenge, pag. 200.

SECTION VI.

Of the last Prayer or Collect.

S. I. **T**HE former Prayer seems to respect the whole Company, whereas this is peculiarly designed for the comfort of those that are Relations and Friends to the Party deceased; and it may well be called a Collect, because it is a Collection of the choicest Sentences of holy Scripture which may minister thereunto; being intermingled with such acts of hope concerning him that is deceased, and such a prospect of the means to make us happy with him, as being duly considered, and devoutly recited, will effectually remove that unnecessary grief which hurts us, and helps not him; and will turn our thoughts and endeavours toward the more useful exercises of Repentance, in order to our meeting again with more joy than we now part with sorrow. The parts of this Prayer are four: *First*, An Introduction commemorating, 1st, Our certainty of the Resurrection of true Believers. 2dly, The reason we have, not to grieve excessively for their death. *Secondly*, A Petition for our selves, that we may have a part in the first Resurrection here. *Thirdly*, The Motives which excite us earnestly to desire the same, being the benefits of that blessed change, which are, 1. A happy death. 2. A joyful Resurrection from the Grave. 3. A blessed Sentence to assign us to eternal glory. *Fourthly*, The Conclusion asking all this, both the reformation and the happy effects thereof, through Jesus Christ our Lord, of which we will briefly discourse.

S. II. **O** merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life, in whom whosoever believeth shall live, though he dye, and whosoever liveth and believeth in him, shall not dye eternally.] The entrance into this Prayer sufficiently declares it was intended for Consolation; for we do first commemorate the mercy of God, who being the Father of our Lord Jesus Christ, is the Author of all mercies and comforts, 2 Cor. i. 3. and he that loved us so well, as to give his own Son for us, how can we think he will appoint any thing for our harm? If we take right measures of his love, and entertain just and noble thoughts of him, we cannot grieve excessively at any thing done by his order, who aims at our good in every thing, if we had always the wisdom and the grace to make a right use thereof. 'Tis true, he hath taken our Friend from us at the present, but we confess in the words of holy Scripture, that we believe his dear Son and our Saviour to be *the Resurrection and the Life*: So that although they that believe in him must dye naturally, yet they shall live again; and we that now live and believe in him, though we cannot escape temporal, shall avoid eternal death by him. Why then do we grieve so violently for them, or for our selves? neither they nor we are like to perish, (by Gods mercy) nor do we now take a final and eternal leave of one another, but are shortly to meet again at the great and general Resurrection. Having therefore this hope, let us wipe away our Tears, and testify our Faith by our Patience, and our belief of what Jesus will do for us and our deceased Friends, by a calm submission to the pleasure of him, that will bring us together again ere long: But of this Sentence we have spoken before, *Part II. I. Sect. I. §. 2.*

S. III. Who also hath taught us by his Apostle S. Paul, not to be sorry as Men without hope, for them that sleep in him.] The grief even of Christians, is too often so extravagant upon these occasions, as to overflow all the banks of Reason, and then 'tis time to call in the aids of Religion to suppress it: The former Scripture shewed why we should not grieve extreamly, but these words are a plain Prohibition thereof; those may persuade them that can

D d

consider,

(a) Eucholog.
offic. exequ.
pag. 531.
(b) Durand. ra-
tion. l. 7.
cap. 35. p. 93.
Ex Manual. Sa-
risbur. fol. 106.

(c) Levit. xix.
28.
*Tundunt pectus,
lacerant lacer-
tor, veterum
vulnorum re-
secant cicatri-
ces.* Jul. Firmic.
er. prof. relig.
(d) Bellonii ob-
serv. l. 1. c. 4.
(e) Οὐδὲν τὸ
ἀποθανεῖν καί-
εστι. Lucian.
— Μαίρεται
δὲ δὲ εὐχεται
θανεῖν, καὶ καὶ
τὴν κρείσσειν ἢ
θανεῖν καλῶς.
Eurip. in Iphi-
gen.
(f) Tertul. de
patient. c. 9.

(g) Cicer. Tus-
cul. qu. l. 3.
(h) Senec. Epist.
63. & Consol.
ad Marciam,
&c.
(i) Vide Gata-
ker. not. ad An-
tonin. lib. 3. §. 3.
& lib. 4. §. 21.
(k) Monuit A-
postolus, non ut
non contriste-
mur, sed non
sicut ceteri, qui
spem non ha-
bent. Aug. verb.
Ap. ser. 34.
(l) John xi. 35.
(m) Acts viii. 2.
(n) Paulin. vita
S. Ambrosii. præ-
fix. oper. p. 18.
(o) Aug. de verb.
Apost. Sermon. 34.

consider, and are so calm as to attend the consequence of their own Faith, but these words may awe them into silence, whose passions will not allow them to argue; such must consider this divine Precept delivered by S. Paul, 1 Thess. iv. 13. and in obedience to Gods Authority forbear what he hath so directly forbidden; and surely it hath been generally believed this Scripture was very proper for this end, because it is found in the Offices of the Eastern (a), as well as those of the Western Church (b): But is here most judiciously inserted in this consolatory Prayer, where it may be most likely to have its desired effect; and doubtless it is very duly inferred from the preceding assurance of the Resurrection, since whosoever firmly believes that, cannot rationally grieve in excess. It is for those to be outrageous in their grief, who have no mixtures of hope to alleviate and allay their sorrow. The poor Heathens had no sure grounds of hope that they should ever see their deceased Friends again: And hence they bid them eternally farewell; and no wonder if upon so irreparable a loss they lamented most passionately, cutting and lancing themselves in cruel sort (c); howling and crying out with great noise and vehemence, a custom not yet rooted out from among our barbarous Irish Neighbours, nor yet from the Grecian Islands, as a late judicious Traveller observes; for *when one dies there (saith he) the Women meet in a certain place, and beginning to howl at break of day, they beat their breasts, scratch their cheeks, and tear their hair, so that they would move any Spectator to compassion (d)*, which is a relique of their old Paganism that Christianity could never yet extirpate, and agrees to those wild assertions of some Heathens; that death was the most certain and greatest loss, and that they who suffered it, were sadly to be lamented (e). But this is so infinitely unbecoming us Christians, that Tertullian esteems it not only to be unreasonable, but a plain deserting of the Faith; for thus he discourseth, *Why dost thou grieve, if thou believest he is not perished? Why dost thou take it so impatiently that he is withdrawn a while, whom thou believest shall shortly return? That which thou thinkest to be death, is but a journey; and we must not lament him that is gone before, but desire to follow him—For verily impatience on these occasions shames our pretences to hope, and prevaricates the Faith; yea, we affront Christ, when instead of resenting thankfully his calling our Friends unto himself, we lament them, as if it were a misery to go to him (f)*. And indeed to what end hath God revealed to us the certainty of the Resurrection, and the joys of Eternal Life? Why did he confirm these Doctrines by so many Promises, and so many Miracles, if we be as passionate as the worst of Heathens still? for the better sort of them were more calm. Cicero can say, *It is a double injustice to grieve excessively at a Friends death; first in desiring that which is anothers, while we wish mortal Creatures were in the state of Immortality: Secondly, In taking it heinously, to have that recalled and restored, which was only lent us for a time (g)*; the like saith Seneca also (h). And though the best of these were but dark in their apprehensions, and wavering in the belief of the immortality of the Soul (i); yet did they both by their Precepts and their Practice, shame many Christians who know more, and yet are less patient than many Gentiles were, to the great infamy and scandal of our holy Religion, which doth only permit so much sorrow as nature and decency do require. To forbid all expressions of grief is unnatural and inhumane, and Christianity doth not prohibite our shedding some pious tears: The Apostle (as S. Augustine notes) says not, *Be not sorry at all, but be not sorry as Infidels without hope (k)*. Jesus himself wept at Lazarus his grave (l). And the Primitive Saints made great lamentation at S. Stephens Burial (m). S. Ambrose also was wont to weep exceedingly when he heard of the death of any pious Bishop, having respect to the Churches loss (n). Christianity will allow us to express our love to our departed Friends, so it be within the bounds of moderation, and provided it make us not forget those divine comforts wherewith Religion refreshes us again. *We are troubled (saith S. Augustine) at the death of our Friends, because of our loss in parting with them, but not without hope of meeting them again; by that we are perplexed, by this we are comforted; on that side our infirmity affects us, on this side our Faith revives us; on that side we lament the condition of Man, on this we are cheered with the promise of God (o)*. And verily the Apostle hath put a very refreshing consideration into this very Verse, when he

he calls the dead, *Those that sleep in Christ*, to intimate that we ought not to say good Men are dead, but only taking a holy sleep (p), for in that phrase the Scripture speaks of their estate (q); and not only the primitive Christians, but the Jews also, called their Apartments for Burial, *Sleeping places* (r), which surely was very proper, if we consider that Sleep is a little Image of Death (s), depriving us, for the time, of sense and motion, and perhaps daily falls upon us, that we may learn to dye daily, and to do that really once, which we have so often done in a figure. 'Tis plain, we do not grieve when we see our Friends fall asleep, although we cannot enjoy them for that season any more than if they were actually dead; but we are well satisfied with the hopes and expectation of their awaking more vigorous after a little while. Now Christianity gives us greater assurances of the awaking of those that sleep in the dust, than we can have of those that sleep in their beds, and the very title of those that sleep, implies they shall surely be awakened (r). Why do we then let loose the reins to our violent Passions upon the death of a pious Friend? Is it not as easie for God to awaken them, as for us to call up them that are asleep? Take heed you do not dishonour your Religion and offend your God by excessive grief upon this occasion, as holy S. Cyprian well adviseth, with whose devout and serious admonition we will conclude this discourse: *Our Brethren* (saith he) *who by Gods call are freed from this evil world, are not to be lamented excessively, since we know they are not lost, but sent before; going from us, they go before us, as Travellers by Land or by Sea are wont to do. Wherefore we must desire to go after them, not bewail them; we must not put on black because they have received white Robes, lest we give occasion to the Gentiles justly to reproach us for lamenting those as utterly lost, whom we affirm do live with God, for by this means we seem to disapprove that Faith in our hearts which we utter with our mouth: So that we are such as transgress against our own Faith and Hope, making these things which we profess to appear feigned, false, and meer delusions; nor will it profit us in words to confess the Truth, when with such deeds as this we destroy it.* Cypr. Ser. de mortal.

s. IV. We meekly beseech thee, O Father, to raise us from the death of Sin to the life of Righteousness, that when we shall depart this life, we may rest in him, as our hope is, this our Brother doth.] Having by these considerations checkt those ungovernable Passions that did disturb our minds, we now begin to Petition Almighty God, and that in the lowliest manner [*meekly beseeching him*] without any stubborn murmuring, or violent impatience, and with all humble submission to his appointment concerning our deceased Brother. And as to the matter of our request, because we can no longer do him that is gone any advantage by our Prayers; we therefore pray for our own selves, whose final state as yet is undetermined, and we remain in the capacities of Repentance, Pardon, and Amendment; wherefore we beg of our gracious Father to give us a part in the first Resurrection, that so the second death may have no power over us, Rev. xx. 5. The bodily death which our Brother hath undergone, perhaps may seem dismal and dreadful to some, but alas, 'tis nothing so terrible as the death of the Soul in sin (u). Temporal death shall be removed at the Resurrection, but this Spiritual death binds over the Sinners Soul to the never ceasing torments of Hell fire. Sin indeed is the Souls death, and when we are converted, the Scripture compares it to being raised from the dead †, and calls this the first Resurrection, in which we must have our part before we can have any benefit by the second; and that is the reason why (leaving our solicitude for our Brother departed) we are so earnest with God for our own selves, because it may be our Souls are dead in a worse sense than his body, and need our tears much more, so that 'tis time to look at home. For his estate we know it not, and may safely hope the best: But for our own, we know that we are in danger of death, temporal, spiritual, and eternal; the first we submit unto, but the other two we deprecate with all imaginable importunity, that so we may be happy after this life, as we hope he is. Which piece of Charity, because some men scruple, we shall thus fairly justify. It was very usual with the first Christians to profess the greatest degree of hope

D d 2

concerning

(p) ἵεσθαι β-
πνον κοιμᾶ-
ται, ὡς κεῖ-
ναι λέγει τὸς
ἀγαθός. Calo
limach. Epig.
14.

(q) Gen. xlvii.

30. Vulgar.

dormiam cum

patribus.

John xi. 11.

Act. vii. ult.

(r) Κοιμηθῆναι

ἔσθ, domus dor-

mitiois, ap.

Targ. Hierof.

Job xiv. 12. pro

sepulchro.

(s) Sculte, quid

est somnus geli-

dæ nisi mortis

imago?

Ovid. amor.

l. 2. el. 9.

(t) Nam ideo eos

dormientes ap-

pellat Scriptu-

rae veracissima

consuetudo, ut

cum dormientes

audimus, evi-

gilaturos mini

mè desperemus.

Aug. V. Ap.

ser. 34.

(u) Ὁ δὲ Ἰου-

χὴς ἀνάσσει

ἀπὸ τῆς μέν

φθογῆς ὅτι,

κακίας δὲ ἀ-

νάστης.

Philo leg. alleg.

l. 1.

† Ephes. ii. 1, 6.

Col. ii. 12, 13.

Rom. vi. &c.

(x) Αὐτὸν τε
 διὸς ἐστὶ μαχα-
 ρεῖν, πρὸς τὸ
 νικηθῆσθαι ἐκ-
 τὰς ἀφικό-
 μενον τέλει,
 καὶ τῷ θῷ ἱ-
 κνῆς αἰτία χα-
 εῖσθαι ὡς
 ἀναμύπτου,
 προσέτι καὶ αὐ-
 τὸς ἀφικέσθαι
 πρὸς τὴν δ-
 μοίαν ἐυχό-
 μενοι ληξί-
 ν.
 Dion. Areop.
 cap. 7.
 (y) Omnes no-
 men de profe-
 ssionibus gestant.
 Tertul. adv.
 Nation. l. i. c. 5.

(z) Rom. viii.
 24. Spes est
 nomen incerti
 boni. Senec.
 (a) Τὸ ἀδίκως
 ἀπολίσσαι ὁσιώ-
 τερον, ἢ τὸ
 ἀδίκως ἀπο-
 λίσσαι. Anti-
 phan.
 (b) De mortuis
 nil nisi bonum.
 (c) Plutarch.
 quæst. Roman.
 pag. 277.

concerning those that dyed in the true Faith, and in the peace and communion of the Church, and to wish themselves the same lot which they believed such did now enjoy. Of this the Ancient Author of the Ecclesiastical Hierarchy plainly speaks, where he saith, *They declared the deceased Person to be in a blessed state, as having obtained his desired end, and praising God that had given him the Victory, they begged that they might have their Portion with him (x).* The sense of which is fully comprized in this Petition, *that when we depart this life, we may rest in Christ, as our hope is this our Brother doth.* And though it be pretended that we cannot say this truly of all professed Christians when we bury them; since it may be feared some of them are gone to Hell; we desire the objectors to consider that the Scripture it self ordinarily speaks of all professed Christians as being Saints, even where it affirms some of them to be carnal, *1 Cor. i. 2.* compared with *Chap. iii. 4.* and 'tis ordinary to give Men titles according to their profession rather than their practice (y), expressing what they should be, if not what they really are. But as to the present case, the Church supposes her Children will take all her Offices together; and the person now buried is by the Church supposed to have confessed and repented of his sins, to have been absolved, and received the holy Sacrament according to her directions, and surely she may well judge and hope the best concerning those who were thus dressed for the grave. However, let us suppose the Men who take exceptions at this passage, were left at liberty to omit it to any particular person which they were to bury; Doubtless they would be at a mighty loss to know which were the Men and Women of whose resting in Christ they could have no hope at all, since none can set bounds to God's mercy, nor tell the final Sentence that shall pass upon any single person; and if they did presume at any time to omit it, their blindfold censoriousness might be re-proved justly with that of *S. Paul, Who art thou that judgest another mans Servant,* *Rom. xiv. 4.* and they ought to tremble when they remember, *Judge not, that ye be not judged,* *Matth. vii. 1.* I am sure our Lord severely checked the Jews for their presumptuous censure of some that they supposed to dye in their sins, *Luk. xiii. 1, 2.* We will easily grant them, that all professed Christians do not sleep in Christ; but since we bury single persons, we cannot certainly know the state of particular Men, and where we are ignorant, it is safest to speak and hope the best. 'Tis evident enough that not only the Romanists, but these very objectors talk very confidently of the certainty of the salvation of those who are of their own party, even while they are in this world, and liable to sin (I wish I had not reason to say) even of such as are guilty of notorious Immoralities; and can such blame this so modest expression of our Church, who only hopes well of those that dye in her Communion? We talk of no assurance; nay, the very name of *hope* doth shew we are not certain (z): Surely Christian Charity will allow this, for that *thinketh no evil, but believeth all things, and hopeth all things,* *1 Cor. xiii. 5, 7.* And supposing we should be mistaken in our favourable judgment, doubtless 'tis safer and more pious to erre on the right hand by excess of Charity, than on the left by Pride and Malice (a). It hath been a rule observed by all Man-kind, to speak the best of the dead (b). And *Plutarch* saith that *to be made good, of old, did signifie to dye (c)*, because they called the dead always, *the good*; and why may we not imitate so universal a piece of Charity? If it be alledged that evil Men will hereby be encouraged to continue in their sins, I answer, that the whole Office confutes that vain conceit, (which only promises happiness to the Pious) and particularly the very clause preceding this doth plainly obviate this mis-construction, by moving every By-stander to pray, that he may be raised up from the death of sin here, without which the Church declares he cannot hope for a happy death, or a joyful resurrection: And if it be well observed, we suppose the party deceased to have had his share in the work of grace before he obtained a portion in glory, and accordingly we pray for the first as to our selves, before we presume to ask the latter,

s. V. And that at the general Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the world; grant this we, beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.] As to our Brother departed, we can only exercise our Charity and our Hope; but for our selves we had need to pray, that we may by holiness here be fitted for happiness hereafter; for in vain do we hope to be found acceptable at the last day, if we do not please God now; that Blessing is only to be pronounced on them that love and fear him: God is a Holy God, and Heaven a holy place, the Saints and Angels are all holy, nor can any dwell in that Society that is not first made holy. If we could suppose an evil man should carry his evil inclinations of Pride and Envy, Malice and Revenge, Lust and Intemperance to that glorious Kingdom with him, Heaven would be no Heaven to such an one, the place would be odious, the company troublesome, the employment ungrateful, and the Eternity a burden intolerable; he would be unease to holy souls, and they to him: and he that is a good Man hath his Heaven begun in the peace of his own Conscience, and he is going thither where it will be completed: And now we are looking beyond death, praying it may go well with us there, however it be here; let men condemn us now, so he accept us then; let them curse, if he bless. Who can tell the ravishing delight it shall be to a good Man after all his fears and dangers, to hear the sweet and lovely Voice of his Redeemer? To be owned and acquitted by this great and glorious Judge; yea to be blessed and endowed with a Kingdom so illustrious, and so infinitely glorious at that time when the whole world shall be dissolved, and the terrors of the great day shall be before us, when the Devils shall be ready to accuse us, and Hell to gape for us, Then one smile of the Judge will be the Heaven of Heaven. To be thus regarded and rewarded, is above our Capacity to apprehend now, but it shall be actually accomplished hereafter: Why then do we stand at the grave weeping? Let us go home silently, and study how by Holiness we may come to that felicity to which they are gone before us. The Lord pardon and amend us all, and then we shall courageously meet death our selves, and patiently bear it in others, till they and we be awakened by the Voice of Jesus, to receive us to his everlasting Kingdom; which being so great a request, we beg it for us all in the Name of Jesus Christ, and conclude the whole Office with *S. Pauls* blessing, wishing that the merits of Jesus, and the love of the Father, with the aid of the Holy Ghost may secure us here, and bring us to Heaven, our desired End. *Amen.*

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1911

THE
THANKSGIVING
OF
WOMEN
AFTER
Child - Birth.

The

THE

TELEGRAPHIC

OF

AMERICA

AND

The Introduction,

Concerning the

THANKSGIVING

O F

W O M E N

A F T E R

Child - Birth.

THE Birth of Man is so truly wonderful, that it seems to be designed for a constant demonstration of the Omnipotence of our Creator; and if the frequency did not abate of our admiration, it could be esteemed no less than a perpetual miracle (a). However it is not a meaner act of Gods power and mercy in it self, because he often repeats it; and therefore that the number of these Providences may not diminish our sense of their true worth, Holy Church ordains a publick and solemn acknowledgment shall be made on every such occasion by the Party most concerned, that is, the Woman, who still feels the bruises of our first Parents most deplorable Fall, and smarts severely for that first Sin which gave beginning to all our miseries; so that now she cannot give life to others, without the extreamest hazard of her own; after which eminent deliverance, she is enjoined to come into Gods House and offer up her Praises in this brief but useful Office, concerning which we will observe in general these four things. 1st, Whence it had its Original. 2dly, How it hath been practised in the Christian Church. 3dly, What are the reasons and ends of the duty. 4thly, What are the parts of the Office it self.

1st, The Original of this Thanksgiving may be allowed to have been that Law of *Moses*, which prohibited Women for some time after Childbearing, to enter into the place of publick Worship, and commanded them when they did come, to bring a Sacrifice along with them, *Levit. xii.* Not that we observe it now by virtue of that Precept, which we grant to be Ceremonial, and so not directly obligatory to us Christians, and therefore we do not keep to the same time, nor observe the same rites, and (which is the main difference) we do not enjoyn it now for the same reason: Under the Law the Woman was forbid the Tabernacle, under the notion of being unclean for such a space of time; but under the Gospel nothing but Sin makes any one unclean, or unfit to come into Gods House; natural infirmities are our misery, not our fault, and therefore we do not forbid the Woman to come at any one set time, only enjoyn her, when she doth come first abroad, to come solemnly to Gods House, and offer up her Sacrifice of Praise. And though Ceremonies were observed by the Jews, merely

E c

because

(a) *Miracula sunt & magna miracula, sed toties hæc vidimus, ut jam non sit qui attendat. Bern. Vig. Nat. fer. 4.*

because they were instituted by God, whether they knew the reason of them or no, and so they did only oblige that people; yet there was often couched under them some moral duty implied at least by way of Analogy, and that duty is obligatory to all people, even when the Ceremony is ceased; and so it was in this case, The Impurity, the set number of days, and the Sacrifice were Ceremonial; but the open and solemn acknowledgment of Gods goodness in delivering the Mother, and encreasing the number of Man-kind, is a moral duty, and will oblige Christians to the end of the world. And that this is the main, if not the only thing intended by the Church in this Office, may thus appear: The Ancient Canons which did prescribe an abstaining from the House of God in this case for 30. or 40. days, do declare they did not enjoin this as necessary, but only as comely and convenient for decency and orders sake; and *Dionysius* thinketh no command is needful in this matter, because (saith he) *if the Woman be a faithful and pious Person, she will not presume to come to the Altar sooner though she might* (b). And the Emperor *Leo*, who forbids them to receive the Sacrament for 40. days, acknowledges that in case of necessity they may receive without sin (c). But more plainly one of the old Roman Bishops, who mentions their staying at home so many days, adds this only reason for it, *because it is the custom so to do* (d). Yet the fullest of all other in this point, is *S. Gregory the great*, who in his Answers to the Queries of our *Augustin* Bishop of Canterbury, above 1000. years ago, hath declared it to be no sin for a Woman (if she were able) to come and give thanks in the Church the next hour after her Delivery, mentioning the example of that poor Woman whom our Lord admitted to touch him, *Matth. ix. 20.* and alledging that the miseries of that Sex are not to be called sins, nor any to be thought defiled by them. In the Old Testament indeed (saith he) many outward things were observed; but in the New, it is not these outward things, but the inward affections of the heart are considered and punished: for whereas the Law forbids the eating many things as unclean; our Lord in the Gospel saith, *Not that which entereth into the mouth defileth the Man, &c. Matth. xv. 17.* (e) although he there commends their modesty and piety if they voluntarily forbear divine Offices in public for some time. So likewise another Ancient Author saith, *Women out of a laudable custom forbear a while after Child-birth to enter into the Church, as an emblem of the Unclean not entering into the Heavenly Temple; but no doubt, if they were able, they might without sin enter in and praise God the same day on which they were delivered* (f). By all which it appears, there is great difference between the Jewish Purification of Women under *Moses's* Law, and the Christian giving of thanks for them; and though that gave the first intimation to this, and Christian Women thought themselves bound by way of Analogy to do some solemn acts of Religion (since their deliverance was as great as the Jewish Womens was) yet this is not a Mosaical Ceremony, but a piece of Gospel worship, as we observe it, and as such it hath been prescribed and practised in the Christian Church, which is the next particular.

2dly. The practice of the Church in this particular may reasonably be supposed to have begun in imitation of the Blessed Virgin, who though she was rather sanctified than defiled by the Birth of Jesus, and so had no need upon the account of any legal uncleanness to expect till the days of her Purification were accomplished, yet her Humility and Modesty detained her so long, and then her Devotion brought both her and her blessed Son in her Arms to the Temple, where she offered the divine Infant and her Praises to Almighty God together, *Luk. ii. 22.* (g) And it is the more likely that the usage was derived from hence, not only because the beginning of this custom (though certainly very ancient) is not exactly known, but also because the Eastern Churches do still observe that particular of bringing the Child with them, and the Mother presents it to God on her Churching-day, which the Greek Ritualist thus describes: *On the 40th. day, the Child is brought again to the Church by its Mother, and offered as a gift to God: For the Priest standing at the Church-doors (it being not allowed them to enter till Prayers have been made for them) signs both the Mother, and the Child with the sign of the Cross, and purifies them by his Prayers* (h). And they have a peculiar Office in the Greek Liturgy for both the Mother and the Child, who is then admitted into the number

(b) *Dionys.*
Alexandr. Can.
2. ap. *Bevereg.*
Concil. Tom. 2.

P. 4.
(c) *Novel.*
Constit. Leon.
Aug. Nov. 17.
ap. *Balsam* in
locum Dionysii
ap. *Bever. ut*
supra.

(d) *Can. poenit.*
Greg. 3.
cap. 30. *Biblioth.*
parr. Tom. 6.

(e) *S. Greg. M.*
Resp. ad Aug. l.
Interrog. 10.
ap. *Spelm. Con-*
cil. Tom. 1. p.
100.

(f) *Honorius*
Sol tar. l. 1. c.
146. cit. ap.
Goar. in Euchol.

(g) *Vide Chry-*
sost. & Theo-
phylac. in
locum.

(h) *Symeon*
Thessalon. in
not. ad Euchol.
log pag. 329.

number of Catechumens, which Office is called, *The Prayers for a Woman 40. days after Child-bearing* (i). The like form also there is in the Æthiopic Liturgy, with this title, *The Blessing of the Woman after Childbirth, according to the use of the Æthiopians* (k). And there also the Mother brings the Child with her, and presents it to God when she is Churched. As for the Latin Church, they suppose the Child sufficiently Sanctified by Baptism, and so omit that part of the Ceremony: But there the Woman comes no further than the Church door, where after certain Psalms and Prayers made over her, the Priest leads her into the Temple, saying, *Enter into the Church that thou maist have eternal life, and live for ever and ever.* Amen (l). But though the rites be different in divers places, this we may gather from the fore-cited Canons of *Dionysius of Alexandria*, from the Answers of *S. Gregory*, and the particular Offices provided in all Churches for this occasion, that it hath been practised even from the beginning of Christianity. The time in the East was limited to be after 40. days, but in the West it is not strictly determined, as appears by this Rubric, *Note that Women after Child-birth may come to Church, and giving thanks, be Purified whensoever they will, and they are not guilty of any sin in so doing, neither is the entrance of the Church denied them, lest we turn their punishment into a crime; but if out of reverence they will abstain for some time, their devotion is not to be disallowed* (m); nor have I met with any other determination of the Latine Church, but that in a late Council, which enjoyns the Parish Priest, to warn the Women, that the first place they go out of their Houses to after Child-bearing, be to Church to give Thanks (n). With us in England, custom only seems to determine the time to be a full month, and our Rubric prudently, says no more, but *that it shall be done at the usual time*: And that we may give no countenance to the Jewish opinion of their uncleanness, we admit them into the Church before any Prayers be said for them, and in most places they come up to the steps of the Altar, that being the proper place to offer up the Sacrifice of Praise, and to mind them of their duty in receiving the Sacrament either then, or on the first opportunity.

3dly. The Reasons and Ends of this duty are next to be explained; and first, Since the Church doth not positively enjoin their staying at home so long, there needs no other but natural reasons to be given for that; the disability of the poor Woman, and the necessary care of the Infant will not permit their coming sooner; and since very many are not able to come so soon, they are allowed to take a longer time, and to stay till they be perfectly restored, it being improper and absurd to enjoin or expect them to come and praise God for a mercy before they have it. And it is not only Women, but all other Persons that have recovered from a state of Sickness, who ought to make their first Visit to the House of God, as we have shewed elsewhere (o). And if Women come as soon as their strength permits, they have satisfied their Obligations to God and the Church also. But Secondly, There are many and great reasons, and excellent ends of their coming publickly to give thanks then, and such as will sufficiently baffle all the petty objections against this duty. For 1. They must do this for the honour of God, whose marvellous works ought to be had in remembrance, *Psal. cxi. 4.* and surely the forming of the Child in the Womb, and the bringing it into this world are to be reckoned in that number. *I am fearfully and wonderfully made* (saith David) *and curiously wrought in the lower parts of the Earth*, *Psal. cxxxix. 14, 15, 16.* The contemplation of which illustrious evidence of the divine Wisdom and Power is said to have rescued the Master of Physicians from Atheism, and makes him say with admiration, *In the formation of the body, not only the equity, but the power of its Maker is clearly shewed forth; in the consideration of all the parts of which structure, with the uses of them, we may by their exact disposition evidently discern the greatness of the Master Builder* (p). And shall not we Christians be as just to our Creator? Shall not we acknowledge every instance he gives us of this kind? especially since he not only makes us in our Mothers Womb, but brings us also as wonderfully from thence. *Thou art he* (saith the Psalmist) *that took me out of my Mothers Womb*, *Psal. xxii. 9.* to him therefore let the glory be ascribed by us all, who have been partakers of the same mercy our selves,

(i) Euchologion
P. 324. &c.
(k) Liturg.
Æthiopum
Bibliothec.
Patrum, Tom.
15. p. 755.

(l) Manual.
Sarisbur. An.
1555. fol. 37. a.

(m) Manual.
Sarisbur. ubr.
post officium
Bened. pag. 37. b
(n) Concil. I.
Mediol. ap.
Binium, Tom 4.
par. 2. pag. 364.

(o) Comp. to
the Temp. Part
2. Partit. 2. Sect.
12.

(p) Galen. de
Hippoc. & Plat.
dogm. l. 2. c. 12.

2. This is done to satisfy the Womans particular Obligations, who having by the Divine assistance been supported under her pains, delivered from so apparent Danger, and restored to life and health again, is in all reason bound to give publick praise to God; the very Heathens thinking this mercy deserved a Particular Sacrifice. There are many Witnesses of Gods goodness to her, and sure all these ought to be Witnesses also of her unfeigned gratitude; a private Thanksgiving will not suffice her, who is truly sensible of her late danger and present deliverance, for she will desire that all may know the goodness of the Lord to her in the hour of her distress. 3. This is done to engage the whole Congregation to joyn in the Praises of God for the too much forgotten mercy of their several Births: The Woman only goes up to the Altar, but every one there present hath a fresh occasion to exercise his most serious Meditations, in recollecting the Miracle of his own entrance into the world, and the favour shewed him that he was not strangled in the Birth. Besides, the matter of Child-bearing is not a Blessing to that particular Family alone which now receives the kindness, but to all Man-kind, being in order to the Peopling of the World, the continuance of the Church, the support of our Government and Religion also; so that those who love their Country and their King, their Nation and Religion, have now a just cause to give Thanks. And this seasonably admonishes us of the great reason why the Church requires the Woman to come into the House of God, (as the Rubric before this Office declares): The Title also imports as much, *viz. The Churching of Women*; to do which in a private House, is as contrary to the end, as it is to the name of this Office, and makes one Verse of the proper Psalm (*Psal. cxvi. v. 13.*) to be improper and impertinent: To give Thanks therefore at home, whether it be done out of Pride and State, or perverseness and preciseness, is a great fault, being disobedience to the Church, and contempt of God, at whose Footstool they scorn to kneel, to acknowledge so great and so public a favour, robbing him of that general honour and praise which he would receive if they came to his House and blessed him there. I am sure they deserve never more to have such a favour, who scorn or refuse to make a public acknowledgment thereof; and if the Women will not do their duty, the Priest must do his, that is, refuse to go to their private Houses, which hath been decreed in a late Council, *viz. That the Priest do not go to the Womans House to make the accustomed Prayers there, no not though she be so weak as not to be able to come to Church (q).* And the reason hereof is evident, because she may stay till she is stronger; she is not obliged to come at a certain time, but only so soon as she is able.

(q) Concil. 3.
Mediol. cap 5.
Binius T. 4. part
2. p. 417.

4thly, As for the method of this Office, it is so short and so plain, that there will need no Table to discover it, for it evidently consisteth of these three Parts. 1st, The Preface, shewing the reason and occasion of this duty. 2dly, The Praises contained in the two proper Psalms (*Psal. cxvi. and cxxvii.*) 3dly, The Prayers fitted to the present case, contained in the lesser Litany, Lords Prayer, Suffrages, and Collect of Thanksgiving; of which we will briefly treat.

SECTION I.

The Preface.

§. I. **F**OR as much as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say.] It is a general defect in all other Liturgies, that they have no Prefaces to introduce the several Offices, and to prepare the Parties concerned, to do their duties with understanding; but it is the peculiar care of this Church to instruct us how to do every duty, as well as to assist us in the doing thereof: Hence the daily Prayers begin with an Exhortation, so doth the Celebration of the Communion, Baptism, Confirmation, and all the rest, even this short Office is not without a suitable Preface, teaching the Woman these four things: 1st, Who is the Author of this mercy, [Almighty God.] 2dly, By what Motive he was excited thereunto, [his goodness.] 3dly, Of what Nature the Mercy it self is, viz. 1. The [safe deliverance] of her Child. 2. The [preservation] of her self in the [great danger] of bearing it. 4thly, What return she ought to make for this, even to [give hearty thanks to God.] *First*, The Author of this mercy is declared to be Almighty God, and indeed it is an act of his Almighty Power, to preserve a weak Woman, and a weaker Infant in the midst of so much pain and so many perils; Omnipotence alone was able to do this, to bring Life out of Death, to bring down to the very brink of the grave, and to raise up from thence again; and it is necessary the Woman should be put in mind of this, that she may know to whom she is engaged for this Blessing, and whither she must direct her Praises and her Prayers. *Secondly*, She must consider that Almighty God was moved to help her, merely by his free grace and goodness; it was not for any merits of hers, not because she deserved such favour, but out of his own gracious inclinations. And if the Woman be just and humble, she will confess that many better than she have sunk under this burden, and lost their lives in the same case; so that she is delivered not for her own Righteousness, but for his Mercy sake, what his Power enabled him, that his goodness inclined him to do for her, so that herein she hath an experiment not only of his Might, but of his Love also, and 'tis hard to say whether of the two be more illustrious: O how should it engage you, that so great a God should be so gracious to so mean a Creature! the less you deserve this favour, the more you are obliged to praise him for it. *Thirdly*, The Mercy it self deserves to be considered, and now that you stand upon the shore, it may be very useful to cast your eyes back upon the raging and tempestuous Sea, on which you were lately tost, and in which you were like to be swallowed up; for if you forget the evil past, you will not be so thankful for that good state which God hath now put you in: Remember he delivered you of your burden, he eased your pains, he rescued you from those dreadful perils with which you were surrounded; he removed your fears, he put an end to your groans, he heard your Prayers, and hath fulfilled the condition of your Vows; having spared your life, and restored your health and strength again, you were safely delivered, and carefully preserved ever since; and are not these great acts of favour and loving kindness? *Fourthly*, Therefore, what now remains, but that you give most hearty thanks to Almighty God for these benefits? Praise is the justest, the easiest, and cheapest return you can make; yet that is all God requires of you, or can receive from you, only be careful that these thanks be, *First*, *Heartly*, that is, such as spring from a heart really sensible of Gods goodness, and deeply affected with it, from a Soul full of the Divine love, and big with gratitude, joy, and wonder; and to procure this disposition, it is very requisite that the Woman do spend the day, or at least the morning, before her

Churching

Churching in serious retirement, in Meditation and Prayer, recollecting her fears, her dangers, her torments, her wishes, and her vows, and considering how great things God hath done for her; and as she goes to the House of God, she may think how little a time is past since she was more likely to be brought thither to her grave, than to come with her Offering in her hand: Such thoughts as these will work upon her affections, and make her Soul to magnifie the Lord, and her Spirit to rejoyce in God her Saviour: who hath regarded the low estate of his Hand-maiden. Secondly, These Praises must be *Publick*; for she is required [to say] the Psalm of Thanksgiving after the Priest, that is, to repeat it in an Audible voice; for if the fire of love and thankfulness be kindled in her heart, she will be uneasie till she vent her gratitude by her tongue; and in regard it is so known and eminent a Mercy, all that are there present, ought to be put in mind of Gods goodness, and by her example to be excited to joyn in his praise.

SECTION II.

The proper Psalms.

S. I. **A**Lmighty God hath provided so many excellent Forms of Praise in that Book of Praises, the *Psalms*, that we may be fitted there with Thanksgivings proper for all occasions; and these being endited by the holy Spirit, ought to be preferred before the best of humane composures. The Roman Office hath two other *Psalms*, viz. *Psal.* cxxi, and cxxviii. but neither of these are so pertinent to the case as these we have chosen, being the cxvi, and cxxvii. The *first* of which, declares the great deliverance granted to the Mother, and her Obligations to God upon her own account. The *second* sets out the Blessing of Children, and the reason she hath to bless the Lord for this now bestowed on her. The *first* being most proper when we respect the pain and peril which the Mother hath gone through: The *second*, when we regard the Blessing the Family hath received, and especially when an Heir is born, or a Child bestowed on those that want and desire them. The cxvi. *Psalm* was written by *David*, upon his being restored from some great sickness, or rescued from some imminent danger, yet by the change of the person, is easily applicable to the case of a Woman who comes to give Thanks; and in that manner we shall Paraphrase it, that so it may better suit with the occasion; and indeed the Church designed it should be so applied, and therefore hath omitted the 13th, 14th, and 15th Verses, wherein there is mention of the other Sex, and where *David* calls himself *the Son of Gods Handmaid*, ver. 14. and how agreeable all the rest is to this case, this following Table and Paraphrase will shew.

The

The Analysis of Psalm CXVI.

s. II. In this Psalm the Woman is directed to do Three things :

- 1st, To excite her self to gratitude unto God, by declaring,**
 - 1. How fervently she desired this mercy: — [Ver. i, ii.
 - 2. How much she needed it: { Ver. iii, iv.
 - 3. How good he is that gave it: { i. In his Nature, { Ver. v.
2. In his Works: { Ver. vi.
- 2^{dly}, To express her present satisfaction :**
 - 1. In the Mercy already received: { Ver. vii, viii.
 - 2. In what she expecteth for the time to come: } — [Ver. ix.
 - 3. In comparing her present with her late condition: } — [Ver. x.
- 3^{dly}, To engage to make futeable returns,**
 - 1. By considering how to do it: { Ver. xi.
 - 2. By fixing upon the particulars, viz. { 1. The Sacrifices of Praise and Prayer: { Ver. xii.
2. The publick performing of her Vows: { Ver. xiii.

The Paraphrase of Psalm CXVI.

S.III. Ver. 1. **I**N my late distress I earnestly prayed for Gods help, and since he hath granted it to me in my need, [I am well pleased] and wonderfully satisfied [that the Lord hath] given me such an evidence of his love to me, and care of me, assuring me that he [heard the voice of my prayer,] and engaging me thereby to love him heartily (r), and to believe firmly that he will hear me whenever I cry unto him hereafter.

Ver. 2. O how it rejoices my heart, and delights my Soul, to think [that He] who is so great and glorious a God, hath vouchsafed to stoop down, and in condescension to my weak and low estate [hath inclined his Ear to me] to hear the very whispers of my fainting complaints (s), when I was not able to lift up neither my self, nor my voice unto him! [therefore will I] learn by this act of his goodness to [call upon him] with hope and fervency in all the troubles that happen to me [as long as I live] in this miserable world.

Ver. 3. And that I may the more heartily praise him for my deliverance, I will look back upon my late peril and pain; my fears were great, but not greater than my danger, for [the snares of death] were laid for me, the nets and cords (†) thereof [compassed me round about,] so that neither I, nor others did expect I should have escaped with my life: And in the midst of these fears, the throes [and the pains] of my labour, the sharpest and most intolerable, next to those [of Hell] did suddenly surprize me, and violently [grat held upon me,] so that I could no ways shake them off.

(r) LXX. γ H₂O
 πησα, ὅτι εἰσι-
 κέσεται.

(s) Nos parvi
sumus & hu-
miles, & non
possumus nos
extendere &
exaltare, pro-
pterea Domi-
nus inclinavit
aurem suam.

Hieron. in loc.
(t) Hebr. חבל
sign. *funes &
dolores partus.*
Isai. xlii. 8.
Hose. xlii. 13.
Chal. Par.
Psal. xviii. 5.
vid. Ham. in
locum.

Ver.4.6

(u) *Securus & facilis peccat, afflictus orat.*
Aug. hom. 21.

† *Misericors est Dominus, sed noli esse negligens, sequitur enim Justus est, at vincit in sua misericordia, propterea semel justus posuit, secundo misericors.* Hieron. in loc.

(x) *Misericors primum quia inclinavit aurem—justus autem quia flagellat, & iterum miseretur quia recipit, nec tam mihi amarum esse debet quod flagellat, quam dulce quod recipit.* Aug. in loc.
(y) *A genere ad speciem descendit, & exemplum ad regulam apponit.* Gejer.

(z) *Requies nostra Christus est.* Hieron.

(a) *Vulg. Quia Dominus benefecit tibi—non quia digna es, sed misericordia Domini est.* Hieron. in loc. ita Aug.

(b) *Dum lapsus nostros periculosissimos cogitamus, non cessant à lachrymis oculi; tunc autem eximet oculos nostros à lachrymis quando & pedes à lapsu.* Aug. in loc.

c *Vulg. in ecstasi mea: Ecstasi parvorem dicit quem—impendentibus passionibus cruciatus aut mortis, humana infirmitas patitur.* Aug. in loc.

Ver. 4. I will not forget that dismal hour when [I found] such pain and [trouble] in my body, such grief [and heaviness] in my mind, as cannot be expressed: And when none upon Earth could help me, then I looked up to Heaven (u), [and I called] often and earnestly [upon the Name of the Lord], saying in my heart, when my speech failed, [O Lord I beseech thee] ease me of these outward torments if it be thy pleasure; however [deliver my soul] from sin and from damnation, whatever I endure here.

Ver. 5. And who could imagine he should regard the cry of so sinful and unworthy a Creature? But since he did relieve me; I can now by sweet experience, assure all the world of his goodness: [Gracious is the Lord] and unwilling to afflict us, if our sins did not provoke him; when they do indeed (that we may not despise his power †) he will correct us for them, as he is just [and righteous], but his Chastisements are mixed even then, with so much compassion, that we may evidently discern his pity; [yea, our God is merciful] even when he punishes us (x), and that moves him to strike gently, support us mightily, and deliver us speedily out of our distress.

Ver. 6. I myself am an instance and a witness, that [the Lord] in the midst of all his glory regardeth the distresses of his Servants, and [preserveth the] meanest of those that trust in him, though they be never so [simple] in the worlds account; if they be sincere in their Faith, and earnest in their Prayers, he will deliver them; for I who am very vile and unworthy, one that pretend to nothing but only the sincerity of my love to him, even [I was in misery] to the highest degree (y); [and he helped me], to the admiration of all that were about me, and beyond what I expected.

Ver. 7. Wherefore I will thus discourse to my own soul: How fully hath God confuted all thy doubts of his favour toward thee by this illustrious Testimony of his power and goodness! [Turn again then] out of the anxious path of black despair, and return [unto thy] former [rest] and satisfaction in Gods infinite mercy through Christ (z). [O my soul], resolve to serve him, and then let no affliction disturb thy faith and hope, [for the Lord] notwithstanding thy unworthiness [hath rewarded thee] well for trusting in him, having done thee good (a), and delivered thee, who neither didst deserve, nor canst requite this favour.

Ver. 8. [And why] should I not cast away my fears, why should I not trust in, and tell of thy mercies? [For thou] O Lord, art the God who in this one act [hast delivered] me from many of the greatest evils at once, freeing [my soul from] eternal, my body from temporal [death, my eyes from] those showrs of [tears], which my anguish and fear extorted from me, [and my feet from falling] into the pit of despair, or the snares of the Devil: Thou hast removed my danger and misery together, restoring both my life and my hope to me.

Ver. 9. And truly my sorrows would scarce cease, if I did not hope to spend the new life better which thou hast now given me; my eyes ought not to be free from tears while my feet fall into sin (b). But this deliverance hath so engaged me, that I am resolved [I will], and hope I shall [walk] strictly and religiously, as being ever [before the Lord], who sees all my ways, and knows all my actions; and in this pious course I will persist, while I remain [in the Land of the living], among whom by his mercy I now stand, who was lately more likely to be numbred among the dead.

Ver. 10. And it were better for me to have dyed when I was so near it, than not to spend my new life better; I was then at deaths door, [I believed] none but an Almighty Power could raise me from thence, [and therefore will I speak] his Praise, declare his Power, and own my self to be his Servant; my Faith is now revived, and puts me upon these duties, [but] I confess it was otherwise with me in my extremity; for then [I was sore troubled] with fears and despair, and not only thought hardly of God, but spoke rashly [and said in my haste (c)] being impatient of longer suffering, That [all men] even those that assured me God would help me [are liars], they may be deceived and may deceive others, as I feared they had done me, so low was my Faith then.

Ver. 11.

Ver. 11. Now since the divine Mercy hath so far transcended my expectations, and so fully confuted my unbelief, methinks I would gladly express my gratitude by making some return: But alas, [what reward shall I give,] what requital can I make [to the Lord,] whose both I, and all I have are (d)? Something I will offer to him, not to repay him because he gave it me first, but to acknowledge my thankfulness [for all the benefits that he hath done unto me,] for my life and health, for the Child which he hath given me, the comfort to which he hath restored me; these are too many, too great to be requited by my small offering.

Ver. 12. To that therefore [I will] add the sacrifice of Praise and Prayers, and make an Oblation of my self to his Service: As the Jews had their cup of Thanksgiving upon all great deliverances, so will I upon the first opportunity [receive the cup of] Blessing, instituted by Christ for us to praise God for all temporal mercies, and especially for the [salvation] purchased by his Blood (e): [And] not only at that holy Sacrament, but upon all other occasions will I [call upon the Name of the Lord] for help, having found such benefit by my Prayers in this my late extremity.

Ver. 13. Moreover, since I owe my life to his mercy, and resolved if he spared it, to consecrate it to his Service, I will here publickly profess my self his Servant, and by my present Praises and Prayers, and my endeavours after holiness (f), [I will pay] and perfect (g) [my Vows] made in my danger and distress. God alone was witness to the making them, but since he accepted them, and hath brought me to his House, I will do what I engaged, speedily and openly [now, in the presence of all his People] here assembled [in the Courts of the Lords House;] I will own my deliverer [even in the midst of thee, O Jerusalem,] that I may cause many to observe Gods goodness, and invite you all to joyn with me in his praise, O [praise the Lord] with me, and let us magnifie his Name together.

Glory be to the Father, &c.
As it was in the beginning, &c.

Psalms CXXVII.

§.IV. **A**S the former Psalm praised God for the Deliverance of the Mother, so doth this for the Birth of the Child; and therefore is very seasonable whensoever the Child is living, to excite the Parents to give Thanks: The Mother (as our Saviour notes) remembers no more her pains, for joy that she hath enriched the Church with a new Christian, the King with a new Subject, and the Family with a new branch thereof, *John xvi. 26.* The Father hath received a double Blessing, in the preservation of his Wife, and the addition of a new support to his Name and Family, by which he receives a kind of Immortality upon earth, so that both of them are obliged to offer up their Praises, and may do it very properly in this Psalm, which declares, *First*, How vain all means are without Gods blessing, either 1st, For the Production of Children, *ver. 1.* or 2dly, For the preserving them, *ver. 2.* or 3dly, For the Providing for them, *ver. 3.* *Secondly*, How certainly they are his gift, *ver. 4.* *Thirdly*, How great a benefit they are to those to whom he gives them; 1st, A security against their Enemies, *ver. 5.* 2dly, A comfort and succour to themselves, *ver. 6.* All which the Paraphrase will make more clear.

(d) *Quid habes dignum quod illi pro tantis beneficiis retribuam? quodcumque illi dederit ipse est, & magis illi reddo quam deo.* Hieron. in loc.

(e) *In Hebraico (inquit Hieron.) ita habet, Calicem Jesu accipiam.*

(f) *Quisquis bene cogitat quid respondeat Domino, & quae vota reddat, seipsum respondeat, hoc exigitur, hoc debetur.* Aug. in loc.

(g) *Hebr. perficiam vota: Votum enim est imperfectum donec persolvatur.*

The Paraphrase of Psalm CXXVII.

Ver. 1. **I** Here are many who think to make themselves happy in this World, and particularly to advance their Family by their own policy and pains; and accordingly their heads and hands are very busie, but their heart is never lifted up to God for his concurrence; and yet **[except the Lord]** bestow Children upon us, and so **[build the House (h)]** and propagate the Family, **[their labour is but lost,]** and all their endeavours vain, **[that]** attempt to **[build it]** without his Blessing, for either they shall never have any Children, or none to live with them; so that we will acknowledge this Prop (i) which is prepared to support our House (against we that are the present Pillars of it fail) is purely the gift of God.

(h) Hebr. בן
filius. deriv. a
בני aedifi-
cavit, unde
Domum aedifi-
care ponitur pro
liberorum pro-
creatione,
Exod. i. 21.
Ruth iv. 11.
Heb. iii. 3.
Ham. Annot.
in loc.
(i) Παῖδες ἔ-
ργα θεῶν.
Eurip.

(k) Hinc omne
principium, huc
refer exitum.
Horat. Carm.
l. 3. Od. 6.

(l) Psal. xxxix. 6.
Dic cui thesau-
rizas? filiis
meis, inquis.
Hoc audes di-
cere de mori-
turi? —
omitto dicere
qualibus filiis,
nam forte, quod
congregavit a-
varitia, perdet
luxuria. Aug.
de temp. ser. 50.

Ver. 2. And he that gives them, only can preserve them; for if a House should multiply into a City, or a Family were so numerous as to People a strong Town, they could not defend themselves without Gods Protection, **[except the Lord,]** who never sleepeth, **[keep the City]** from Fire and Sword, Force and Treachery, **[the Watchman]** who is set to give warning of these evils, either shall not discover them, or not soon enough to prevent them, so that he **[waketh but in vain,]** and shall not secure the Inhabitants that rely upon him: He that encreaseth Mankind therefore, and gives them their beginning, must defend and preserve them to the end (k): So that we will not only own the bounty of God in giving us this Child, but depend upon his Providence for the sparing of it, to continue with us to our comfort.

Ver. 3. Nor shall my care for their provision hinder my Piety or my Prayers: I see many Parents indeed who cark and toil like Drudges and Slaves all their days to provide for their Children, without looking up for the blessing of God; but alas, **[it is but lost labour]** to seek Riches for them, unless a Blessing go with them, because either your Children shall not live to enjoy them, or shall not make a good use of them (l). To what purpose then is it **[that ye]** break your sleep, and **[haste to rise up early,]** not to pray, but begin your work, at which you continue till night come on, **[and so]** without calling upon God, weary and **[late]** go to your Bed to **[take rest,]** why do you not allow your selves time to sleep in the night? and why do you scarce take leisure for your food in the day? or when you do, you muse upon your business **[and eat the bread of carefulness,]** After all this, good Mens Children are as prosperous, and their Families as lasting, whose care hinders not their refreshment nor their devotion, **[so]** doth God take care of their Children that **[he giveth]** all things necessary to them and theirs, and **[his Beloved,]** who rely on his Blessing, work but moderately, eat cheerfully, and **[sleep]** soundly, because they pray heartily to him that keeps them, and makes what they do to prosper.

Ver. 4. Again, as we cannot have Riches for our Children, so neither can we have Children to inherit our Riches without Gods Blessing; and who would toil for an Estate without hopes of an Heir to leave it to? But **[No]** I my self have lately experienced that **[Children, and the fruit of the womb]** as well as the fruits of the Earth are created by Gods Power, and bestowed by his bounty on whom, and when he pleaseth: and truly they are the greatest earthly blessing; 'tis not the Estate, but they **[are an Heritage]** to those that long enjoy them, and whenever we receive them we must own them to be a present, **[and gift]** of the highest value of all **[that cometh]** to us from the bounty **[of the Lord,]** so that he deserves the highest praises for them, and we must not through Worldly care regard him least, when he doth the most for us.

Ver. 5. O how much are we bound to our Heavenly Father for this useful mercy! They that are without Children are naked and exposed to injuries and contempt, but **[like as the Arrows]** made ready and brandished **[in the hand of the Giant]** are an Ornament to him, and a terror to his distant Enemies, **[even so are the young Children]** which God gives us, they grace our persons, and keep our

our Foes in awe, who dare not affront or hurt us, knowing we have those who will hereafter arise to vindicate our honour, and right our wrongs.

Ver. 6. We will bless him for giving them, and trust in him for their provision and preservation; and doubtless [happy is the Man that] by Gods bounty [hath his] House (which is the [Quiver] wherein these Arrows are placed) [full of them,] they will solace his mind, serve his necessities, and defend him in his old age. [They] who are blessed with many Children, [shall not be ashamed] nor afraid [when they speak] or contend [with their Enemies,] no not though it be [in the Gate] of the City, where causes are tried in Peace, and assaults made in time of War; because they have so many partakers: which therefore engages us upon the receipt of this Blessing to praise Almighty God, and say,

Glory be to the Father, &c.

As it was in the beginning, &c.

SECTION III.

Of the Prayers.

§. I. **T**hat part of this Office which is Petitionary is modelled exactly by the great Apostles rule, *1 Tim. ii. 1.* consisting of the very same particulars which he there prescribes, viz. 1. *Supplication* in the lesser Litany, [Lord have mercy, &c.] 2. *Prayer*, in the Lords Prayer, [Our Father, &c.] 3. *Intercession*, in the Suffrages, [O Lord, save this Woman.] 4. *Giving of Thanks*, in the Collect, [O Almighty God, &c.]

Having spoken of the three former before, upon other occasions, we shall only make some brief observations on them, and then apply them to this case by a short Paraphrase. 1st. The Hymn being over, the Church intimates that another part of duty, viz. *Prayer*, is beginning; and that the Woman and whole Congregation may devoutly joyn therein, the Priest excites them by this word [let us pray.] 2dly, When we are to Pray, we should begin with, *Our Father*; but that our sins make us unworthy to call God by so familiar a Name; for till we have owned our unworthiness, and confessed our sin and misery, we are not fit to use so great a privilege; therefore the Lords Prayer (when we poor Sinners are to say it) ought to be ushered in with, [Lord, have mercy upon us.] 3dly, The Lords Prayer it self is so Sacred as to hallow all our other Prayers, and so comprehensive as to sute all conditions; and it is therefore used in this Office both by the Eastern and Western Church (m), only we have prudently added the Doxology in this place, because it is an Office of Thanksgiving. 4thly, The Sentences are designed as Intercessions for the Womans safety and defence, and are taken out of the book of Psalms; but neither their suteableness to this Office, nor their being indited by the Spirit of God hath preserved them from the impious abuses of our late Separatists, who have most insolently derided the Church for using these portions of Gods holy Word: but the wickedness of this contempt will be sufficiently shewed in the following Paraphrase.

(m) *Eucholog.*
pag. 324.
Manual. Saris.
bur. fol. 37.

The Paraphrase of the lesser Litany, &c.

§. II. **O**ur Praises being finished, [Let us] now unanimously and devoutly [pray] to the Blessed Trinity.

But because of our great unworthiness, we will first make our Supplication to each Person, and humbly say,

O [Lord] God the Father, [have mercy upon us,] and pity our misery.

O [Christ] God the Son, [have mercy upon us,] and pardon our sin.

O [Lord] God the Holy Ghost, [have mercy upon us,] and remove our indispositions.

F f 2

The

The Lords Prayer.

O God, who by pitying and relieving thy Children in all their troubles on Earth, declarest thy self to be [Our father which art in Heaven], and engagest us to desire that [hallowed] and praised may [be thy Name] for thy infinite goodness to us all, and especially to this Woman whom thou hast eminently delivered, and given her a longer life in this world; but since neither she nor we can be perfectly happy till the next, let [thy Kingdom] of glory [come] as soon as we are fit for it; in the mean time, whether thou appointest us Affliction or Prosperity, [Thy will be done] by us, and upon us, [in Earth, as it is] accomplished by and upon those that are [in Heaven], for we see thou always willest what is for our good: Only while we live here, let our necessities be supplied, and [give us this day], and every day hereafter [our daily bread] which we cannot subsist without. [And forgive us] for Jesus sake all [our Trespases] that we have committed, even [as we forgive them that] ignorantly or wilfully [trespass against us], for we will shew the same mercy to others which we need for our selves: And that we may not walk unworthy of thy mercies in forgiving and delivering us, keep us from renewed provocations, [and lead us not into] occasions of sin, or into any such [temptation] as shall prevail over us, [but deliver us] as well from doing all sin, as from suffering for it, even [from evil] spiritual, temporal, and eternal. And we hope thou wilt grant all these favours to us, [for thine is the Kingdom], and Authority to do what thou plearest; thine is [the power], and thou canst do whatever thou wilt; [and] thine is [the glory], because thou exercisest thy Authority and Power both in shewing mercy; to thee therefore let all praise be given [for ever and ever]. Amen.

The Suffrages.

Psal. 86. 2. **O** Lord who hast so wonderfully begun, do thou graciously go on to deliver, and finally to [save this Woman] whom thou hast obliged to be [thy Servant]. *Ans.* And [who] being encouraged by her late experience, [putteth her trust in thee] alone for safety in all future dangers and distress.

Psal. 63. 3. *Vulg.* She will now be apt to flie to thee in all her troubles, [be thou] therefore O Lord [to her] instead of [a strong Tower] in receiving and protecting here whenever she comes for succour. *Ans.* When she is assaulted by Sathan, and flyeth [from the face of her Enemy] unto thy Protection, let her, O Lord, be safe.

Psal. 61. 1. We commend this Person to thy goodness, and though we be unworthy, yet [O Lord hear our prayer] that we make in this day of prosperity. *Ans.* [And] when Affliction comes and makes us call louder, O [let our cry] pierce the Clouds, and [come unto thee] that it may have a gracious Answer.

The last Collect of Thanksgiving.

s. III. **T**He Office is closed with a short but devout Collect peculiarly suited to this occasion, being a mixture of Praise and Prayer: It hath some similitude to the old Western form, but is much improved in stile and method. The Offices of other Churches have larger and more Prayers (n), but they exceed this in multitude of words, not perfection of sense, for this contains all that remains to be done in this case, viz. First, A humble *Thanksgiving* for the mercy received, shewing 1st, To whom it is paid; to [Almighty God]. 2dly, In whose

(n) Eucholog.
p. 324s. Benedict
puerperæ ap.
Æthiop. ut sup.

whose name it is offered ; in the name of [*this Woman*]. 3dly, For what particular Blessing it is returned ; her deliverance from [*the pain and peril of Child-birth*]. Secondly, An hearty Prayer for future mercies, expressing 1st, Of whom we beg them ; of our [*most merciful Father*]. 2dly, How we must obtain them ; [*by his help*]. 3dly, What are the particular favours desired : 1. That this woman may live holily, and [*according to Gods will*] here. 2. That she may live happily in [*his everlasting Kingdom*] hereafter, all which is begged for [*Jesus Christ his sake*]. Amen.

A brief discourse upon this Collect.

§.IV. **O** Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this Woman thy Servant from the great pain and peril of Child-birth]. The Object of these Praises is he that was the Author of this wonderful work, and whom the Church doth ever upon this occasion stile *Almighty God*, since herein he gives us all reason to admire his power. The offerers of this Thanksgiving are the whole Congregation, the Priest as being appointed by God to present this incense, even the Sacrifice of Praise ; the People, as being obliged to observe Gods mercies to others as well as themselves ; to rejoyce with them that rejoyce, especially for so general a Blessing as this, the restoring a former Member to their Communion again, and the addition of a new person to the Church : But particularly the Woman who is the Party on whom this great mercy hath been shewed, and the occasion of this present acknowledgment ; she that came on purpose to do it her self, and to excite all the rest to joyn with her. The manner of offering these Praises is very humbly, because neither she nor we did merit this favour, nor are any of us able to requite it ; he freely vouchsafed to do it for his own goodness sake, and it is but a poor return to own it and bless him for it ; yet that is all we can do, and all that he requires of us, only the Woman, who as a Christian, bore the title of [*his Servant*] before, is now obliged to be really so, considering the matter of this Blessing, briefly but fully described in these words, her deliverance from the pain and peril of Child-birth. The Pains were the sharpest, and the Peril the greatest of all others, yet did God support her under the one, and deliver her from the other so perfectly, that she is now at ease and in safety : Some have lost their understanding or their senses, and the use of their Limbs by extremity of these pains ; some have lost their very lives in this dangerous conflict ; and she that hath escaped those miseries and death it self, surely ought to be very thankful for so great a mercy. It was on this occasion, that *Hannah* when she offered her Thanksgiving in the Temple, after she had born *Samuel*, said, *The Lord killeth and maketh alive, he bringeth down to the grave, and he bringeth up again*, 1 Sam. ii. 6. intimating that she esteemed her recovery to be a kind of a resurrection ; and really so every good Woman must needs apprehend it ; and me-thinks these considerations should make every one of them to melt into tears of joy and gratitude, and even transport them with wonder and thankfulness, when they reflect upon their late misery, and the blessed change that is made in so short a space, by the pity and the power, the care and condescension of Almighty God, to whom, doubtless, all possible praise is due.

§.V. Grant we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord]. Having acknowledged the favour received, we may now fitly crave further Blessings ; since when God bestows one mercy, he designs to encourage us thereby to hope and seek for more ; for he is a [*most merciful Father*], never weary of well doing. He hath restored this poor Womans life by his power, with intent she should spend it to his Glory and in his Service ; and on the commemoration of her deliverance from death,

we do rationally ground this *first* Petition for her religious and holy living: She is now joyned again to the Assembly of the Faithful, and we pray she may ever remain among that number, never forsaking her Principles, nor her holy Faith by Apostasy and Backsliding; she hath a new life given her by God, and we pray she may live *according to his will*, in Holiness and Piety, Chastity and Sobriety, Meekness and Patience, the proper Vertues of that Sex; that she may be a loving Wife and a careful Mother, and never forget these Obligations: And let her remember God did not renew her strength to enable her to renew her sins; he did not deliver her from temporal, that she might deliver her self over to eternal death. But he intended this recovery should strengthen and engage her to live better here, so that she might live for ever hereafter; This was his end, and this is our Prayer, that it may be done by *his help*; for he that hath made her live, must enable her to live well; and no doubt his grace will be ready, if her desires and purposes have disposed her to receive it. Let her then seriously renew her Vows of a holy life now, and labour to perform them all the rest of her days, and then the *second* Petition will certainly follow. 2dly, That she may be partaker of everlasting glory in the World to come. And truly this life is but short at the longest, but miserable at the best, there will be crosses in it, and must be an end to it; but there is a better and longer to follow, a life without misery and without end, and the only true happiness is to be partaker of that; nor would it be so great a mercy that we are restored a while to live here, but only that so we may have more time to prepare for the life to come. That therefore must be her principal aim, to live ever in Gods fear, that she may die in his favour, and finally obtain a part in his Heavenly Kingdom, of which we (though unworthy) may have a share through the merits of Jesus Christ our Lord. *Amen.*

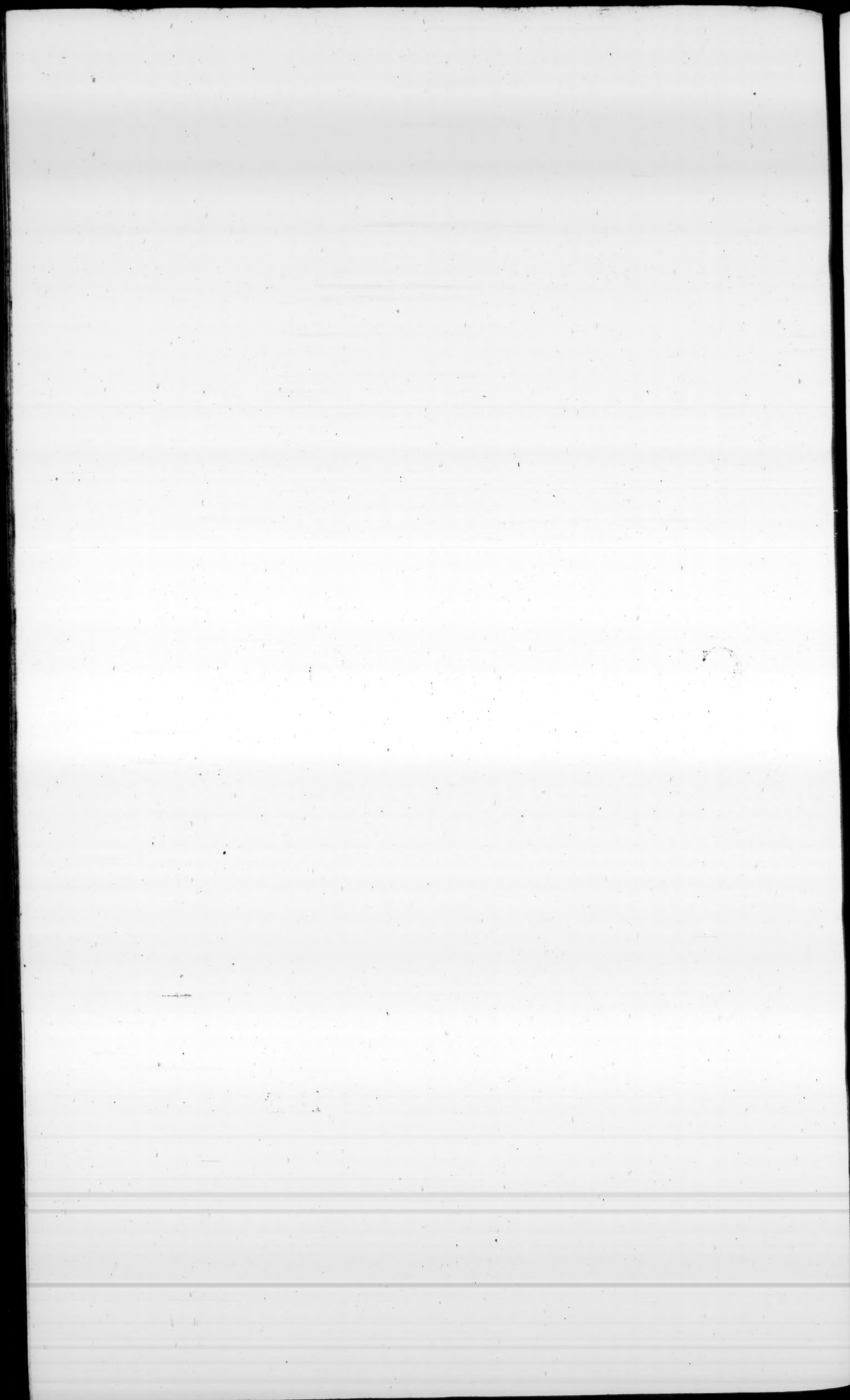
s. VI. The last Rubric intimates two things, *First*, That she must offer the usual Oblations to the Priest, *viz. The Chrysom or Alb thrown over the Child at Christning* (o), and some small offering to him that ministers, which are not requital, but only acknowledgments of her gratitude to the Church; besides which, those Women who are able, ought to give some considerable sum of money to the Poor upon every such deliverance, as a testimony of their real sense of Gods infinite mercy shewed to them at this time. *Secondly*, That she do either now, or as soon as can be, receive the holy Sacrament, which these Women always did in the *Greek and Ethiopick Churches*, and it seems in this very Church above a thousand years ago (p); and still we carry them up to the Altar, to mind them of their duty; and doubtless the omission of it occasions the too soon forgetting of this mercy, and the sudden falling off from Piety, which we see in too many. Here they may praise God for Jesus, and for this late temporal mercy both; here they may quicken their Graces, seal their Vows and Promises of Obedience, offer their Charity, and begin that pious life to which they are so many ways obliged: To receive the Sacrament while the sense of Gods goodness and her own engagements is so fresh upon her, is the likeliest means in the world to make her remember this Blessing long, apply it right, and effectually to profit by it, wherefore let it never be omitted on this occasion.

(o) Conflit. Ricard. Epif. Sarum. An. 1217. ap. Spelm. Tom. 2.

(p) *Qua desiderat sumere sacramentum suum sanctum.* Benedict. Ethiop. ut supr. *ἵνα ἀναλαβὴ τὸς ἁγίου πνεύματος μεταλάβῃ τὸν ἁγίου οὐ μυστήριον.* Eucholog. 324. Interrog. August. ad Gregor. Magn. ap. Spelm. Tom. 1.

T H E
COMMINATION.

T H E



T H E
COMMINATION:
 Or, Denouncing of
GOD's Anger and Judgments
 A G A I N S T
S I N N E R S.

THough we ought to Repent as well as to pray daily, yet because we seldom do that well which we pretend to do always, the Church hath in all Ages thought fit to set apart some Solemn times for the publick performance of our Repentance, and these are the days of *Fasting*; for God himself usually joyns Fasting with his commands to Repentance (a), and good Men have rarely practised the one without the other (b), because the main end of Fasting is to make us Penitent, nor is it any further acceptable to Almighty God than as it promotes our Contrition, and makes us fitter to humble our selves for our sins (c): So that the exercise of Repentance is most seasonable when the days of Fasting and Abstinence come: And when any extraordinary Judgment is upon us, which requires an extraordinary Humiliation, then also the Church was wont to appoint a day of Fasting and Repentance (d). And upon both these occasions (as well the great ordinary Fast of *Lent*, as those extraordinary days of Fasting set apart on special reasons for universal Humiliation) this *Penitential Office* is prescribed; the *Preface* whereunto gives us so full an account of its Original, that without any *Introduction*, we will begin to discourse upon that, when we have first presented the excellent method of this devout and useful Office.

(a) Joel i. 14.
 chap. ii. 12, 13,
 &c.
 (b) 1 Sam. vii. 6.
 Ezra viii. 21.
 Dan. ix. 1, 2, 3.
 (c) Isa. lviii. 6.
Quid enim pro-
dest vacuare
corpus ab escis,
& animam
replere pecca-
tis? Aug.
 Temp. Ser. 64.
 (d) *Episcopi u-*
niversæ plebi
mandare jeju-
nia assolent,
 c. 13.

interdum ex aliquâ sollicitudinis Ecclesiasticæ causâ. Tertul. in Psych.

G g

The

The Analysis of the Communion.

In this Office are three Parts:	1. The Preface, declaring	1. The occasion of composing it :	Brethren, in the Primitive Church, &c.
		2. The manner of proceeding in it :	It is thought good that at this time — should be read, &c.
		3. The end designed by it :	To the intent, that being admonished, &c.
	2dly, The Homily or Discourse, containing	1. The Scriptures shewing the dreadful Curses due to sin :	Deut. xxvii. 15, 16, 17, 18, 19. 24. Levit. xx. 10. Deut. xxvii. 25. Jerem. xvii. 5. Matth. xxv. 41. 1 Cor. vi. 9, 10.
		2. The Application exciting us to avoid them, and directing us also therein :	Now seeing that all they are accursed who do erre, &c.
	3dly, The Devotions in pursuance thereof, being	1. An humble Confession :	Psalm li.
		2. An earnest Supplication in	The lesser Litany, The Lords Prayer, The Suffrages.
		3. Devout Petitions for Pardon in three several Collects :	© Lord, we beseech thee, &c. © most mighty God, &c. Turn thou us, © good Lord, &c.
		4. The final Benediction :	The Lord bless us, &c.

SECTION I.

Of the Preface.

S.I. **B**erthzen, in the Primitive Church, there was a Godly discipline, that at the beginning of Lent, &c.] The Best Men are led by Love, and by Intreaty, by shewing them their duty, and proposing the rewards of it; but the Most are driven by fear, and require threatenings and penalties to awe them into obedience (e). So that Discipline as well as Doctrine is necessary for the right ordering of the Church; and herein the Primitive Ages were far happier than these; for though they needed the severities of Penance less, they used them more than our Times will allow us to do. Then all notorious Offenders, of what degree soever, were immediately censured and separated from the Faithful, who avoided them so strictly, that the poor Penitents finding no shelter nor succour, were forced to quit their evil ways, and glad to submit to the long and strict Penances of Fasting and Mortification which the Church imposed on them, as tokens of their sorrow and evidences of their reformation; yea, at last they thought themselves happy if with Prayers and Tears they might be admitted to the Peace of God, and of his Church again (f), and this proved a happy means to save many Sinners, who if they had been let alone (as they are in these ungovernable times) would have added sin to sin, till they had dropt into everlasting destruction. But besides this Discipline which was exercised on particular offenders, lest there should be any Sinners past unobserved and uncensured, the Ancient Church thought fit to appoint some time for general Repentance, and especially the holy time of Lent. And the holy Fathers advise all Christians (even those who were not under the Censures of the Church) to observe this time of Fasting very strictly, that by this voluntary Penance and Mortification, they might solemnly testify their Repentance for the sins of the whole year (g), and do that duty out of choice which others were compelled to perform by the necessity of an Excommunication. And though a private Repentance perhaps might suffice to obtain mercy from God, yet these public acts of Humiliation imposed on us by our Spiritual Guides, were (according to the Ancient Doctrine) necessary for the satisfaction of the Church (h); nor did they think any time so fit for this as Lent, that by spending those days in Mortification, they might be better prepared for the holy Sacrament, of which all were to partake at Easter (i). In Lent therefore, all Fasted, and all Repented in those blessed days: The Catechumens, to fit them for their Baptism, publicly Solemnized on the day of our Lords Resurrection: The Penitents to dispose them for their Absolution, usually granted on the Thursday in the Passion week, yea, all the Faithful to prepare them for the Communion on Easter-day. And upon this account the beginning of Lent, when all sorts of Persons, either by choice or by necessity, entred upon this solemn exercise of Penance, was very religiously observed, as S. Augustine plainly testifieth, saying, *Therefore the time of Lent is holy and consecrated, because presently upon the first entrance thereof, we begin by a sort of judging to put a difference between the Just and the Unjust, to separate the Good from the Bad (k)*. And it appears by divers of his Sermons, that all the People were admonished to Repent then, as well as those who were censured for their Crimes. And that this pious usage was continued long after, we may perceive by an Ancient Council wherein we find it is decreed, *That from and after Ash-Wednesday, there should be no Suits at Law nor Pleas holden, because on that Wednesday called the head of the Fast, all the Penitents have hands laid upon them to enjoin them wholly to spend this time in Repentance and the Service of God (l)*. About which time also, came out that Homily concerning the Pastoral care, written by Leo Bishop of Rome; wherein among many good rules, this is one, *That the Priest on Ash-Wednesday shall invite the People to confess their sins, and according*

(e) 1. Tim. i. 9.
Οι αγαθοὶ νό-
μον ἔσονται
ποιῶντες ἐκ-
σίως διὰ τὴν
ἀγάπην, ἡ ἄλλα
διὰ τὸν φόβον.
Plutar. adv.
Color.

(f) See this
more largely
discourst in
Dr. Cave's
Primitive Chri-
stianity, Part.
iii. chap. 5.

(g) Quia toto
anno nobis vixi-
mus, saltem
vel paucos dies
vivamus Do-
mino: Aug. de
temp. p. ser. 65.
item p. 55. & 56.
vid. Hieron.
Com. in Jonam.
Tom. 5. p. 318.
& Leo. de
Quadrages. Ser.
4.

(h) Augustin.
Enchirid. ad
Laurentium;
cap. 65.

(i) In Qua-
dragesimā tri-
stitionem habemus,
ut in
Paschā ordine
legitimo gau-
deamus. Idem
de Temp. ser.
56.

(k) Aug. de
Temp. ser. 69.
ser. 4. post. 1.
Dom. Quad.

(l) Concl. Mel-
nense can. 76.
An. 845. ap.
Bin. Tom. 3. p.
1. §. 2.

(m) Leo 4. An.
Dom. 847. ap.
Binium Tom.
3. p. 1. §. 2. p. 371

(n) Canones R.
Edgar. An.
967. ap. Spelm.
Tom. 1. p. 46c.

(o) Additam. ad
Constit. Galonis
Episc. Parif. ap.
Binium Tom. 3.
p. 2. pag. 441.

(p) Epistol. In-
nocent. 1. An.
410. Bin. Tom.
1. par. 1. pag.
609.

(q) Capitul.
incert. edit.
Spelm. T. 1. p.
610.

Constit.
Richard. Episc.
Sarum. Tom. 2.
p. 144. Synod.
Exon. c. 5. An.
1287. pag. 355.
&c.

(r) Tacitus
Annal. lib. 3.
pag. 372.

(s) Debedne
omittere quod
possum, quoniam
quod debeat mi-
nime possum?
Bern. Ep. 175.
(t) 1 Cor. xi.
28. vid. Chrysost.
in loc. & Grot.
(n) James i. 23.
Rom. iii. 20.

to the nature of their offences prescribe them suitable Penances (m); And how publickly and solemnly this was done of old, as well in our own, as in foreign Churches, Two eminent testimonies may shew us; First, that in King *Edgars* Canons, which appoints that on Ash-Wednesday, in the beginning of Lent, every Bishop sitting in his Episcopal Chair, all the notorious Offenders of his Diocese shall come before him, and having confessed their faults, shall receive such injunctions of Penance as their sin requires—after this, on the Thursday before Easter, they shall all be gathered together in the same place, and the Bishop singing some Hymns over them, shall give them Absolution, and grant them leave to return home with his Blessing (n). And the order of the Gallican Church was the very same, viz. That the Parish Priests shall make all their solemn Penitents to come to the Cathedral Church on Ash-Wednesday, where by the Bishop they shall be solemnly cast out of the Church, and on the Thursday before Easter, they shall come and be received into it again (o); which solemn reception on that very day, is as old in the Western Church as the time of *S. Augustine*, whose Contemporary, *Innocent* the first, mentions it (p); and 'tis like the expulsion which preceded it, is at least of the same standing. I confess in latter Ages, during the Corruption of the Roman Church this Godly discipline degenerated into a formal and customary Confession upon Ash-Wednesday used by all Persons (q); to which, when the substance of true Repentance was gone, at last they added the empty Ceremony of sprinkling Ashes on the heads of all that were present, whether Penitents or no, which our Church hath wholly laid aside as a mere shadow, and laments that the long continuance of the Roman male-administration among us in this Nation, their formal Confessions, their sale of Indulgences and Absolutions, and their commuting all sorts of Penance for Money, &c. had let the people loose from all the primitive bands of discipline which tended to their amendment, and made them so head-strong, as they would never since endure that burdensome but salutary Yoke: And truly, till Men be so humble as to be willing to suffer shame, and undergo severities in this world, that their souls may be saved in the next, we may advise them to private and particular acts of Mortification and strict Repentance, but it will be in vain to impose it on this untractable generation; yet still we will admire those blessed Ages which we cannot exactly imitate, and wish for the restoring of so profitable an Institution.

s. II. Instead whereof (until the said Discipline may be restored again, which is much to be wished) it is thought good, &c.] When complaint was made to the Emperor *Tiberius*, of the decay of the ancient strictness of the Roman discipline, and motions made to revive the old Sumptuary Laws, he writ to the Senate in Commendation of the first Composers of those Statutes, but withal, advised not to impose them too fiercely on an Age long unaccustomed to such severity, telling them, *That perhaps it were better to let potent and over-grown evils pass unpunished, than by striving against the stream, to get nothing but this discovery, that the Laws were too weak for some offences (r).* Even so the Church commends the Primitive Discipline, and wishes these times would understand their own advantage so well as to submit to it; but will not positively enjoyn it while Sinners are so numerous and so incorrigible by long connivance, and while the Discipline is so far impaired in favour to Dissenters, that for fear it should correct Schismatics, it is scarce allowed to reform grosser Sinners; because by imposing it in these circumstances she would make this holy means of Reformation rather despised than obeyed: Yet that she may do all she can, though she cannot do all she would (s), she setteth up a Judicatory in every ones Conscience, and useth means to make each Man judge himself, which *S. Chrysostom* notes was the same method which *S. Paul* used in the *Corinthian* Church, when its discipline (like ours) was weakened by Schisms, even to enjoyn every one to judge himself (t). This being therefore the occasion of this Office, Secondly, The course we take to bring Men to this Self-judging, is to hold the glass of Gods Law before the Face of every Sinner, for by the Law is the knowledge of Sin (u), and of the Curses due unto it; the serious prospect whereof will convince us of our guilt, and discover unto us the desperate danger of continuing Impenitent, enabling

enabling us to judge our selves before we be judged of the Lord: And though these thundrings of Mount *Sinai* be no ways pleasant, yet are they very profitable to awaken secure Sinners, who usually flatter themselves either that they are innocent †, or however that they are safe, and who otherwise would inevitably fall into the wrath of God before they saw or feared it. And that the ends of the Church in this way of proceeding, is the salvation of these poor souls, doth here appear, *Thirdly*, By this declaration that her intent in this admonition is, 1st. That they may be moved to repent truly and sincerely for what sins they have committed. 2^{dly}. That they may be warned to walk more warily for the future. And if the very threatning these Curses doth work this happy effect, if the bare shewing of the Rod bring us to lament our faults, and to amend them, our souls may be saved by this gentle method, and we shall never feel the dreadful strokes of Gods Vengeance; *for why* (saith *Seneca*) *should he be set upon with force and arms, whom an easie Commination will reform* (x)? Since therefore the occasions of this Office are very great, even the multitude of Offenders, the remissness of Discipline, and the danger of Security; since the means are so very proper, *viz.* the terrors of the Law; and the end so very pious, the amendment and salvation of Sinners: Let the Priests use it duly and devoutly, and the People hear it humbly and penitently; let all be present at it, and make that use of it the Church intends, and it shall procure their souls health, and bring them to everlasting salvation.

† Hoc enim ad
crimina nostra
addimus, ut
cum in omnibus
rei sumus, etiam
bonos nos &
sanctos esse creda-
mus. Salv. de
gub. l. 3.

(x) Qui levi
Comminatione
pellitur, quid
opus est ut for-
titudine & ar-
mit invadatur?
Seneca.

SECTI

SECTION II.

Of the Homily or Discourse.

I. Of the Sentences.

s. I. Deut.
xxvii. 15.

Cursed is the Man that maketh any carved or molten Image to worship it. And all the People shall Answer and say, Amen.] The Original of repeating these Sentences in the manner we now use them, was a positive Divine Institution, which twice enjoyed it by *Moses* (a); and in obedience thereto, *Joshuah* did most Religiously observe it (b); and *Josephus* reckons it among those things which the Jews did always perform (c). And though the dividing the xii. Tribes upon two particular Mountains, and some other circumstances in the Jewish manner of reciting these Curses, were purely Ceremonial; yet doubtless the main of the duty, and the end for which it was prescribed, was truly moral, tending to the honour of God and of his Laws, and the promoting of real Holiness; for to publish the equity and truth of God, and to profess our belief that his Laws are Righteous, and the Sanctions thereof just and certain, is an excellent means of glorifying God, and a proper method for converting Sinners; so that it cannot be unfit for the Gospel times, nor unsuitable to our Christian worship, especially when the necessities of the Church do require that Sinners should be warned and brought to Repentance: And if any object *That Christ hath taken away the Curse of the Law, being made a Curse for us* (d): I reply that this is only with respect to true Penitents; for as to all others the Curse stands in full force still, which all Sinners ought to believe and confess, till their being convinced of their cursed estate hath brought them by Repentance and Reformation to Jesus for a Pardon; and then though the curse of the Law shall not be executed on them, yet they may and ought still to confess their deliverance from these threatnings was not because they were not true, or not in force, but because they were executed on our dear Redeemer. The good Man therefore may declare his belief of the truth of these Curses, to own what his sins in their own nature did deserve, to make known his great Obligations to the Lord Jesus, and to warn him against falling off; and the Sinner must confess it, to awaken him from his security, and to bring him to Repentance before it be too late. And yet this pious and rational Office hath been traduced and derided by some, who pretend the saying *Amen* to these Sentences of *Gods Law*, is a cursing of our selves, and a wicked as well as a foolish thing: But let it be considered, 1st, That God himself commanded this very manner of Answering, so that it can be no less than Blaphemy to call it either *wicked* or *foolish*; yea though it had been purely Ceremonial, since it is a divine institution, it cannot be impious or ridiculous; but they are so in the highest degree who affront Heaven, while they endeavour to vilifie our Sacred usages. 2dly, Nor do they shew less ignorance than impiety while they affirm this *Amen* to be a wishing our selves Accursed, since *Amen* is not originally nor properly an Adverb of wishing, but affirming; being derived from a root, signifying Truth, whence it is so often translated [*Verily*] in the Gospels; and Jesus who is the Truth, is called *Amen* (e), that is, the faithful and true witness; and in him the promises are *Yea* and *Amen* (f), that is, certain and true; in which sense the Primitive Christians said *Amen* at the receiving the Eucharist, to testify their belief it was truly the Body and Blood of Christ (g). So also in that mystical Vision, the truth of those Praises are sealed with *Amen* (h). Nor did the People Curse themselves, but only testify their belief that God would Curse them that stood not to *Nehemiahs* Covenant (i). Even so when the People in *Joshuahs* time (and we in imitation of them) say *Amen*, after the reading this divine Malediction, we do no more but set to our Seal that God is True, and his

(a) Deut. xi. 29.
chap. xxvii.
(b) Josh. viii. 33.
(c) Josephus
Antiqu. lib. 4.
c. ult.

(d) Gal. iii. 13.

(e) Revel. iii. 14.
(f) 2 Cor. i. 20.
(g) 1 Cor. xiv.
16. vid. Euseb.
hist. lib. 7. c. 8.
& lib. 6. cap.
35. & Hieron.
ad Theophyl.
adv. error. Joan.
Hierosol.
(h) Revel. vii.
10. 12. chap.
xix. 12, 13, 14.
(i) Nehem. v. 13.

his threatnings to be feared: Nor doth this assenting to the truth of Gods Word bring any Curse on the Penitent, nor so much as make the Impenitent any other ways or more Accursed than they were before: Though they be guilty, it brings not the Curse on them, but shews it to them at a distance, to affright them into the avoiding it by Repentance, and so it proves a Blessing in the event; being but like our Saviours *Woos* (of which the Gospel is full,) not wishes or procurers of evil, but compassionate predictions of it, in order to prevent it. 'Tis certain, that Sinners while they remain such, are really Accursed; and to convince them of this, and make them own it, is the truest blessing we can give them; and to bless them in that estate, is to curse them (k). So that *Amen* is no more here than a declaration, that he whom God blesteth is blessed, and he whom God curseth is cursed; and if we believe this with our hearts, when we say it with our lips, it will shew us our danger and bring us to Repentance. As for the sins here enumerated in the order wherein they lye in holy Scripture, they are of the greatest and worst kind, and such as are threatned with Curses and Damnation in the Law, the Prophets, and the New Testament. 1. Idolatry against God. 2. Disobedience to Parents. 3. Injustice to Neighbours. 4. Contempt of the Miserable. 5. Oppression of the Helpless. 6. Secret Mischief. 7. Adultery. 8. Bribery and Corruption. 9. Relying on the Creatures. To which are added those sins which the Gospel reckons to be damnable, viz. Uncharitableness, Fornication, Lust, Covetousness and spiritual Idolatry, Slander, Drunkenness and Extortion. Now surely those that are guilty of these Crimes, are in a state of Condemnation, whether they answer *Amen* or no, and had need judge themselves impartially, repent heartily, and amend speedily, that they may escape the wrath to come; and to move them to this necessary duty, the following Exhortation is rarely contrived.

(k) Deut. xxix.
19. Psal. x. 3.

2. Of the Application.

§. II. **N**OW seeing that all they are Accursed—[who do erre and go astray from the Commandments of God, &c.] The words of this pious and pathetical discourse are generally the very words of Scripture, that so they may be more regarded coming from the mouth of God himself. The design of them is, effectually to apply the fore-going threatnings in order to the Conversion of Sinners: The method by which they proceed, is, 1. By a general Exhortation to Repentance. 2. By the proper Motives to make that operate, which are *First*, the dreadfulnes of Gods Wrath against the Impenitent. *Secondly*, The greatness of his mercy to the Penitent. This first Paragraph is a general Exhortation to Repentance, rationally inferred from the preceding Maledictions; for since we hear, and profess we believe those Sinners there reckoned up, (yea, and (as *David* adds, *Psal. cxix. 21.*) all others) are so sadly and certainly Accursed, and since we are all Sinners in greater or less degrees, doubtless we are all in danger of Gods wrath, except we repent; which consideration ought to make us all desirous to do that necessary duty, that we may escape these dreadful Judgments. And *first*, the sense of our misery and baseness should bring us to God with meekness of heart and contrition. *Secondly*, The prospect of our danger, and the sad estate we are in, should cause us to lament and bewail our sinful lives before him. *Thirdly*, The desire of his Mercy and Pardon should move us to acknowledge and confess our offences unto him. *Fourthly*, The remembrance of his discerning the very disposition and thoughts of our hearts, should warn us not only to do these outward acts of Penance and Mortification *this day*, and *this Lent* for them, but to shew the sincerity of this Humiliation, by forsaking them and living holily all the year after, which *S. John Baptist* calls *The fruits fit for them to bring forth who have truly Repented*; Matth. iii. 18. And if this inward Contrition and outward Sorrow, if this ingenuous Confession and through Reformation seem too difficult, the following Motives will convince you of the necessity of your present doing all these acts of true Penitence.

§. III. For

s.III. For now is the Axe put unto the root of the Trees, &c.] The first sort of Motives are taken from the dreadfulnes of Gods wrath against Impenitent Sinners; which Wrath is described to be 1. Very severe. 2. Altogether intolerable. 3. Sudden in its coming. 4. Just in its proceedings. 5. And absolutely unavoidable when it doth come. First, This Wrath is very strict and severe, as S. John intimates to the impenitent Jews, *Matth. iii. 10.* That God who had but lopped their branches for slighting the admonitions of his Prophets, would now for their rejecting his Son; lay his Axe to the root of their Nation, and utterly destroy them all; Not only they that brought forth bad fruit, but they that brought forth no good fruit; they that did no good works, as well as they who committed evil: Even so will the Lord proceed now with you who take not this warning; he will not be at the trouble of pruning you, and expecting any longer, but hew you down by death, and cast you into everlasting flames: And oh that impenitent Sinners would remember, *how fearful a thing it is to fall into the Avenging hands of the living God, Heb.x. 31.* We fear Thieves and Murderers, Tyrants and Racks, Plagues and Famines, which are but the Executioners of his temporal Wrath, and nothing in comparison of his taking us into his own Hands to torment us for ever and ever. This, *David* can compare to nothing but the punishment of *Sodom*, *Psalms xi. 6.* to a shower of Fire and Brimstone, not coming on one side, for then it might be avoided, but falling directly down from Heaven upon them on every side; so that it holds them like a snare, nor do they know which way to run from it; it comes so furiously, they cannot stand against it; in such abundance, that it shall rise up to their very mouths, and they shall be forced to swallow it; without, the Fire burns them; within, the Brimstone scalds them; and this is the portion of obstinate Sinners: Arise then and flee out of this evil Company, think that we are sent to rescue you (as the Angels were to deliver *Lot*) from this dreadful doom.

s.IV. For so the Lord is come out of his place to visit the wickedness of such as dwell upon the Earth, &c.] Secondly, This Wrath will be intolerable, for the Lord will send no more by his Servants, but come himself, *Isai. xxvi. 21.* to take Vengeance on the Ungodly; and the Prophet *Malachy*, chap.iii.2. asks with amazement, *Who can abide the day of his coming?* Who can endure this terrible Trial? The strongest cannot stand out against it; the holiest cannot abide it if he be strict to mark what is done amiss; Then all those Hypocrites who have passed among Men for good Christians, and like Chaff have been mingled among the sound Corn, shall be certainly discovered, and terribly punished; for now the Lord comes, *Matth. iii. 12.* to make a separation with his Fan of righteous Judgment, which shall scatter and drive away all empty Professors, and then shall they be burned with unquenchable Fire: Separate therefore your selves now, or your case will then be most intolerable.

s.V. The day of the Lord cometh as a Thief in the night, &c.] And lest you should defer, in hopes to repent before it come, Thirdly, This Wrath comes very suddenly, you cannot know when; for in order to making you watchful I need say no more, but that it comes like a Thief in the night (1), suddenly and irresistibly, when it is least expected and thought to be furthest off; when they fancy they are safest, then are they nearest to this danger, which shall suddenly surprize those that sleep in security, and take such fast hold of them, that they can no more shake it off, than the poor Woman the pangs of her tormenting labour, which comes in a moment very suddenly, and seizes her violently and irresistibly. Oh do not flatter your selves with hopes of a Peace and Respite to repent in before it come, but begin just now, this very day, lest it come the next night and find you unprepared.

(1) 1 Thess. v. 1,
2.
Non opus est ut
ii scirent tem-
pus & horam,
qui sciunt quod
veniet sicut
fur, &c. cum
hoc sufficit ut
vigilarent.
Aug. Ep. 80. ad
Helych.

s.VI. Then

s. VI. *Then shall appear the wrath of God in the day of Vengeance, &c.* Nor will it be possible for you to come off with any apologies or excuses, considering, *Fourthly*, How just God is in these proceedings: For when the divine Wrath (which hath so long been held in by his pity and patience) shall manifestly and furiously break out against these obstinate wretches, it shall then appear, *Rom. ii. 3, 4, 5.* that God did not prepare this treasure of Vengeance for them, but they heaped it up for themselves (*m*): having all their lives long been gathering fuel for this raging fire; every time they abused his patience, being a new addition to his fury; every time they slighted the offers of his Mercy, being a new provocation to his Justice; the longer he spared them, the faster they sinned, the more they were hardened; and the further still they were from repenting; And what can be expected from so insolent affronts to his goodness, but the very height of his fury? or what can Sinners plead, why he should not take severe Vengeance of them at last, whom no mercy could win, no warnings reclaim? Alas, they will have nothing to say against this righteous Judgment.

(m) Θησαυρί-
ζεις γὰρ φησὶ,
σεαυτῶ ὁρ-
γῶν ὅ
Θεός, ἀλλὰ οὐ
σεαυτῶ. Theo-
phylac. in loc.

s. VII. *Then shall they call upon me, saith the Lord, but I will not hear, &c.* Finally, If they had the face to entreat for mercy then, it would be in vain; for *Fifthly*, This Wrath is absolutely unavoidable when it is once come, as God himself fully declares, *Prov. i. 28, 29, 30.* resolving he will neither pity nor regard their cries then, because they would not answer when he called them: He will not hear them in the day of Judgment, because they would not hear him in the day of Mercy (*n*); when he instructed them, they heeded not; when he advised them, they obeyed not; when he reproved them, they amended not; when he warned them, they feared not; they never regarded till the very day of Vengeance was come, and then 'tis too late to sue for a Pardon; they never came nor knockt till the door was shut, and so with the foolish Virgins they must stand without for ever. The Judge comes not then to argue, but to pass that dreadful and irreversible Sentence, *Math. xxv. 41.* which contains all the parts of the Misery of the Damned, for they must go for ever, and depart out of Gods presence (which is the *pœna Damni*, the loss of all good,) and be cast into Hell fire (which is the *pœna sensus*, the infliction of all evil;) yea, and this fire is everlasting, to intimate the duration of this misery to be without end, a state so full of horror and amazement, that our gracious God prepared it not for Men (*o*), but for Devils; and therefore they that fall into it, prepare themselves for it, by doing that which makes them fit for no other company: And oh how dismal will it be to hear this final doom then!

(n) Quid iusti-
us, quid æqui-
us? non respe-
ximus, non re-
spicimur, non
audivimus, non
audimur. Sal-
vian de gub.
l. 3.

(o) Οὐχ' ἡπί-
μασεν ὁ Θεός
τὸ πῦρ τοῖς
ἀνθρώποις,
ἐκ τῶν κό-
λασιν ἐποίησε
δι' ἡμᾶς. Tha-
phyl. in loc.

s. VIII. *Therefore Brethren take we heed betime, while the day of Salvation lasteth, &c.* The second sort of Motives follow, taken from Gods mercy to the Penitent; the former being to rouse secure Sinners and affright them from sin, but these to encourage them when they are awake and sensible of their danger to fly to God for mercy. And *First*, We assure them they may be received if they repent speedily. *Secondly*, If they believe firmly. *Thirdly*, If they reform thoroughly; concluding with the great benefits they shall receive by this prudent course. *First* then, They must repent speedily: [*therefore*] looks back to what was said before, viz. because Gods Wrath is so severe and so intolerable, because it comes so suddenly, proceeds so justly, and is executed so unavoidably, then *therefore* let us Repent now, this very day, *Heb. iii. 7.* for this is our day of Salvation, *2 Cor. vi. 2.* and if we slip it and let this day pass, very like we shall nevr have another (*p*): We have now grace offered to enable us, we have light to direct us, and now we should walk and work; for if our abusing

(p) Cognosco
quod indulgen-
tiam Deus
promisit tibi,

crastinum autem diem quis promisit? Aug. Verb. Dom. Ser. 16.

H h

such

such advantages provoke God to take them from us, we shall be left in darkness while we live, *John* xii. 35, 36. or be cut off by death and cast into outer darkness, where we shall gnash our teeth with anguish and vexation at our desperate folly and irrecoverable loss, *Math.* xxv. 30. 'Tis true, God hath born long, and very patiently waited for our return all this while, calling us graciously to repentance, and promising us a full and free pardon if we will heartily turn to him, *Isai.* lv. 7. and shall we make that barbarous and base return to his kindness, to abuse it, *Rom.* ii. 4. continuing in our sin because he continues his mercy, and being worse because he is so good to us? For shame let us Repent immediately, and blush that we have tried his Patience so far, and ventured our Souls on his Goodness, whom our delays have urged to become our Enemy: I assure you it is not safe for us to put God off a moment longer.

s. IX. *For though our sins be as red as scarlet, they shall be made white as snow, &c.*] Secondly, We excite them to believe firmly, by producing the gracious Promises of God to returning Penitents, which are very necessary (after so terrible a prospect of the Law with its Curses) to prevent despair. If we wash us and make us clean, so as to put away our evil doings (q), God assureth us, though our sins were of a deep and double dy, he will take away all the guilt and stain of them, *Isa.* i. 18. and restore us to that pure and spotless Innocence which the white colour is wont to signifie (r). And more fully, *Ezek.* xviii. 30. He promiseth, that if we will cast away our evil doings, and take up new purposes and desires; if we change our minds and our works also, Iniquity shall not be our ruine; and sheweth that his desire is not that we should dye in them, but turn from them and live; so that he expostulates with us, and wonders why we will desperately choof death, when he would so fain rescue us from it. And if any think it strange God should be so graciously disposed towards Sinners, the Gospel sheweth us the cause and reason thereof, 1 *John* ii. 1, 2. viz. The Merits of Christs Passion, and the power of his Intercession hath purchased this favour for us; He suffered what we had deserved, and satisfied Gods Justice: He pleadeth for our acceptance, and is our Advocate at the Throne of Grace, so that now a penitent Sinner may come thither with an humble confidence in his merits, and shall not be rejected.

(q) *Lavatur & mundus est, qui præterita plangit & iterum non admittit.*
Aug. temp. ser. 66.
(r) *Filium coccineum ad portas templi albigentem, si expiatio rite perfecta sit.* R. In. lib. Joma, c. 4. §. 2.

s. X. *Let us therefore return unto him, who is the merciful Receiver of all true penitent Sinners, &c.*] Having therefore such sure grounds of hope, we Thirdly, Exhort them to reform thoroughly, and then they cannot miscarry; his merciful Nature inclines him to receive us, his Promises engage him to accept us, and his dear Son's merits oblige him to forgive us. If we be but serious and sincere in our Repentance, and have so truly bewailed our former disobedience, that we resolve hereafter we will be subject to his Laws, and obedient to his Authority, taking up his light and easie Yoke, for the heavy load of Sin which we have so long groaned under, *Math.* xi. 28, 29, 30. if we will be the Disciples of Jesus, and follow his example in Meekness, Patience, and Charity, taking his holy Life for our rule, and his blessed Spirit for our guide, and making his Glory our aim, serving him duly and chearfully in our several capacities, then we are sincere Penitents, and shall undoubtedly be accepted.

s. XI. *This*

s.XI. **This if we do, Christ will deliver us from the curse of the Law, and from the extreame malediction, &c.]** Finally, The benefits which we shall gain by this acceptance; are *First*, by this means we shall escape Damnation and all those terrible Curses which we have heard and confessed do certainly belong to impenitent Sinners; they have been executed on Christ, and he by suffering them in his own Person, hath redeemed us from them, *Gal. iii. 13.* So that by his merits and satisfaction we shall avoid that fearful Sentence which is to be pronounced against obstinate Wretches. *Secondly*, Hereby we shall obtain everlasting Salvation; and being placed at the last and great Day among the Saints on Gods right Hand, Jesus himself our Redeemer and Judge, will pass that joyful Sentence on us, which shall immediately put us into the possession of infinite and endless happiness, *Matth. xxv. 33, 34.* where we shall sing the Praises of God for ever and ever. The good Lord therefore grant that these plain and powerful considerations may move us to begin our Repentance this day, and to spend this holy time of *Lent* in mortification and amending our lives, so that we becoming true Penitents, may at last be made partakers of his Heavenly Kingdom, through Jesus Christ our Lord. *Amen.*

SECTION III.

Of the Penitential Psalm.

S. I. **T**HE Church may now justly suppose we are all resolved to Repent, and therefore to assist us in so necessary a duty, here are prepared such Penitential Devotions as are very suitable to our pious resolutions: And *First*, We are presented with the most famous of all the Penitential Psalms, which being the very forms wherein holy *David*, (the great Master of Penitence *(s)*) expressed his Repentance, have been accounted very Sacred, and much esteemed in the Church ever since *(t)*. And that we may repeat it with *David's* Contrition *(u)*, we will now illustrate and apply it to our present occasion by the following Analysis and the Paraphrase annexed.

(s) Penitential
presul, Lau-
rent. Novar.
hom. i.

(t) Possidon.
vit. S. Aug.

Greg. Mag. Comment. in sept. Psal. poenit.
Aug. in Psal. 50.

(u) Audi eum clamantem & simul clama, audi gementem & congemisco.

The Analysis of Psalm LI.

- | | | | | |
|---|--|--|---|--|
| S. II. This Psalm consists of two Votive Prayers: | 1. Private for our selves, consisting of | 1. The Desire, containing | 1. A Supplication for Mercy and Grace : | Ver. i, ii. |
| | | | 2. A Confession of original and actual Sin : | Ver. iii, iv, v, vi. |
| | | | 3. An act of Faith in Gods Power and Mercy : | Ver. vii, viii. |
| | | | 4. A Prayer for those graces and favours which are now most needful : | 1. Remission : Ver. ix.
2. Sanctification : Ver. x.
3. Comfort : Ver. xi.
4. Confirmation : Ver. xii. |
| | 2. The Promise, and therein | 1. What we promise, viz. Moral returns, | 1. Edifying our Neighbour : | Ver. xiii. |
| | | 2. Why we promise these things, viz. because | 2. Glorifying God : | Ver. xiv, xv. |
| | | | 1. Nothing else was acceptable : Ver. xvi.
2. These were so : V. xvii. | |
| | 2. Publick for the Church, consisting of | 1. The Desire, being for the Churches Prosperity : | V. xviii. | |
| | | 2. The Promise, viz. Publick returns of Praise : | Ver. xix. | |

The

The Paraphrase of the LI. Psalm.

s. III. *Ver. 1.* **H**ave mercy upon me] a miserable and wretched Sinner, and deal with me [O God, after thy great goodness] which exceeds my great iniquities †; [according to the multitude of thy mercies], which are infinite and inexhaustible, [do away] and fully Pardon [mine offences], for they also are almost infinite for number, and very heinous for their quality.

Ver. 2. They have stained my Soul deeply, and polluted it, till it is odious in thy sight; wherefore [wash me thoroughly], and often (x) in the Blood of Jesus, that I may be cleared [from my wickedness]; sanctifie [and cleanse me] fully by thy holy Spirit, that I may be purified [from my sin.]

Ver. 3. Forgive me, O Lord, according to thy promise of Pardon to those who with penitent hearts confess their offences, [for I acknowledge] with shame and sorrow, the multitude and the greatness of [my faults], my heart is not hardened into an unconcernedness, for my Conscience continually accuses me for my baseness, [and my sin is ever before me,] my eye and my thoughts are always upon it; do thou therefore forgive me and cast it behind thee.

Ver. 4. If I had done no injuries to my Neighbour, it were enough to melt me into Tears, that [against thee only have I sinned,] my Heavenly Father, my best and my only Friend: If no man knew of my transgression, it were sufficient to humble me, that I have offended [and done this evil in thy sight;] there needs no other witness but my own Conscience, [that thou mightest be justified] when thou entrest into Judgment with me, [in thy saying] I am a Sinner, and sentencing me accordingly (y), my own heart condemns me, which will shew thou art free [and clear] from all suspicions of injustice, [when thou art judged] or censured concerning thy punishments inflicted on me, for I myself confess I have deserved them.

Ver. 5. And while I look at these accursed branches, my actual Sins, they mind me of their unhappy root, my original corruption (z); God knows I am not only outwardly, but inwardly defiled, [for behold] sin is rooted in my Nature, [I was shapen in wickedness] in the Womb [and in sin did my Mother conceive me,] so that I brought many evil inclinations with me into the World, and derived this contagion from the loyns of our first Parents.

Ver. 6. Shew thy mighty power therefore, and great mercy in freeing me from all these evils. I am inwardly depraved in my understanding, and corrupted in my will, [but lo, thou requirest] that all thine should be endued with holiness and [truth in the inward parts] of their Souls, for so deep do thy pure eyes penetrate: Wherefore I hope thou wilt make a through change in me; for if thou enlighten my mind, thou shalt dispel all the clouds of Error and Mistake, [and shalt make me to understand] the true [wisdom] of being sincerely good, which thy Spirit can teach me [secretly,] but the blessed fruits thereof will openly appear in my happy conversion to true Piety.

Ver. 7. And as thy Grace can heal the Corruption of my Nature, so thy Mercy can pardon my actual Sin; for if [thou shalt purge me with hyssop,] not dipped in the blood of a legal Sacrifice, but in the Blood of Jesus the great Sin-offering, I know thou wilt pardon me, [and I shall be clean] from my guilt; if [thou shalt wash me] with thy Sanctifying grace, thou wilt thereby purifie me from the filth of sin [and I shall be whiter than snow] in thy sight.

† Magnum enim peccatum, magna indigebat misericordia. Hieron. ad Rustic. Ep. 46.
(x) Heb. Lava, lava.
Vulg. Amplius lava me.

(y) Loqui, ap. Hebr. sensu forensi sumitur, Job xiii. 3. Psal. l. 1.

(z) Sepe dum quaedam male gesta plangimus, — ad discutiendos nos excitati, alia nobis plangenda invenimus. D. Gregor. in Psal.

Ver. 8.

Ver. 8. Indeed till I be pardoned and restored, I cannot take comfort in any worldly thing; but if [thou shalt make me hear] the good news of thy being reconciled to me, it will be the greatest cause [of joy and gladness] to me in the world: O let me then have this comfort, [that the bones which thou hast broken] by the terrors of the Law, [may rejoice] by those mercies which the Gospel brings.

Ver. 9. For the obtaining of all which blessings of Remission, Sanctification and Comfort, I will now make my humble and earnest prayers: And *First*, that I may be pardoned, [turn thy face] and thy pure eyes away [from my sins], lest the sight of them provoke thee to punish me here; [and put out] of thy Book [all my misdeeds], which stand on record against me, that the charge of these debts may not condemn me hereafter.

Ver. 10. *Secondly*, That I may be sanctified [make me a clean heart, O God,] purifying me from those evil affections that so often intice me to do sinful actions, [and renew a right spirit within me], freeing me from those dangerous mistakes and errors which have so often blinded and abused my understanding.

Ver. 11. And *Thirdly*, Let me go on chearfully in an holy course, by the continuing aid of thy grace; though I have been defiled, yet O Lord [cast me not away] as a polluted and useless Creature [from thy presence], wherein I do so exceedingly delight, and by the favourable influence whereof, I am so encouraged in all holy exercises, [and take not thy holy Spirit from me], by which I am enabled for every good work.

Ver. 12. I have been very disconsolate of late, for fear my sin had deprived me of the wonted succours of thy grace; but [O give me] upon my true repentance, [the comfort of thy help again], to put me into a good way: And that I may go on in it with ease and pleasure, so as never to forsake it any more, be pleased to confirm [and stablish me] in these my holy purposes, [with thy free Spirit] which is so ready to assist, and so able to secure all that are willing to be guided by it.

Ver. 13. These Requests, if thou wilt grant me, I do here vow and resolve to make the best use of them, and the most acceptable return for them; *First*, as to the edifying of my Neighbour, for when I have experience of thy gracious dealing with me, [then shall I] be able to [teach thy ways to the wicked], and convince them of the excellency of them: [And Sinners] when they hear of thy mercy to me, [shall be converted] from their evil ways, and turn [unto thee] in hopes of the like success.

Ver. 14. *Secondly*, I will use thy mercy to the glory of thy Name; for if it please thee to [deliver me from blood-guiltiness], or what other great sins they are, that are most grievous to my Conscience, I promise thee [O God, thou that art the God] of my salvation and restorer [of my] Souls [health], that I will heartily rejoice in this mercy privately, [and my tongue shall sing] publicly and openly the praise [of thy Righteousness], which consists not in condemning, but in pardoning all repentant Sinners (a).

Ver. 15. My guilt and fear had stopt my mouth, and almost struck me dumb, but by sealing my Pardon, [thou shalt open my lips] again, [O Lord]; and as soon as ever I am enabled by the hopes of this to speak freely, my tongue shall publish thy mercy, [and my mouth shall shew thy praise] to all that are round about me, who shall know what a gracious Master I serve.

Ver. 16. I confess Thanksgiving seems too cheap a return, but I have nothing else to give, [for thou desirest no Sacrifice] to atone our sins, since Jesus was offered once for all, [else would I give it], were it never so great or costly, [but thou] hast put an end to those legal Oblations, and now [thou delightest not in Burnt-offerings], nor indeed could they, when they were in force, expiate and satisfy for such great and wilful sins as I am guilty of.

(a) Homini
nempe justum
videtur ut suam
ulciscatur in-
juriam, Dei
vero justitia
est confitenti
relaxare. D.
Gregor.

Ver. 17. There is nothing left therefore for me to do in order to my Pardon, but so truly to grieve for my sins, that I may utterly forsake them; for [the Sacrifice] that only can be offered by us, and is alone accepted [of God, is a troubled spirit] that grieves for its own misdoings; and he that comes with [a broken and a contrite heart,] relenting and trembling, weeping and blushing unto thee [O God, shalt thou not despise,] but certainly and freely receive such an unfeigned Penitent into thy favour again.

Ver. 18. And since thy Mercies are so large and so infinite, let them not be confined to my particular, but [O be favourable and gracious,] I beseech thee good Lord [unto Sion,] even this thy holy Church, whereof I am a Member, that it may be united and holy: And also [build thou the walls] and defend the People [of Jerusalem,] even this Kingdom, professing thy true Religion, wherein I am a Subject, that it may be peaceful and prosperous.

Ver. 19. Which publick Blessings will redound to the benefit of so many, that (I doubt not) many will joyn with me in thy praise; for when we are prospered in our spiritual and temporal concerns, [then shalt thou be pleased with] publick Thanksgivings, which we may truly call [Sacrifices of Righteousness,] as being justly due unto thee; then shall they worship thee in the Gospel way with Eucharist and Hymns, as they did [with Burnt-offerings and Oblations] under the Law, [then shall they] offer up themselves as reasonable Sacrifices, even as of old they did [offer young Bulls upon thine Altar.] And at the present in hopes of all these Blessings which we have prayed for, let us sing

*Glory be to the Father, &c.
As it was in the beginning, &c.*

SECTION IV.

Of the Prayers.

S. I. **O**F the lesser Litany, the Lords Prayer and Suffrages, which introduce these Devotions, we have spoken before; the rest are three Collects, two of them to be repeated by the Minister alone, the third by the Priest and People together, but all of them are earnest Petitions for Pardon: And though we know it is now time to bind up the wounds of true Penitents, yet because we are not certain which are such, we dare not with the Roman Church, in a mixt Assembly, pronounce a positive and formal Absolution to all, yet we address our selves to Almighty God, who best knows who needs a Pardon, and who is fit for it, beseeching him importunately to grant it to all such. The *first Collect* hath two Petitions: 1. That the Prayers we make may be heard. 2. That the punishment we deserve may be averted: And the Motive annexed, is taken from the benefits we shall have by Gods granting these requests, viz. 1. The quiet of our Consciences: 2. The pardon of our Sins, which should move us to pray earnestly, and will move him to give these things effectually, who delights to comfort them that mourn, and to heal the broken-hearted.

The Paraphrase of the first Collect.

S. II. **O** Lord who art the God that hearest Prayers, and alone hast power finally to forgive sin, [*we beseech thee*] that thou wilt [*mercifully hear*] and graciously answer all [*our Prayers*] for Pardon, both those we have made, and these we are now presenting: We indeed are Sinners, and deserve punishment; but, O Lord, remove our guilt, [*and spare all those that*] with shame and sorrow do [*confess their sins unto thee*]; and these acts of thy infinite mercy will have such excellent effects, [*that they whose Consciences*] by grief are wounded, and whose hearts [*by sin are accused*] so justly and so unanswerably now, Even all these dejected Penitents, [*by thy merciful Pardon may be*] comforted from their sorrow, and [*absolved*] from their guilt, so as to serve thee chearfully and thankfully hereafter, which we therefore humbly beg of thee, [*through Christ our Lord*], who hath purchased this favour for us. *Amen.*

The second Collect.

S. III. **T**His asks the same thing more earnestly and more largely which was briefly begged in the former; even Remission of the Guilt, and removal of the Punishment of Sin, to which we do most pathetically press our most merciful Father, by Phrases rarely suted to the necessities and desires of a poor Penitent, and all taken out of holy Scripture: And the method is, that here are two great Requests; First, For remission of our guilt; and therein we describe, 1st, Him of whom we desire this, by his names, *Almighty God*, &c. by his universal mercy, *who hast compassion*, &c. by his particular pity to penitent Sinners, *who wouldest not the death*, &c. 2dly, We mention the things desired, viz. Pardon, acceptance, and comfort, *mercifully forgive us*, &c. 3dly, We intimate for whom they are requested, for *us who are grieved*, &c. The Second Petition is for removing the Punishment due to us; and it contains, First, The reasons why we

we beg this of him, because of his gracious Nature, *thy property, &c.* and his supreme Power, *to thee only it appertaineth, &c.* 2dly, The matter which is desired, with the motives annexed, *viz.* 1. To be spared as his People, *spare us therefore, &c.* 2. To be acquitted from his Judgment as being unable to answer there, *enter not into judgment, &c.* 3. To be freed from his Anger, as being Penitent, *but so turn thine Anger away, &c.* Lastly, The grounds of our asking so earnestly, *viz.* our present necessity, and our future benefit, *and so make haste, &c.* Concluding all in the Name of Jesus Christ.

The Paraphrase of the second Collect.

§.IV. **O** Most Mighty God,] who art to obstinate Sinners a terrible Judge, but to true Penitents a gracious [and merciful Father,] we could not hope for pity from any other but only from thee, [who hast compassion upon all men] that are in misery, [and hatest nothing that thou hast made (b)] ; thy mercy is over all thy works, and therefore also over us, who alas by our sins have defaced thy Workmanship, but thou canst repair as well as make ; and thy mercy is equal to thy might, for thou hast declared thou art a God [who wouldest not the death] or damnation [of a Sinner] ; thou wilt not such an one should perish, [but that he should rather turn from his sin] in time, by unfeigned Repentance, [and be saved] from eternal ruin (c). Do thou therefore gracious Lord [mercifully forgive us] all these [our Trespases] which we have so freely confessed, and so sadly bewailed before thee : O [receive us] again upon our return to thee, though we have basely run away from thee, [and comfort us who are grieved] for the multitude, [and wearied with the burden of our sins,] for such thou callest, and to such thou hast promised rest (d) : We tremble at the wrath our sins deserve, but of thee we will beg the removal of our fears and dangers both, for [thy property] and peculiar glory it [is always to have mercy] on the miserable, [to thee only it] absolutely and originally [appertaineth to forgive sin (e).] and take away the Curse which is due unto us for it : Do thou [spare us therefore good Lord,] from this just, but intolerable Vengeance, O [spare] us, for we are [thy People (f) whom thou hast] so dearly bought, and [redeemed] with thy Sons most precious Blood, that we hope thou wilt not now condemn us : To prevent which dreadful doom, we must beseech thee not so much as once to summon us to thy Bar ; [enter not] at all [into Judgment with thy Servants (g),] for alas, how should any of us justify our selves in thy sight, [who are] by Nature so mean, even [vile Earth] and Ashes (h) : but far worse by our practice, even wretched [and miserable Sinners.] We cannot answer the accusations of thy justice, nor endure the weight of thy wrath ; wherefore do not deal strictly with us, [but so turn thy anger] utterly away [from us] thy poor Creatures, [who meekly acknowledge our vileliness] by Nature, [and truly repent us of our faults] and actual transgressions, that we may never feel it to our destruction. And because our case requires present relief, be speedy in shewing mercy, [and so make haste to help us] to thy pardon and thy grace while we live [in this world,] the only place of Repentance, [that we may] not dye in our sins, but go from hence in peace, so shall we [ever live with thee in] the endless glory of [the world to come,] which being purchased by the merits, we beg [through] the Mediation of [Jesus Christ our Lord.] Amen.

(b) Et miseris omnium — diligis enim omnia que sunt, & nihil odisti eorum que fecisti. Vulg. Sapient. xi. 23, 24.
(c) Ezek xxxiii. 11.

(d) Mat. xi. 28, &c.

(e) Mark ii. 7.

(f) Joel ii. 17.

(g) Psal. cxliii. 2.

(h) Gen. xviii. 7. Non pulvereus tantum, sed ipsum pulverem. Pareus.

The last and general Supplication.

§.V. **T**He Priest having made way for the poor Penitents, and revived them by these importunate addresses, they are now prepared and allowed to open their lips, and to plead for their own Pardon; and truly they are furnished with so proper a form, that if it be presented with an united Devotion suitable to the expressions thereof, it cannot but prevail, and will fit us all to receive the following Blessing. The form contains also a twofold Petition: The first for Grace to Convert us, which is 1. Expressed in proper words of *turning us, and being favourable to us.* 2. And pressed by fit Motives taken from our present disposition, viz. *Weeping, Fasting and Praying*, and from Gods gracious Nature, who is a *merciful God, full, &c.* The second Petition for pity to spare us, which is also, 1st, Properly expressed in those words, *Spare us therefore, &c.* 2dly, Earnestly pressed by the mercies of the Father, *Hear us, O Lord, for thy mercy, &c.* and by the merits of the Son, *through the merits, &c.* All which will more plainly appear in this Paraphrase.

The Paraphrase of the general Supplication.

§.VI. **H**Oly God, we thy poor Creatures being fallen into that evil and dangerous way leading to destruction, and unable to get out of it by our own power, do earnestly cry for thy help, [turn thou us] by thy grace [O good Lord] from these paths of sin, [and so shall we] fully be converted, and effectually [be turned (i)] into the sweet and safe ways of Holiness, that lead to everlasting life: And to encourage us in this blessed change, [be favourable, O Lord, (k)] in excusing our former disobedience; and again we beseech thee [be favourable to] us in promoting our resolutions of amendment: Behold, O God, we are all [thy People, who] repenting of our folly and baseness, do tipon this Solemn day of Humiliation [turn unto thee] in most penitent manner, [weeping] for our Misery, [fasting] for our Exorbitancies, [and praying] for thy Mercy and Grace: And we have great hope thou wilt Pardon and Convert us, [for thou art a merciful God] and very apt to forgive the sinful; thou art [full of compassion] and most ready to pity the miserable: thou art [long suffering] toward Sinners, while they go on in their evil ways, [and of great goodness] in receiving them when they do return from them (l). thou dealest not with us after our sins, for [thou sparest] us often, and altogether with-holdest thy Correcting hand, even [when we deserve punishment (m)]: Or if thou dost chastise us, it is with gentle and easie stripes, [and in thy wrath (n)], when it is excited by our crimes, even while thou art punishing, thou [thinkest upon mercy], contriving how to deliver us as soon as ever we are humbled by thy Judgments: Wherefore since thy goodness is so stupendous, we will all (according to thy special command) come before thee, and beseech thee, saying, [spare thy People] from those miseries they deserve, [good Lord, spare them] from temporal and eternal Vengeance; O [let not] us that are thy professed Servants, and (o) [thyne Heritage], purchased with thy Sons blood, [be brought to confusion] and shame, by being disappointed of our hopes of Pardon and deliverance. But [hear us, O Lord,] in this our importunate suit, [for thy mercies are great *] in their dimensions, and more in number than our sins can be; wherefore, according to the greatness, [and after the multitude of thy mercies (p)] pity our deplorable estate, and [look upon us] with compassion and favour again, though not for any worthiness in us, yet [through the Merits and Mediation of] our Redeemer and Advocate [thy blessed Son Jesus Christ our Lord] who hath deserved, and doth desire this great favour for us; to him therefore, and to us for his sake, be pleased to say, *Amen.*

(i) Jer. xxxi. 18.
Lament. v. 21.
(k) Psal. li. 18.

(l) Psal. ciii. 8.
Patienter expectat delinquentem, & clementer suscipit penitentem. Bern.
in Cantic. ser. 9.
(m) Psal. cvi. 42, 43.
(n) Habac. iii. 2.

(o) Joel ii. 17.

* Psal. cviii. 4.

(p) Psal. li. 1.

The final Benediction.

§.VII. **A**FTER the Congregation hath expressed so much Penitence and Devotion, so humbly confessed their Sin, and so heartily begged their pardon, the Church will not let them depart without a Blessing; which being to be pronounced in Gods Name, is taken from that Divine Form of his own composing, *Numb.vi. 24.* So that all who are prepared to receive the benefit of it, must kneel humbly, and may believe firmly, that he who prescribed it, will ratifie it to their infinite advantage, and endless comfort.

The Paraphrase.

LET [*the Lord,*] the Author of all Goodness, and Averter of all Evil, [*blesse us*] with all the good we can desire, [*and keep us*] from all the evil we fear. Let [*The Lord,*] whose favour we have so earnestly sought [*lift up the light of his Countenance,*] that it may shine in gracious looks [*upon us.*] And after all our grief and godly sorrow, let him comfort us [*and give us*] all kinds of [*Peace*] external and internal [*now, and*] eternal hereafter in his glorious Kingdom which endures [*for evermore.*] *Amen.* So be it.

Τῷ Θεῷ μόνῳ Δόξα.

F I N I S.



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